

17 OCKLEY'S HISTORY OF THE SARACENS, Revised and Completed by J. H. P. J. H. P.  
 20. SCHILLER'S WORKS. Vol III. [The Carion Mary Stuart, Maid of  
 Orléans, and Bride of Vengeance] Prose and Verse

21 22, & 23. LAMARTINE'S HISTORY OF  
 The French Revolution, from 1789 to 1804

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# NOTES ON HERODOTUS,

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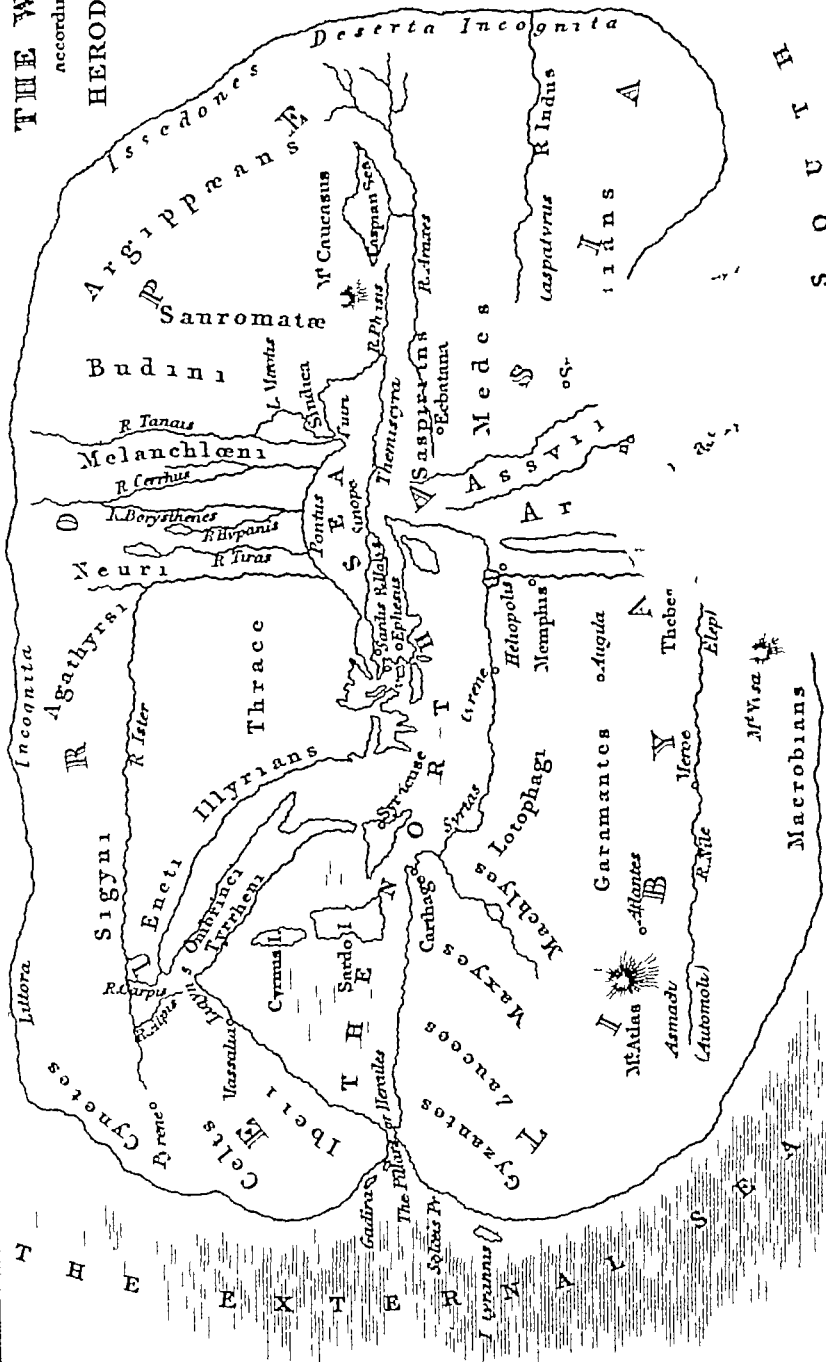
LONDON

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JOHN CHILDS AND SON BUREAU:

# THE WORLD according to HERODOTUS







## BOOK I CLIO.

### FROM THE TALE OF IO TO THE DEATH OF CYRUS

*a* “*Herodotus*, the father of history, born at Halicarnassus, 494 B C, after travelling over Egypt, Libya, and a great part of Asia, Scythia, Thrace, Macedonia, and Greece, returned to his native city, but disgusted with the tyranny of Lygdamis, (either the son or grandson of the famous queen Artemisia,) withdrew to Samos, where he began his history, parts of which he recited, 456 B C at the Olympic games, (?) travelled over Greece, and again recited at the festival of the Panathenæa (?) (These are alike rejected by D Chap 2, and passim, and Smith’s D of Gr and R Biog *Hdtus*, but see Hist of Gr Lit *Hdtus*, p 240) 444 B C, goes with an Athenian colony to Thurium, in Magna Græcia, where he was long occupied with his great work, and where he is supposed to have died” (From the Oxford Chron Tables) Perhaps B C 408, certainly not before, and perhaps a year or two later, cf 1 130, *b*, and D p 33, at the age of at least seventy-seven or seventy-eight — For further information, see Long’s Summary of Herodotus, Dahlmann’s Life of Herodotus, the article in Smith’s D. of G and R Biog, Muller’s Literature of Anc Gr ch xix p 266, and the beautiful ch *Herodotus*, in History of Greek Literature, by Talfourd, &c, republished from the Encyclopædia Metropol, the laborious treatise at the end of Baehr’s edition, or the Preface of Wesseling, printed in Gaisford’s Annotations The first recitation, according to Baehr, Heyse, &c, but see D p 2, and remarks in Introduction, is said to have taken place in Ol 81, 1, B C 456, at which Thucydides is said to have been present, and the second in Ol 83, 3, B C 445 From his residence at Thurium probably arose the difference in the reading of the first line of his work, in Aristot. Rhet iii 5, 1 Schw quotes the subsequent mention made of his country, 1 144, ii 178, iii 4, and vii 99, in the first of which passages his impartiality is strongly shown, in stating the reason why his native city was excluded from the Dorian Hexapolis, (cf 1 144, *d*) while, in vii 99, viii 68, 87, 93, 101, it is plain that he feels an honest pride in the wisdom and courage displayed by the queen, and in the achievements of her small squadron See the remarks of D, pp 4—7 See also a very amusing and instructive article on the Philosophy of *Hdtus*, in Blackwood’s Mag Jan 1842

δ ιστορίαις "In spite of the old traditional '*Historiarum Libri* Novem, which stands upon all Latin title-pages of *Hdtus*, we need scarcely remind a Greek scholar that the verb *ιστορέω*, or the noun *ιστορία* never bears in this writer the latter sense of recording and memorializing. The substantive is a word frequently employed by *Hdtus*, often in the plural number and uniformly it means *inquiries* or *investigations*, so that the proper English version of the title-page would be—*Of the inquiries made by Herodotus, nine books*. [From the art. in Blackwood above referred to.]

α. ως μέντι—B. constructs *τά γάρ τε* *ἡ ἀνθρωπότης* *the deeds achieved by men*. *ἡ* causal. The agent (for *ἑνὸς*) with passive or intransitive verbs, almost entirely Ionic, especially *Hdtus*, rarely in Attic prose. Cf. iii. 62, *ἡ τοῦ Μ.*; vii. 95, *ἡ βασιλῆος* Jelf, § 621 3, c. For other instances, cf. ii. 148; vi. 13, 22. Possibly the construction may be *ἡστράτε* *ἡ ἀνθρώπων*, obliterated from the memory of man.

α. *τά τε ἄλλα*—*cum reliqua [opera] tam ea, quæ memini bene consensim præbuerunt*. Wytt. In the announcement of this historical design, *Hdtus* takes no notice of any previously existing models his wish is, by means of the information he has acquired, to preserve the histories of men from the destruction with which time threatened them, and not to allow the wonderful exploits performed by Greeks and barbarians to want their due celebrity; (they seemed then to him not to have been celebrated, or at least not worthily;) and in the next place his discourse was to be of the causes of their mutual animosity. D p. 103.

Cn. L.—α. οἱ λόγιοι, i. e. *The learned in antiquities and history historians chroniclers, version postquam bene gnari, periti, docti*. B. Cf. ii. 3, quoted by B. Cf. H 77 δ and iv 46.

δ. Ἐρυθρὴς θαλάσσης i. e. *the Persian Gulf*. Cf. L 180, seq. The name is in a wider sense applied to the whole of the sea which lies between India, Persia, and Arabia (see R p. 197 and cf. i. 202, δ; iv 37 α; ii. 8, α; 158, c.); and is nowhere exclusively given to the Arabian Gulf, which he treats of (ii. 8) and describes (ch. 11) as part of the Erythraean. D p. 61; see also *Præd. Conn.* pt. I. bk. 1 "The great Southern Ocean, (cf. iv 13, c.), which, extending itself between India and Africa, washes up to the coast of Arabia and Persia, from its appearing of a reddish colour by reason of the fierceness of the sun-beams constantly beating upon it, was therefore called the Red Sea; and this alone was that which was truly and properly called so by the ancients; while the Arabian Gulf, which hath now obtained that name, was never for any such redness of it so called, but throughout the whole of the Old Testament it is called *Yam Suph*, i. e. *the Weedy Sea*, cf. *Exod.* x. 19; xiii. 18; but among the ancient inhabitants of the adjoining countries it was called the Sea of Edom, the name given to Esau (*Gen.* xxv. 10). Hence the Greeks, who took this name from the Phœnicians instead of rendering it the Sea of Edom, or the Idumean

Sea, mistook the word Edom to be an appellative, instead of a proper name, and therefore rendered it ἐρυθρά θάλασσα, the *Red Sea*." A different derivation is given by others D says, "the rocks of porphyry on the Egyptian side of the Arabian Gulf, supplied a natural cause for this appellation, throwing out their *red colour* far into the sea, thus it is readily comprehended why the Persians at this day, still firmly retaining the antithesis, call the Mediterranean the *White Sea*." Others say, from the redness of its sands or waters, but probably the derivation given by Prideaux seems the correct one, Edom or Esau being the same with the ancient hero, or monarch, Erythræus Cf Smith's C D *Eryth Mare*, and on the navigation of the Persian Gulf, H Bab ch ii p 430 ἡδὲ ἡ θάλασσα, the Mediterranean, or Ægean—on the migration of the Phœnicians, cf vii 89, c

c ἐπιθεσθαι—*applied themselves to* "The commerce of the Phœnicians with Egypt must be considered as a second branch of their South land trade (That with Arabia, with which was interwoven a connexion with the rich countries of the South, Ethiopia and India, was the first) Their intercourse with this nation was one of the earliest they formed, as Hdtus expressly assures us that the exportation of Assyrian and Egyptian wares was the first business they carried on—Ezekiel, xxvii 7, in his picture of Tyrian commerce, forgets not that with Egypt, but even enumerates the wares which Tyre obtained from the banks of the Nile "Fine cottons and embroidered work from Egypt spreadest thou over thy pavilions, dark blue and purple from the Peloponnesus were thy coverings" Cf H Phœnic ch iv 343, seqq

d προῖχεν ἅπασιν—*excelled in all points the cities in the, &c*, so Schw, *omnibus rebus eminent inter urbes ejus terræ, quæ nunc Græcia appellatur* ἅπασιν is the dative of the point in which this city excelled ("the instrumental dative,") τῶν [πόλεων] the genitive of the person excelled Jelf, § 504, obs 1 Avoid therefore following the construction given by L On the date of the appellation of Hellas being given to the whole of Greece, cf Thucyd i 3, and read Thirlw i ch iv p 84

e διατιθεσθαι, *set out, arranged for sale* Cf. i 194—B τῶν φορτίων Partitive gen, Jelf, § 533, 3 The force of the particle δὲ in Hdtus appears to be equivalent to *Lo'* or rather *So you see*, it recurs from time to time in his story-telling style, to fix or recall the reader's attention Stephens on Greek Particles, p 60,—*"and carrying with them the exports of Egypt and Assyria, they came to many other countries, and also, which most concerns us at present, (or, and what is more to our present purpose,) to Argos now Argos, at this time, surpassed in every respect the other cities in the country now called Hellas And the Phœnicians having come, as we have said, to this Argos, set out their merchandise for sale"* Cf Jelf, § 724, 1

CH II—a εἴσαν δ' ἂν οὗτοι Κρήτες, *and they might possibly be*

*Cretans* Jelf, § 425, 1—Probably said, because the Cretans, afterwards infamous for their crafty and deceitful character were at a very early date noted for their superiority in naval affairs. Cf. Thucyd. I. 4. B With regard to their character for mendacity it is the remark of Coleridge, Introduction to the Study of the Classics, that Homer in the *Odyssey*, never puts a false tale into the mouth of Ulysses, without his adding that he is a Cretan. Cf. the proverb quoted by St. Paul, Tit. I. 12. Cf. on the Cretans, i. 173, b

b *παρυ γαλ*—a *war-galley* Possibly from its use here, we may infer that Jason's expedition was of a piratical nature; as long vessels among the Greeks were generally used for warfare, and those of a round form for commerce. See Skaps Smith's D of A.

c. *δολιχόν*—"est ipsum plusquam perf. cui hic proprius locus erat; δολιχόν autem est Ionica forma vocis aut imperfecti, idem valens ac δολιχόν. Cf. Matt. Gr Gr § 204, 6; Jelf, § 254, 2. On the position of *καί*, *εἰς*, in *δολιχόν καί ῥάλλη*—*ἀπρόσῳ*, for *καί ἀπρόσῳ*, cf. Jelf, § 761 3.

d. *τῶν Κόλχων* the *Colchians*. The singular is sometimes used in a plural force to signify a whole nation. The nation being considered as a whole, and represented, as in despotic governments was natural, by its head. Jelf, § 354, 2. So *τῶν Ἀχαιῶν*, *τῶν Ἀφείδων*, *τῶν Πίρρων*, *τῶν Τροίην*, δ *Πολωνῶν*, δ *Μακεδόνων* vii. 173, c.

CH. III.—a. *γενεῖ*—cf. il. 142, where Hdtus computed 3 generations at 100 years, i. e. 33 years and 4 months for each. The passage in the text marks the time between the expedition of the Argonauts and the rape of Helen, which Müller computes at about 40 years. B. On the infin. *ἐλθόντι* (depending on *ἵσταν* implied) with an accusative instead of the verb *ἵσταν*, owing to the oratio obliqua, cf. Jelf, § 899, b.

b. *τοῖς δὲ κ τ λ* but that they [the Trojans] when the messengers [of the Greeks] had set forth this demand, threw in their [the Greeks] teeth the rape of Medea, how that they [the Greeks] when they had themselves neither given satisfaction nor had given her [Medea] up, when they [the Trojans] demanded her yet more [themselves] desired to have satisfaction from others. B. *πρὸς ἑαυτοὺς*

*δωροδότην* The gen. participle sometimes stands alone, as a gen. absolute, without its subject, which is either supplied from the context, or when it is wholly indefinite a demonstrative pronoun, (as in this sentence *αὐτῶν*) or the indefinite words *πρὸς ἑαυτοὺς*, *ἀλλήλους*, &c., are without difficulty supplied by the mind. Jelf § 696, 3; 894, b. Cf. ix. 59, *ἐπὶ τῶν ἐκείνων* retroc.

CH. IV.—a. *ἐπὶ δὲ γὰρ κ τ λ*—Some take these words to be Hdtus's own opinion, on which surmise Plutarch, in his *Treatise de Malig Herod.* p. 580, founds one of his charges. B. thinks that they are part of the Persian account of the matter and doubts whether Hdtus meant at the same time to give us his own opinion. On *ὡς γὰρ ἔχουσιν εἶναι*, the attributive gen., cf. Jelf § 490, obs. 4.

b. *ἐκείνων*—hold to belong to them, claim as their own. Cf. i.

94, m. 2, and a parallel passage in ix 116 Cf H Pers p 262, also vii 5, b, and D p 61 "The Persians, in the true oriental spirit of uninquiring indolence, looked upon Africa as part of the body of Asia which belonged to them, and upon Europe as a portion *intended for them*, but in which the Greeks were pleased to play the master" See the speech of Xerxes, vii. 8

CH V —a Other passages referring to the tale of Troy, are ii 116, seqq, vii 43, 161, ix. 27 —B "Beyond the fact of the conquest of Troy," ii 120, D, p 76, says "Hdtus hardly believed any thing connected with the particular circumstances of the expedition, such as Homer relates them, which, indeed, were by no means considered by him as history, nor once made the basis of his narrative," &c Cf *Legend of Troy* in E Hist. of Gr ch v. p 113—118 Grote's observations on the historical basis of the legend in his Hist. of Gr I ch xv p 433, seqq, are well worth reading

b οὐκ ἐρχ ἐπέων—I will not now proceed to set forth Τὸν, i e. δν, cui respondet, τοῦτον B

c ἐπ' ἐμὲ,—in my time Cf Jelf, § 633, II "The hand of time had buried before his (Hdtus's) eyes what was great and imposing, while it had placed the unseen at an amazing elevation Therefore he resolved (for which resolution we are so much indebted to him) that, in writing his book, nothing should be disdained on account of its smallness" D p 130

CH VI —a ῥέων ἀπὸ μεσαμβρίας Hdtus's confused notion of the course of the Halys is discussed in Blak Hdtus, i note 243 On its real course, cf Smith's C D *Halys* Cf also i 72, where τὰ κάτω τῆς Ἀσίας corresponds with τὰ ἐντος "Ἄλυσος here, that is, all Asia Minor W of the Halys, *within* the Halys, as it would appear to a Greek, while τὰ ἄνω τῆς Ἀσίας, constantly recurring, means all to the E of the same river, the upper part, as it would appear to a Greek coming from the sea-coast of Asia Minor. The Halys, now the *Kızıl-Irmak* B

b τό Κιμμεριῶν σπράτευμα —The substance of B's note is —"The expedition here mentioned took place when Ardys, son of Gyges, was king of the Lydians, as is manifest from c 15, who began his reign B c 677 From a comparison of the passages in Hdtus, where an invasion of the Cimmerians is mentioned, L supposes there were two distinct irruptions the first during the reign of Ardys, B c 699, i 6, 15, the second at the time of Halyattes and Cyaxares, i 103 These probably refer to one and the same invasion, begun under Ardys, and continued till Halyattes, who finally expelled them from Asia Minor, B c 613 Some derive the name from the Hebrew 'Kamar,' *dark, obscure*, others, as Volney, from the Celtic 'Kimr,' whence the name 'Cimbri'" Cf also Thirlw ii c 13, p 158, 159, and iv 11, a On the subjection of Ionia, cf i 92, a πρῆσβύτερον, *earlier* Cf ii 2, quoted in Blak Hdtus

CH VII—*a. ἐμπιστίναι*—1st aor. part pass. of *ἐμπιστίνω*, to commit or intrust to one a charge, cf. iii. 157—B The Heracleidae according to the command of an oracle received the kingdom which was committed to them, being intrusted with it by or at the hands of these monarchs Schw \*The Trojan empire comprised, 1 Western Mysia, 2 The Phrygian empire, which became a province of the Lydian empire, about 560 3 The Lydian empire. The Lydians (Mæonians) were a branch of the Carian tribe. According to Hdtus, three dynasties ruled in Lydia: the Atyadæ down to 1232; the Heracleidæ, down to 727; and the Merminadæ down to 557; the first two are almost wholly fabulous, and the proper history of Lydia may be said to commence with the last dynasty H Manual, p. 25, and 390 Cf. also Thirlw il. c. 13, p. 157

*b. ἐν ἑξήκοντα ε. τ. λ.*—during or for twenty-two generations Cf. Jelf, § 635, 2, *b.*; il. 119 ἐν πολλῶν for long B.

CH. VIII—*a. ἐπιπεσέμεναι*, used to import to him, ask his advice on. Cf. 107 108. B.

*b. χαρὶ γὰρ Κερδ.*—For it was fated that misfortune should befall Candaules, &c. Cf. H. 161; iv 79; v 92, 4; ix. 109 B.

*c. οὐκ ἔστιν ε. τ. λ.*—So Horace A P 180, \*Seguunt irritant animos, &c. *deserunt*, in an active sense less believing or trusting more mistrustful. S and L. D Cf. ix. 98, *d. οὐκ ἔστιν ὁμοῦ*—*ὁμοῦ*. After *οὐκ* instead of *ἵνα*, we sometimes find *ὅπως* with ind. fut., when the notion of taking care is to be expressed. Jelf, § 666, obs. 1 *ἵνα* or *ὅπως* *ἵνα* *ἵνα* being readily supplied by the mind. § 812, 2.

CH. IX—*a. ἀρχὴν*, altogether; cf. Jelf § 590, 2; or under a prin-  
ciple, throughout.—Schw Cf. I. 80, *ἀρχὴν δὲ ἔδωκε* formerly so in il. 27 and 149 *παρὰ ἡμῶν ἐστὶν ἡ ἀρχή*. Cf. Jelf, § 696, obs. 4 on the participle used to express time. To define any thing as follow-  
ing in time on the action of some other persons, *παρὰ* is used, as *παρὰ ἑλάνω οὐκ ἔμελλεν* l. 31.

CH. XI—*a. ὅπως*, so. Supposed by Schw to be said *ἐπὶ τῶν* as accompanied by the action of the queen, in pointing to the guards ready to kill him, if he refused the conditions. Il. considers it to be said emphatically, so, as he (the king) also ought to die Above *ὅπως δὲ βλεπόμενα*. Cf. Jelf, § 843, 2 The opt. used with the uncompounded conjunctions *ἵνα*, &c., very often to express indefinite frequency

*b. μὴ μὲν ἀναγκαίᾳ ε. τ. λ.*—brought her not to tie him down to the necessity of making l. c. not to compel him to make such a choice B Cf. ix. 16, *ἀναγκῇ ἐπέβη*, and viii. 22 *τοῦ λαοῦ*, for the future the temporal gen. Cf. Jelf § 523, 1 *οὐκ ἔστιν γὰρ* Where one alter-  
native is contrasted with the other *γὰρ* is used with the one on which the emphasis is to be laid. So in disjunctive sentences with *ἢ*—*ἢ*, *ἢ*—*ἢ*, where of two persons one must suffer or do some-  
thing *γὰρ* is joined to the one which is to make the greatest impres-  
sion. § 735, 2.

*c* ἐπειρώτα On this form, cf 1 88, *b* φέρε ἀκούσω, *come, let me hear* The 1st pers sing conj expresses a strong desire, or wish, *let me* Jelf, § 416, 1

CH XII—*a* οὐ γὰρ μετίετο—Ion for μεθίετο Jelf, § 284 *Was not let off*, perhaps it may mean, *was not allowed to return home* “It is probable, though only to be received as a conjecture, that the accession of this last dynasty, the Meimnadæ, ought to be considered as the real foundation of the proper Lydian monarchy, (cf 1 7, *a*,) and that this is the historical substance of the tradition, that Gyges, the first of the Mermnadæ, dethroned his master, Candaulus He is said to have been aided by Carian auxiliaries, and the Carians looked upon the Lydians as a kindred race, and acknowledged Lydus as the brother of Car, as well as of Mysus”—Thirlw 11 p 158

*b* τοῦ καὶ Ἀρχιλοχός κ τ λ This is considered an interpolation by W and Reiz, but defended by Schw and B, from the numerous other instances, where Hdtus refers to the testimony of poets, as 11 53, to Homer and Hesiod, 11 156, to Æschylus, 11 116, to Homer, 11 38, to Pindar, 11 121, to Anacreon, 11 29, to Homer Odyss, 11 35, to Olen the Lycian, and v 95, vi 52, vii 6, viii 77, for which I am indebted to Schw and B The verse to which Hdtus probably alludes, is quoted in Arist. Rhet 11 17 Οὐ μοι τὰ Γύγεω τοῦ πολυχρύσου μέλει

*c* κατὰ τ αὐτ χρό—*during the same time, contemporarily with* Jelf, § 629, 11 2

CH XIII—*a* ἐκ τοῦ—χρηστ, *by the oracle* Cf Jelf, § 621, 3, *d* ἐκ *causal* The cause, occasion ἐξ ἱριδος μαχεσθαι, Homer, but rarely of inanimate objects, instead of the instrumental dative, Hdt vi 67, ἐκ τοιοῦδε ὀνειδέος συνέβησαν ἐς τωυτό ἦν μὲν δὴ τὸ χρηστ ἀρχήν *The partisans of Gyges, and the rest of the Lydians, came to this agreement, if at length the oracle should decide in his favour, that he should retain the kingdom, but if not, that he should give back the sovereignty to the Heraclidæ* On δὴ, cf Jelf, § 720, 2, *d*

*b* Ἡρακλειδῶσι τισις, *vengeance for the Heraclidæ* Dat. commodi Cf Jelf, § 597, obs 1. ἐς τὸν πέμπτον ἀπογ—viz Cræsus Cf 1 91 W

*c* πρὶν πρὶν, with the indicative, *until* Cf Jelf, § 848, 3

CH XIV—*a* τυραννέουσας, *when he had obtained the kingdom* cf. Herm ad Viger p 774, who renders, *regnum occupavit et misit* B

*b* ἀλλ' ὅσα μὲν πλείστα, *but his offerings at Delphi are extremely numerous* The word ὅσα is by some joined to πλείστα, and regarded as similar to ἀμήχανον ὅσον It is thus viewed by Jelf, § 823, obs 7, “as a contraction of the principal and relative clauses,” like θανμαστὸν ὅσον This is objected to by B, on the ground that ὅσα is usually put *after* the word to which it is attached, and not, as here, before He therefore follows Matth Gr Gr § 445, *c*, taking the order to be ἀλλ' ὅσα μὲν ἀργύρου ἀναθήματά ἐστι [τούτων],



ταῖς αἰς πλεῖστα ἱερὶ ἐν Δελφοῖς, but the greatest part of the offerings of silver at Delphi are his That Hdtus visited Delphi, is evident. See D p. 40 α, dat. commodi. Jelf, § 597

c. παρὲς, besides. Two prepositions joined together Cf. Jelf, § 640 3, quoted in fil. 91 ο ἄλλαν τε, both other gold, i. e. worked into other offerings. On the weight of the golden bowls, cf. fil. 93, where the value of gold in comparison with silver is stated to be as 13 to 1; hence 30 talents of gold = 390 of silver and the talent of silver being worth £225, the 390 of silver or the 30 of gold, = £87,750, according to L. B.

d. ἀλλοῦ λόγῳ χρησάμενος, *reels sentimentali* χροῦμ. the dat. commodi. Cf. Jelf, § 599, 1 *Dat. expressing reference to.* When any thing is spoken of with especial reference to any person or thing as if he or it were interested, and in some sort benefited therein, (or the contrary) the dative commodi or incommodi is used. Cf. L. 51, α., vi. 33, fil. 90, vii. 143. θησαυρός *treasury* Cf. iv 162. One of the cells in the temple, in which the offerings of kings or states were deposited. On Cypselus, see v 92.

e. παρὲς Μιδῶν Probably Midas III., circ. B. C. 800; but almost all the Phrygian monarchs were called either Midas or Gordius; cf. the Oxf Chron Tables. Five kings are mentioned of the name of Midas; Gyges B. C. 716.

f. ἐς τὸν κ. τ. λ.—*in which he used to come and sit in public, and, &c.* On ἐς cf. fil. 62, α., and similar instances in Jelf, § 646, 1

g. ἐκ-ἐπωνυμίῃς—*surnamed after him who dedicated them.* On ἐκ with a gen. *Causal* the occasion, or author of any thing καλεῖσθαι ἐκ τινος *to be named after some one or something whereon, as it were the name rests,* cf. Jelf § 633, 3, b., and on the acc. ἐκων *accusative of equivalent notion* Jelf, § 549, c

CH XV—α. Κυρρέου. Expulsion of the Cimmerians from Europe by the Scythians, B. C. 634; taking of Sardis by them, B. C. 633; cf. iv 11 α On the Cimmerians, cf. note δ on ch. 6.

δ. ἔθια α. ἔθῃ, *seats, fixed habitations*, an Homeric word. Σαρδῖς Ionic acc. pl; so πόλις ἑοῦς &c. elsewhere in Hdtus.—B. Cf. Jelf, § 101 olm 5, and fil. 7 πῖστις; L. 54, πανηγύρις 1 1 ῥέτρον τῶν, while he reigned over &c. On ἐκ with gen. temporal, cf. Jelf, § 633, L. 2.

CH XVI—α. αἰὲς δὲ Κυαλέου λ.—Cf. i. 74 Ardyas, grand father to Alyattes, kg of Lydia, was contemporary with I Hraortes, father of Cyaxares, kg of Media. Ardyas died B. C. 639; hence Hdtus's account is consistent with chronology

β. Σπέρηναν κτεθέσσαν—Cf. i. 149, α., 150, α.  
c. ὡς ἔθελε ἀπαλλοῖν—*he ret red not as he wished i. e. in a manner quite contrary to his wishes.* Cf. viii. 64, c; and i 3, Πάλλῃ τῇ γέντι ἰθίλει, and Eurip. Androm. 1169.—B.

CH XVII—α. καρπός *indicat fructus satorum, the corn, or grain of any kind which was sowed* B., *not the fruit of trees*  
δ. ἀντρίον—*under the accompaniment of* (i. e. to the

sound of) pipes and lyres, and the masculine and feminine flute Cf vii 22, ix 98, &c , Jelf, § 639, 1 2, *d* αὐλὸς ἀνδρ, probably like the Roman *Tibia dextra*, played with the right hand, which gave a bass sound αὐλὸς γυν to the *Tibia sinistra*, played with the left hand, in the treble cleff, resembling a woman's voice B Cf Smith's D of A , Paradise Lost, i 532 and 550

*c* ὥς—ἀπικοιτο, so often as he might come Cf Jelf, § 843, 2, on the optat expressing indefinite frequency οὔτε θύρας ἀπέσπα—Cf iii. 159, on the taking of Babylon Schw

*d* τῆς γὰρ ἐπεκράτειον—"Miletus and Phocæa flourished between 800—500 Miletus is said to have had a hundred colonies in the Sea of Marmora, the Black Sea, and the Palus Mæotis, and ranked next to Tyre and Carthage" Oxford Tables, p 8 On Miletus and its colonies, read H P A § 77, 78, and Thirlw ii pp 85, 104, &c ὅπως ἐχ Cf Jelf, § 805 Final substantival clause introduced by ὥς, in order that, ὅπως, ἵνα, &c

CH XVIII—*a* τρώματα—overthrows, disasters, cf vi 132, iv 160, vii 233, and Hom Odyss xxi 293, Οἰνός σε τρώει μελιγδής κ τ λ B

*b* καὶ γὰρ δὴ συνδιήνεικαν—The date of this war appears unknown All three states were Ionian colonies, of which there were twelve principal ones, between which the festival of the Panionia, held at the temple of the Heliconian Neptune at Mycale, cf i 142, *b*, 148, *a*, served as a bond of union, though Hermann remarks, they were not only, generally speaking, independent, both often engaged in mutual hostilities Cf v 99, and H P A § 77, note 21, ὅτε μὴ, except, properly οὐδὲν ὅτι μὴ Cf Jelf, § 743, 2, on the use of οὐ and μὴ in dependent sentences

CH XIX—*a* Ἀσσησιος—so called from Assesus, the name of a small town or village in the territory of Miletus (see end of ch ) where the temple of the goddess stood B On the accus ἐπικλησιν, cf Jelf, § 579, 2

*b* αὐτῷ πέμψαντα—Cf c 3 Ἑλλῆσι δόξαι πέμψαντας, and c 37, iv 81, v 109 B Cf Jelf, § 675 Participles or adjectives after infin, which ought to be in the same case (gen or dat ) as the object of the verb to which they refer, are often in the accus, because they are not considered as referring to that object, but as separated from it, and as belonging to the accusative implied in the infinitive to which they are joined

CH XX—*a* τῷ τυραννεύοντι—On the origin of Despotisms in Greece, cf H P A §§ 63—65, and 72, the reference to Arnold's Rome, in i 59, *b* and Thirlw i. c 10, p 403 Read also an article on "the Grk Despot," in a review of Grote's Gr in Edinb Review for Jan 1850 Neither Hermann nor B considers that Thrasylbulus was one of those entitled "Æsymnetes," magistrates invested with unlimited power, (Aristot Pol iv 8, 2,) for the purpose of moderating adverse factions, as was Pittacus in Mitylene



ancient Bacchanalian performance, the origin of which is, at any rate, earlier than Archilochus, who, in one of the fragments of his poetry, says that "he knows how to lead off the dithyramb, the beautiful song of Dionysus, when his mind is inflamed with wine," (Athen xiv p 628,) seems to have been a hymn sung by one or more of a *κῶμος*, or irregular band of revellers, to the music of the flute Arion was the first who gave a regular choral or antistrophic form to the dithyramb This improvement was introduced at Corinth (Herod 1 24, Pindar, Ol xiii 18 or 25, with the notes of the commentators) The choruses, which ordinarily consisted of fifty men or youths, danced in a ring round the altar of Dionysus Hence they were termed *cyclic choruses* (κύκλιοι χοροί), and dithyrambic poets were understood by the term *κυκλιοδιδασκαλοι*. This also explains the name Cycleus, given to the father of Arion (Muller, Hist. Gr Lit p 204) Smith's D of A *Chorus* See more under *Tragædia* —καὶ διθ—ποίησ—ὀνομασαντα—διδάξ *the first whom we know, who composed, and named, and brought out the Dithyramb*, &c διδάσκειν, like *docere fabulam*, is pecul used of the Dithyrambic and dramatic poets, *who taught the actors their parts and superintended the getting up and bringing out of their pieces* S and L D Cf Hor A P 288, "Vel qui prætextas vel qui docuere togatas" Cf Theatre of the Greeks, p 235, and on the derivation of the term Dithyramb, sect. 1 p 3, of the same work

CH XXIV —α ὀρᾶσθαι κ τ λ, *accordingly he was going to sail from*, &c Stephens on Greek Particles, p 107, seqq ἐν τῷ πελάγει, *when now out at sea*, 1 e *beyond the harbour* Schw On διαχρᾶσθαι, cf 1 110, d οὐκων δὴ πείθειν *Infin in oratio obliqua*, (they say that) *he did not indeed persuade them* In Greek one or more dependent clauses in a narration may stand as an *oratio obliqua* in the accus and infin, depending on a verb of saying, &c, expressed or implied, instead of the *verbum finitum* Jelf, § 889 τὴν ταχίστην, generally explained by ὅδον supplied, but according to Jelf, § 891, obs 2, by ἐκπηδήσιν In many phrases the subst. suppressed after the adj is implied in the verb So that this is brachylogy, rather than ellipse

b περιδέειν κ τ λ —*to allow him to stand and sing* Cf Jelf, § 664, A, on the infinitive (without the article) as the object after the verb B refers σκευή to the ὀρθοσταδίας, *the long garment reaching to the ancles, worn by the Citharædæ* On κατεργάσασθαι, cf ix. 106, a, and on καὶ τοῖσι ἐσελθεῖν γὰρ ἰδονήν κ τ λ, cf. Jelf, § 786, obs 6, quoted in ix 109, b

c νόμον τόν ὀρθιον—The Orthian strain, so called from being performed in a high key, the voice of the performer being raised and clear Blomfield, *Æsch Pers Gloss* v 395 It appears to have been particularly intended for the flute or cithara, and to have been played in quick time. B *An air of sharp, stirring tone, like our military music* S and L D

The name *Æsymeto* was however given in some places, as in Cyme and Chalcedon to the regular magistrates.

b. *ὥς* *βουλεύεται*—that he (*Θρασύβουλος*) having had previous information, might form some plan with regard to the present conjuncture.—*εἰ* depends upon *βουλεύεται*. Cf. Jelf, § 810, on the conjunctive and opt. with *δὲ*. To the final conjunctions *ὥς* *ὅπως* *μή*, and *ἵνα*, the modal adverb *δὲ* is frequently (especially in Hdtus) added, pointing to some (generally not expressed) condition.

CH. XXI.—a. *ἀφ' ἧς τὴν Μάκτρον ἦν*—So then the messenger went to and arrived at (was at) *Μίλετα*. Cf. Jelf, § 646, 1 quoted in Hl. 62, a. v. 38, *ἐς Λακωνίαν ἐλθόντα*, and *παρ. ἐς Ἀργεῖον*, and L. 14 f.

a. *πάντα λόγον* all the matter the whole business. *λόγος* like *ῥήμας* the thing spoken of the subject or matter of the *λόγος*. S. and L. D. Cf. L. 147 *τὸ λόγον παρέχον*, and to do with the matter were in the secret. *τὰ μύλλα*, cf. Jelf, § 802, 8. The opt. used when it is only a suspicion, or a persuasion of the probability of any thing falling short of being an actual fact. Cf. iii. 68, *ὥς ὅτε ἐν κ. λ.*

c. *καρῶν κ. τ. λ.*—feasting retelling, *ἰσθὲν κ. λ.* Cf. Jelf, § 841 3.

CH. XXII.—a. *ὅς* *ὅπως*—*ὅς*, that forsooth. Jelf, § 722, 2. *τὰ ἐφ' ἧς* which straightforwardly &c. Jelf, § 721 1. *ὅν λειπὸν τερπόμεθα κ. τ. λ.* that the people had been reduced worn out to the extremity of distress. Cf. Hom. *Odyss.* xvii. 387 B. On *ἔσθω* with gen., cf. Jelf, § 487 1.

b. *ἐκ' ἧς τὸ εἶναι* *ἵστας*—On condition of their being &c. Cf. Jelf § 867 2. On the tie of hospitality among the Greeks, cf. H. P. A. § 15 View of the Political State of Greece before the Historical Times. Even the prisoner taken in war after paying ransom, was *ἀσπόμενος*. Cf. also the View of the Social State among the Greeks, in Coleridge's *Introduct.* to the *Classics*, and *Hospitality* in *Smith's D. of A.*

CH. XXIII.—a. *Περικλέους*—Cf. iii. 49, *ἀ. seqq.*, v. 52, *d* and *m.*, and Muller *Dor.* l. p. 188. *Κορινθίων* relative gen. after *ἵστας*. Cf. Jelf, § 502, 503.

b. *Ἀλκίβοι*—mentioned as Arion belonged to Lesbos, where Methymna stood. B.

c. *Ἀρῶνα κ. τ. λ.*—B. defends this digression, 1st, as the tale is to the credit of a Greek state, which applies to many other of the Herodotean digressions, and 2nd, as teaching that no crime could escape the vengeance of heaven. On the story of Arion cf. Virg. *Ecl.* viii. 56, and Georg. iii. 6. Its origin is explained by L. from the vessel, which probably picked up Arion when cast into the sea, having the figure-head of a dolphin.—*αὐτῶς* relative gen. Cf. Jelf § 502, 3. On *τὴν (= αὐτὴν) ἡμῖς κ. τ. λ.*, gen. by *Attraction*, cf. Jelf, § 822, 1. Cf. iv. 73, a.

d. *ἐξέπρηκτον*—A great impetus was given to choral poetry by its application to the dithyramb, or old Bacchic song. This

ancient Bacchanalian performance, the origin of which is, at any rate, earlier than Archilochus, who, in one of the fragments of his poetry, says that "he knows how to lead off the dithyramb, the beautiful song of Dionysus, when his mind is inflamed with wine," (Athen xiv p 628,) seems to have been a hymn sung by one or more of a *κῶμος*, or irregular band of revellers, to the music of the flute. Arion was the first who gave a regular choral or antistrophic form to the dithyramb. This improvement was introduced at Corinth (Herod i 24, Pindar, Ol xiii 18 or 25, with the notes of the commentators). The choruses, which ordinarily consisted of fifty men or youths, danced in a ring round the altar of Dionysus. Hence they were termed *cyclic* choruses (*κύκλιοι χοροί*), and dithyrambic poets were understood by the term *κυκλιοδιδασκαλοί*. This also explains the name *Cycleus*, given to the father of Arion (Müller, Hist Gr Lit p 204). Smith's D of A *Chorus*. See more under *Tragædia* — *καὶ διθ—ποίησ—ὀνομασαντα—διδάξ* the first whom we know, who composed, and named, and brought out the Dithyramb, &c. *διδάσκειν*, like *docere fabulam*, is pecul used of the Dithyrambic and dramatic poets, who taught the actors their parts and superintended the getting up and bringing out of their pieces. S and L D. Cf Hor A P 288, "Vel qui prætextas vel qui docuere togatas." Cf Theatre of the Greeks, p 235, and on the derivation of the term Dithyramb, sect i p 3, of the same work.

CH XXIV — *α ὀρμαῖσθαι κ τ λ*, accordingly he was going to sail from, &c. Stephens on Greek Particles, p 107, seqq. *ἐν τῇ πελάγει*, when now out at sea, i e beyond the harbour. Schw. On *διαχρᾶσθαι*, cf i 110, *δ οὐκὼν δὴ πειθεῖν*. Infin in oratio obliqua, (they say that) he did not indeed persuade them. In Greek one or more dependent clauses in a narration may stand as an *oratio obliqua* in the accus and infin, depending on a verb of saying, &c, expressed or implied, instead of the *verbum finitum*. Jelf, § 889 *τὴν ταχίστην*, generally explained by ὄδον supplied, but according to Jelf, § 891, obs 2, by *ἐκπηδήσιν*. In many phrases the subst. suppressed after the adj is implied in the verb. So that this is brachylogy, rather than ellipse.

*δ περιῶδῆεν κ τ λ* — to allow him to stand and sing. Cf Jelf, § 664, A, on the infinitive (without the article) as the object after the verb. B refers *σκευή* to the *ὀρθοσταδίας*, the long garment reaching to the ancles, worn by the *Citharædæ*. On *κατεργάσασθαι*, cf ix 106, *α*, and on *καὶ τοῖσι ἐσελεῖν γὰρ ἡδονήν κ τ λ*, cf. Jelf, § 786, obs 6, quoted in ix 109, *δ*.

*ε νόμον τόν ὀρθιον* — The Orthian strain, so called from being performed in a high key, the voice of the performer being raised and clear. Blomfield, *Æsch Pers Gloss* v 395. It appears to have been particularly intended for the flute or cithara, and to have been played in quick time. B. *An air of sharp, stirring tone, like our military music.* S and L D.



CH XXVII—*a* Βίαντα κ τ λ—Both Bias and Pittacus lived in the time of Cræsus

*b* περὶ τὴν Ἑλλάδα κ τ λ.—περὶ, *in*, cf i 24, *g* τι—νεώτερον περὶ τὴν Ἑλλάδα, *any thing new*, *i e newer than has yet happened* Cf Jelf, § 784 We often find in Greek the comparative used without any object of comparison, so that where we use the positive, they use the comparative The cause thereof seems to be, that the Greek had the power, by a sort of instinct, or by experience, of defining in his mind the proper or usual size or degree of any thing, so that whatever went beyond or fell short of this size or degree, presented itself to his mind in the relation of greater or less hence the comparative is used in Greek where we use the positive and the adverbs *too*, *very*, *rather*, *somewhat*, the comparison being made with reference to some such thought as, *than it was before—usual—fitting—right*, &c, more or less clearly present to the speaker's mind, and sometimes expressed in words, as, Hdtus vi 84, μεζόνως i 91, ἀμείνωνος—ὑποδεστέρου iii 145, ὑπομαργότερος, &c &c

*c* Αἱ γὰρ κ τ λ—On this Homeric expression B compares Odyss iii 205, αἱ γὰρ ἐμοὶ—θεοὶ παραθεῖν, and Odyss xiv 273, Αὐτὰρ ἐμοὶ Ζεὺς αὐτὸς ἐνὶ φρεσὶ τοῦτο νόημα ποίησ' On the circumlocution ἐπὶ Λυδῶν παῖδας for ἐπὶ Λυδούς, like Homer's ὤλες and κοῦροι Ἀχαιῶν, cf Matth § 530

*d* ἀρωμενοί—Schw conjectures ἀειράμενοι, *postquam vela ventis dederint*, but the common reading is defended by Letronne, quoted by B, on the ground that Hdtus is wont often to employ a participle, either of the same verb which just before had been used in the infinitive, or at least of a cognate verb, so that ἀρω is here used instead of εὐχόμενοι, *desirous*, *wishing eagerly*, to avoid the repetition

*e* —τῶν—οἰκημένων Ἑλλήνων, *in behalf of the Greeks who dwell on the mainland* Cf Jelf, § 368, *a* Remarks on the deponent verbs So οἰκημένος for οἰκῶν, i 27, vii 21, οἱ—κατοικημένοι, and immediately afterwards in a passive sense, ὁ γὰρ Ἀθως κ τ λ i 96, 127, 172, vii 115, and ii. 102 δουλώσας ἑχεις, cf Jelf, § 692 Ἐχειν in the sense of *to be*, *to hold oneself*, forms, when joined with a participle agreeing with the subject, an apparent periphrasis for the simple verb, as it cannot be said to supply any definite form thereof, but expresses the *continuance* of the action when already begun, as in Latin *habere* with a pass. part in acc, as *rem aliquam pertractatam habere* Cf i 27, 28, iii 65 Soph Ant 22 OE R 371.

CH XXVIII—*a* ἐντὸς κ τ λ—*i e* to the West, between the river and the Mediterranean, see i 6, *a*

*b* Λυδοί—Schw and B retain this word, considering this as an enumeration of the nations over which Cræsus reigned, and that the Lydians are put first, as those over whom he first was monarch, while the others were afterwards added to his empire Cf on Lydia



the ref. in i. 83, a. The Chalybes, cf. vii. 73, a., are not to be confounded with the nation of that name beyond the Halys, whose first seat was about the Araxes; and who extended their dwellings to the mountains near the Euxine Sea, and are often called Chaldæana. They are described in H. Pers. ch. i. p. 87. The Thracians are to be understood of the Asiatic Thracians, cf. iii. 90, divided into the Thynians and Bithynians who migrated from Europe formerly called Strymoniana, from the river of that name. Cf. vii. 73, and H. Pers., ch. i. p. 79.

CR. XXIX.—a. σοφιστάς, wise statesmen, sages. S. and L. D. This word, afterwards a term of reproach, is used here as an honourable title, cf. ii. 48, iv. 95. On the Sophists, in the later sense of Thirlw. iii. c. 24, p. 326, and Grote's dissertation on the Sophists in vol. viii. p. 479, seqq. of his History of Gr. There is a critique of this last in the Edinb. Rev. for July 1841 and in App. ii. of Sheppard's Theophrastus.

b. ὡς ἑκαστος κ. τ. λ.—ut quisque coram adveniret, i. e. pro quo quisque consilio et tempore, alve, pro ac quisque. Poterunt etiam simpliciter dicere ὡς ἑκαστος. Sic. c. 114 de Cyro puero, ὡς ἑκαστος κ. τ. λ. et Thucyd. i. 15, 89. Wyttenb. Cf. Jelf, § 870, obv. G.

c. καὶ ὅτε—χρησιζομεν—τοῖς δὲ—θῆται. Cf. particularly Jelf, § 897. Conjunctive in oratio obliqua—ἵνα μὴ—ἀνταρθεῖ, cf. Jelf, § 744 1. In all final and conditional clauses introduced by ἵνα, ὥς, ὅπου or εἰ, &c., μὴ (not ου) is always used, as these clauses depend entirely on the principal.

d. τοῖς δὲ θῆται.—On the conjunctive here with δὲ cf. Jelf, § 849, 4.

CR. XXX.—a. ἐξῆλθεν δὲ Σόλων. It is a disputed point whether this interview could have taken place. The legislation of Solon is generally placed B. C. 594, and Croesus reign, B. C. 560. Schultz, quoted by B., concludes that the journey of Solon cannot be put later than from B. C. 575—565, as he must have returned to Athens before the year B. C. 561 when Peisistratus was not yet in power; hence Solon's visit to Sardis cannot have taken place when Croesus was on the throne, unless we follow L., that Croesus was associated on the throne by his father Alyattes, during the life time of the latter, B. C. 574. Cf. i. 86, a. and Thirlw. ii. p. 161. Those who would find historical truth in a delightful story told by Herodotus, of a visit paid by Solon to the court of Croesus, are willing to collect from these hints, that the Athenian sage though he could not on any reasonable calculation have seen the son of Alyattes on the throne, might have found him associated with his father in the government, and perhaps flattered with recent victory when he warned him of the inconstancy of fortune and disclosed to him the secret of human happiness. καὶ ἐπὶ καὶ—κατὰ Κροίσου Cf. Jelf § 744 1. ἐπὶ used to introduce the most important member of a sentence or when a particular follows an universal: καὶ ἐπὶ καὶ, and

*what's more* On the character of Solon, his reforms, &c, cf an excellent article on Grote's Gr in Edinb Review for Jan 1850, and Grote in p 208

*b* ἐπιστρεφέως — *accurate, diligenter* ad κοίην, Jacobs supplet γνώμη, *i e quia tandem ratione (ductus) judicas, &c.* Eodem modo explicanda sunt, *ᾗ, ταύτῃ* et alia id genus B

*c* τοῦ βίου εὖ ἵκοντι, *being well off for, or, as regards, life* Cf Jelf, § 528, *gen of position*, used when the notion of position (local, moral, or temporal) is determined by its relation to something else, which is in the genitive So the adverbs and adjectives εὖ, καλῶς, ὡς, πῶς, ὅπως, and others, when joined with the verb ἔχειν, (ἵκειν, Hdt,) sometimes also εἶναι and κεῖσθαι, take a gen of that from the antecedent conception whereof, and relation whereto, the notion of the good or bad state or position arises, as in vi 116, ὡς ποδῶν εἶχον, it is from a notion of the properties of the πόδες that the notion of the state expressed by ὡς ἔχειν is formed Cf v 20, καλῶς ἔχειν μέθης, *to be well off for stionq drinking, to be pretty drunk*, viii 107, ix 59, 66 Cf also i 102, 149, viii 111 ὡς τὰ κ τ λ *as prosperously as things go, as is possible, among us* Cf Jelf, § 869, 5

*d* γενομένης γὰρ κ τ λ — Perhaps not against the Eleusinians, but at Eleusis, against the Megarians Originally the Megarid was a district of Attica, and formed one of the four ancient divisions of the country When the Herachidæ returned (eighty years after Bell Troy) the Athenians lost it to the Dorians, hence the Athenian hatred, and the ψηφισμα enacted against the Megarians, cf Thucyd. i 139, Aristoph Acharn 533 Muller's Dor vol i p 102 Thucyd ii 15, speaks of a battle between the Athenians and the Eleusinians, but as that took place under Erechtheus, Solon could hardly have referred to it, so long before his own time, speaking as he does of Tellus On the loss of the Megarid, see v c 76, *b.*, and H P A § 18, note 10, and § 92, note 9, and Smith's C D Megara An expedition against the Megarians is also mentioned in i 59, infra

CII XXXI — *a* τὰ κατὰ κ τ λ B inclines to understand λέγων after Τέλλον, cf Matth Gr Gr § 421, and after προετρέψατο to understand πρὸς τὸ ἐρωτᾶν, *i e impulit ad quærendum sc plura* οἱ δὲ σφι βύες, *thei oxen* The *dativus commodi*, with possessive and attributive notions Cf Jelf, § 597, obs 1, cf i 92, ἀναθ Κροίσῳ, and ii 17, *b*

*b* ἐκκληϊόμενοι δὲ τῇ ὥρῃ — *tempore exclusi, hindered by* (want of) time, S L D, viz *from waiting any longer*, their mother being priestess of Juno, and being obliged by law to be present at the temple, and to be drawn thither by a yoke of oxen

*c* ἐν τέλει τούτῳ ἔσχοντο, *rested in this end, or termination of their life* Jelf lit. *were held by*, *i e met with* Cf Jelf, § 365, 2, on the apparent use of the 2nd aor mid for the passive

CII XXXII — *a*. δευτερεῖα γ οἷς., *that he would obtain* (εἰ μὴ

*diorela*, which had been already assigned) the second place then. Jelf, § 737 8.

*δ. οὐκ οὐδ' ἀλλήλων*, has been so utterly rejected, considered as nothing by you.

*α. τὸ θεῶν κτλ. ὡς φερεσθῆναι*.—So in fil. 40; vii. 46; vii. 10, § 5, quoted by B., who shows, from the last of these references, how we are to understand Hdtus; viz. with V., that by φερεσθῆναι is meant Divine vengeance (vίσις, c. 3-f) sent upon those, who, puffed up by exalted station or continual prosperity forget that they are but men; to the end that they may learn modesty and moderation; and in this way the Deity is said to be φερεσθῆναι, “an abaser of him that exalts himself. Cf. Pind. Olymp. viii. 113, sub fin.; xiii. 34; Pyth. x. 31; and Isth. vii. 55 (ed. Heyne). That Hdtus entertained just notions of the Divine Providence for man's good, is manifest from fil. 103.

*δ. τὸ μὴ ἔχει ἡδονήν*—τὸ = αὐτὸ μὴ κ. τ. λ. Cf. Jelf § 742, 2, on the use of μὴ in dependent sentences. Cf. also L. 18, c.

*ε. ἡ γὰρ ἡλικία ἑπταίδεκα*—*I set at the utmost, i. e. I set the term of man's life at 70 years at the utmost.* Cf. Psal. xc. 10. In the next sentence on the number of days in the 70 years, occurs a difficulty that has given rise to a variety of conjectural emendations of the text. The years being 70, produce 25,200 days, the intercalary month not being reckoned, which, if taken in every two years, gives 35 months for the 70 years, and each of these months being calculated at 30 days, the sum of them will be 1050 additional days, so that  $25,200 + 1050 = 26,250$  days altogether. Now if the first calculation is right, viz. 70 years = 25,200 days Solon must have made the year consist of 360 days; but if the second also is correct, viz. 35 months  $\times 30 = 1050$ , his year would contain 375 days, which is both too long by 10 days, and would lead to a confusion of the seasons. Now Hdtus himself, elsewhere fil. 90, fixes the year at 360 days; and in li. 4 says that the Greeks inserted the intercalary month every third, and not every second year. Some suppose that Solon, in this calculation, reckoned according to the Lydian year each consisting of 350 days, and each intercalary month of 15 days, so as to make the first number 24,500 days, which  $+ 1050 = 25,550$ ; but this solution, as well as the one given by Wyttenb., must necessitate an alteration in the text. In the notes in Schw., D., and G., the conjectures are given at full length. *ἡ. 3. μὴ δὲ γὰρ* supposing the intercalary month be not added. On the use here of μὴ (and not εἰ) when a participle or adjective can be resolved into a conditional clause expressing a supposed case cf. Jelf, § 740, 2, and v. 23, c.

*ζ. καὶ ὅτι ὅσους ἔχει ἡμετέρας, ὅσους ἐστὶν ἡμετέρας, ὅσους ἐστὶν ἡμετέρας.* Schw. Van is every what made up of changes and chances is wholly a chapter of accidents. On the masc. subject in apposition with a fem. predicate cf. Jelf, § 322, 1 quoted in iv. 20, δ.

g δυοῖσι τρέχει πολλοῖσι — Cf Aristot Eth vii 13

h πρὶν δ' ἂν τελευτήσῃ, κ τ λ — Cf Soph Œd Tyr sub fin, beginning "ὥστε θνητὸν ὄντ'" κ τ λ, and Eurip Androm v 100 B Ovid. Metam iii 136, ultima semper Expectanda dies homini, &c, and the criticism of Solon's opinion in Ethics i c 10

i παρ' ἐμοί — in my opinion Παρά with dat. 1st, Local Cf iv 53, vii 150 2nd, Causal, (as here,) to express standing before a person as a judge, and submitting to his decision or sentence. Jelf, § 637, ii 2 So iii 160, παρὰ Δαρείῳ κριτῇ and iii 86 On δικαίος ἐστὶ κ τ λ, *desei ves to beai*, Jelf, § 677

CH XXXIII — a Ταῦτα λέγων τῷ Κροΐσῳ — G and B Here Solon is nominat to ἐχαρίζετο and ἀποπέμπεται, pass, *he is dismissed*, δόξας, *appealing* to him, i e to Cræsus, to whom μιν refers Reading λέγοντι and Κροΐσος, then ἐχαρίζετο is *bestowed no favour upon him*, Κροΐσος the nom to it, and μιν refers to Solon, and ἀποπέμπεται, mid., *dismisses him*, i e Solon, δόξας, *thinking him*, i e Solon, *to be*, &c According to B and G, reading οὔτε ἐχαρίζετο, *he (Solon) neither gratified him by flattery*, &c

CH XXXIV — a Μετα δὲ Σολ οἶχ — Cf i 9, a ὥς εἰάσαι, *ut concicere licet* Cf Viger, p 205, 744, B, and Jelf, § 864, i

b κωφος, *dumb* Cf i 85, where the young man is called ἄφρωνος, and i 47, in the oracle, κῶφος and οὐ φωνέων are connected in the same sense Later writers add the sense of *deaf* to the word, but Hdtus uses it only in the former signification There is nothing to hinder the conclusion that the young prince was both ἄφρωνος, *dumb*, and διεφ τὴν ἀκοήν, *deaf* — B

c ἀπολεί μιν, *he will lose him* fut for ἀπολέσει

d συνένησε, *heaped them up together* Cf i 50, 86

CH XXXV — a συμφορῇ ἐχόμενος, *involved in, entangled in calamity* καθαρσις Cf S's D of A, *Lustratio*, and Sheppard's Theoph p 220

b ἐπιστιος, Ionic for ἐφέστιος, i e ὁ ἐπὶ τῇ ἐστίᾳ ὢν, *a suppliant*, cf Hom Odys v 153

c Γορδiew κ τ λ — It is manifest from this, that Adrastus was of the royal race of Phrygia, but as there were several kings of this name, (cf i. 14, e,) it is impossible to fix exactly his parentage, and chronology will not allow us to suppose the Midas here mentioned to be the same with the one mentioned in i 14 He probably fled to Cræsus, as the kingdom of Phrygia was now added to the Phrygian monarchy, (cf i 28,) and therefore he would be under the protection of his sovereign The name of his brother is said to have been Agatho B

d ἀμνηχανήσεις οὐδένος — *you shall be in want of nothing* Privative gen Jelf, § 529 At ἐς ἡμετέρου, B quotes Homer's Hymn to Mercury, 370, ἦλθεν ἐς ἡμετέρου κ τ λ, explaining the use of the gen instead of the accus to arise from the relation between the personal and the possessive pronoun, so that ἐς ἡμετέρου, used also in vii 8, is equivalent to ἐς ἡμῶν, as ἐς Ἀδον, sub οἶκον Cf Schæfer ad Bos, Ellipses, p 345, and Matth Gr G1 § 380

CH. XXVI.—*a.* τῷ Μυσίῳ Θάλαμῳ—cf. vii. 74 now *Κεαιαδαίῃ*. B.

*b.* οὗτος χρῆμα μέγα—a great monster of a boar a monstrous boar Cf. Jelf, § 442, *c* Inversion of the members of the attributive sentence A favourite construction of the poets is, to express the adjectival property by a substantive, and put the person to whom the property belongs in the attributive genitive. So, as here, in poetry and prose, χρῆμα, to express size. Cf. Aristoph. Vesp. 932, εὐχρον τὸ χρῆμα τάνδρῳ Id. Nub. 2, χρῆμα τῶν ἐβέτων τὰ ἱργα, the agricultural labours.

*c.* ταῖς δὲ κ. λ. i. *c.* τὰ τοῦ γάμου—matrimonial matters. B.

CH. XXVII.—*a.* ἀνεχρῆμαστον κ. τ. λ.—when the Mysians were content with, &c. Cf. i. 102, οὐκ ἀνεχρῆστο, was not content B.

*b.* τίνοι με χρεῖ ὤμασι φαινομένη—will what eyes must I be seen? i. *e.* with what eyes will the citizens look on me?

CH. XXVIII.—*a.* ἐπὶ τὸ παραλαμβανόμενον—to what is taken in hand, to the present undertaking, i. *e.* to the boar-hunt. πρὸς—τῶν ἐβέων in consequence of &c. Jelf, § 638, III.

*b.* ἐκτεθαμένον κ. τ. λ.—Cf. i. 34, *b*

CH. XXIX.—*a.* ἀλλὰ λαβὴν οἱ τὸ ὄνειρον—Either (κατὰ) τὸ ὄνειρον or (καθ' ὃ) λαβὴν οἱ τὸ ὄνειρον but in what particular the dream, &c. Schw. B. follows Matth. Gr Gr § 4/6, in taking the proper noun with the article as put after the relat., and, as it were in opposition with it; which will be seen more obviously if the words ὁ ὄνειρον be considered as distinct from the rest of the sentence and taken in explanation of it; thus, ὁ δ' ἐβ' ἀνεχρῆστον ἀλλὰ λαβὴν οἱ i. *e.* τὸ ὄνειρον quod autem te laet, somnium scilicet videt—but that which you do not understand, viz. the dream &c.

CH. XL.—*a.* ἴσθι γ' (for ὅ), quodammodo, somehow Cf. Jelf § 817 obs 3.

CH. XLI.—*a.* στερρὰ ἀχρεῖ—So G and B. ἀχρεῖ, the Ionic form of the dative as ἴσθι, ii. 40 and ἀπώλῃ, viii. 61 the accent being on the penult, on account of the last syllable being made long by contraction Cf. Matth. Gr Cr § 114. Cf. on the force of the expletive viii. 143, *d*.

*b.* αὐτίς ἐκείρων—Cf. Hom. Od. viii. 441 μῆτις τοι καθ' ἑὸν ἐθέσται, and Hor Sat i. 1 77 malis sura. B. ἴσθι φησὶ, with a view to mislead Cf. Jelf § 634, 3, *a*.

CH. XLII.—*a.* στερρὰ καὶ ἐκχεκμήνον—that (one) having fallen into such a misfortune Cf. Xen Cyr vi. 2, 1 πῶς ἀγαστί there can (people) who brought, &c.

*b.* τοῦ ὅ ὡς οὐκ ἐκχεκμήνον—as far as depends on his guardian; cf. iii. 121, οὐκ ἐκχεκμήνον

CH. XLIII.—*a.* οὐκ ἐκχεκμήνον—As I say who had been purified of the murder φόνος accus. of equivalent notion. Jelf, § 514, *c* Cf. § 413, 3.

CH. XLIV.—*a.* κενερίστῃ—solemnly seems to be or become as greeted and on angry a thing S and L. D Cf. iii. 61 viii. 102,

ἐκπεφευγότων περιημέκτεον, *wee e indignant oi vexed at the escape of the enemy* ix 41, B

CH XLV — *a* τὸν καθήραντα, *i e Cræsus, not his son, as L would understand it, for, in i 35, we are told Cræsus purified him, and here Adrastus may well say that, figuratively speaking, he had destroyed his purifier, i e Cræsus, inasmuch as he had destroyed the only one of his sons whom he considered as really living*

*b* — εἰς δὲ οὐ σύ κ τ λ Cf Hom *Iliad* iii 164, Priam to Helen, Οὔτι μοι αἰτιη ἔσσι θεοὶ νύ μοι αἰτιοὶ εἰσιν B And Aristot. *Rhet* ii c 3, on the topics of Placability

CH XLVI — *a* ἀπέπαυσε, ἐνέβησε δὲ κ τ λ *lit, made Cræsus give over his grief, and made him enter into a reflection, set him a thinking, &c* Observe the transitive force of the I aor — καταλαβεῖν, *to check it, to keep it down, (cf c 87, to stop,) not, to overthrow it, καταβαλεῖν, as Gronov would read W Cf iii 128, κατελ he checked oi restrained them.*

*b* τοὺς δὲ ἐς Ἀβας κ τ λ — In Phocis, near *Exarcho*, famous for an oracle of Apollo, held in honour even in the time of the Romans Plundered by the Persians, but shortly afterwards restored, as we find Mardonius sending to consult it. Cf viii 27, 33, 134 B On the oracle of Dodona, see ii 56, *b* See throughout the articles in Smith's D of A, *Oiaculum*

*c* Ἀμφιαρεων και παρὰ Τροφώνιον — The oracle of Amphiaraus, one of the seven chiefs against Thebes, was at Oropus in Bœotia Cf Livy, xlv 27 Of Trophonius, who, like Amphiaraus, was also swallowed by an earthquake, at Lebedæa in Bœotia Both oracles were consulted by Mardonius, cf viii 134, and are both mentioned by Cicero, de Nat D iii 19 B

*d* ἐς Βραγχίδας — The site of a temple of Apollo, distant about two geographical miles from Miletus, the ruins of which are still visible at a place called *Iotan* It was afterwards called Didyma, and was burnt by the Persians Cf v 36, vi 19 αἱ Βραγχίδαι, *Bianchidæ*, the place, οἱ Βραγχίδαι, the priests of the temple

*e* παρα Ἀμμωνα — Cf ii 42, *f* and *g*

CH XLVII — *a* μέγαρον, here *the sacred chamber in the temple at Delphi where the responses were received* S and L D Cf i 65, and ii 143 Also *the shrine or sanctuary* in other temples Cf Smith's D of A *Templum* "Many of the great temples consisted of three parts 1 the πρόναος, or πρόδομος, *the vestibule*, 2 the cella, ναός, σηκός, and 3 the ὀπισθοδομος The cella was the most important part, as it was, properly speaking, the temple or habitation of the deity whose statue it contained — In temples where oracles were given, oi where the worship was connected with mysteries, the cella was called ἄδυτον, μέγαρον, or ἀνακτορον, and to it only the priests and the initiated had access The temples, it should be added, were in early times separated from the profane land about them by very simple means, such as a string or rope, subsequently by more efficient fences, or even by a wall,

ἱερός, περίβολος Herod. vi. 134. The whole space enclosed in such a περίβολος was called ἱεράσις or sometimes ἱερόν, Herod. ix. 36, vi. 19 b, Thucyd. v. 18, and contained, besides the temple itself, other sacred buildings and sacred ground planted with groves, &c. On Delphi, cf. E. Hist. of Gr. ch. ii. p. 12, and 124, and Smith's C. D., *Delphi*.

δ' αὐτοῦ. See I. 34, δ. χαλεπὸν δ' ἐκίσταται, and it has brass upon it, 3 sing. perf. pass., from ἐκίσταται, to lay or spread upon. On the formation of ἐκίσταται, cf. Jell, § 204.

Cn. XLVIII.—α. προσέειπε μοι—pleased or suited him, by hypallage for τὸν μιν δὲ αὐτὸς εὖδὲ προσέειπε, he approached none of them.—W προσέειπε, he scolded, B and L. D. Cf. also Aristoph. Equit. 638.

Cn. XLIX.—α. τὰ τελεόμενα.—Part of the ceremonies used at the oracle of Amphiaraus consisted, cf. viii. 134, in passing the night in the temple. Pausanias, i. 34, quoted by B., mentions that those who came to consult sacrificed a ram, on whose fleece they slept, awaiting the answer of the oracle in a dream.

Ch. L.—α. ἐτήσια τε ἱθύνει, mactantur ter millenas hostias et quoties genere animalium quibus sacra fieri solent, Hermann in Viger, p. 727 he sacrificed 3000 of each kind not 3000 in all, which would require the article. Cf. Matth. Gr. Gr. § 266, and B and L. D. under πᾶς Cf. I Kings viii. 3, 63, Solomon's sacrifice of 22,000 oxen and 120,000 sheep; and iv. 83, πᾶσι θύας, ix. 80, πάντα θύας.

δ' αὐτοῦ.—B. explains αὐτοῦ, i. e. τῷ θεῷ, and so Schw.—Qu. κτλ. this, which each, &c., i. e. to make such an offering as each might be able—ως δὲ ἵπναται, and when the sacrifice was over after it was completed. Cf. vi. 129 δ.

ε' ἡμιπλῆθος τ' α. ἱεράναια—He hammered out, cf. e. Gr. εἰληρον ἱεράναιον. ἡμιπλῆθος demi-plinth, or half-ingots: so Pliny aurei lateres, golden bricks whole ingots, or cubes of gold, whence ἡμιπλῆθος is by some rendered tiles of gold. The words τριμὴ τὰ μακρότερα (scil. μίση) ἢ ἢ τὰ βραχύτερα ἑξῆς δὲ give the three dimensions of these half plinth, in length of six palms in breadth of three in thickness of one palm. B.

δ' ἀρίστου χρυσῆς τ' α.—of refined gold opposed to λευκῆς χρυσῆς white gold, i. e. alloyed with silver B and L. D. ἑπὶ τὸν ἡμιτάλαντον 2½ talents, lit. the 3rd being a half talent the 3rd of course implying 2 others whole ones like τριπλῆς αὐτοῦ himself with two others. Cf. Jell § 163, 2, b. So also f. n. cap. ἑξῆς τὸν ἡμιτάλαντον, six talents and a half Cf. also ii. 106, ε' πέντη στήδυς. Observe τριπλῆς ἡμιτάλαντον the accus. of quantity equivalent to the cognate notion of value which would be in the accusative—and even with the cognate notion expressed, λευκῆς χρυσῆς τάλαντα ἑκα. Jell, § 518, cf. § 542, b.

ε' χρυσῆς material gen. Cf. Jell, § 532. Λεωνέας θύοντες—Perhaps as a memorial of the lion mentioned in I. 84; the lion representing as it were the Palladium of the nation; that is, standing in the

same relation to the Lydians, that the Palladium itself did to the Trojans Schw The lion was also venerated as a symbol of the sun, to whose worship, as also to that of the other heavenly bodies, the Lydians were much given. Creuzer, Symbol ii p 230 B

f *ἐπεὶ τε κατεκαίετο*—B c 548 Cf ii 180, and v 62, d—The temple was rebuilt under the direction of the Amphictyonic Council Cf H P A § 13 The treasures were carried off during the First Sacred War, B c 355—346, by the Phocians, who maintained the contest by means of these and other offerings On the treasury of the Corinthians, cf i 14, d

CH LI—*αἱ ἑσιοντι*, dat commodi Cf i 14, d *ὑπὸ τὸν νηὸν κατακαίοντα*—at the time when the temple was burnt Jelf, § 639, iii 2, a Cf ii 36, *ὑπο τοὺς θαν*, and vi 2 On *ἐν τῇ οὐ πρὸν κ - λ*, at the corner of the portico, Jelf, § 633, i 1, a cf viii 122, and on *μεγάθαι μεγ*, see ii 74, iv 52 Jelf, § 899, l B So also Aristoph Acharn 909, *μικκός γὰ μᾶκός οὐός* Schw

b *ἐτικρινάται κ τ λ*, for wine is mixed in it by the Delphians at the Theophania,—the festival of the appearance of the god, the commemoration of the day of his first coming

c *Θεόδωρον τοῦ Σαμίου*—There were probably two ancient Samian artists of this name the first, son of Rhæcus, and brother of Telecles, cf iii 60, he flor circ B c 600 The second was son of Telecles, and nephew of the elder Theodorus, flor B c 560, the one here meant, mentioned also in iii 41, as having made the ring of Poly-crates Cf Smith's D of G and R Biogr, where the question is fully discussed

d *οὐ γὰρ το συντυχον κ τ λ*—for the work does not appear to me to be of a common order, not such as we meet with every day Cf Longinus, § 10

e *περιρραντήρια*—*fonts*, or *basins to hold holy water*, placed at the threshold of the temples, that all those who approached might purify themselves Cf Smith's D of A *Templum*

f *τοῦ τὸ ὄνομα*—Ptolemy says that the person here alluded to was Æthus B

g *οὐκ ἐπίσημα*—marked with no title, or inscription, Schw and S and L D [*donaria*] *minoris pretii, offerings not remarkable for value* B *χεύματα*, *basins*, or *bowls* S. and L D

h *τῆς ἀρτοκόπου*—According to Plutarch, Cræsus dedicated this statue, because his baking-woman saved him from being poisoned by his step-mother, the second wife of Alyattes, who gave her poison to be mixed up in his bread, she, however, gave timely notice to Cræsus, and served up the bread to the children of the step-mother B On *τα ἀπὸ τῆς δευρῆς*, *necklaces*, cf Jelf, § 620, 3

CH LII—*α ταῦτα μὲν, &c* In the Travels of Anacharsis, vol ii. p 603, there is a computation of the value of these offerings, which, exclusive of the *χεύματα* and the *ἀναθ οὐκ ἐπίσ*, amounts to about £844,447

b *την παθην* See i 46, c



c. τὸ ξυστὸν τῆς λόγχης ε. τ λ.—the shaft of the spear with the head, the shaft, head, and all. "Sunt partes aliquæ proprie ξυστὸς, (the shaft,) et due ad lædendum, λόγχαι, quæ alloqui dici solent *σάπυρτος* et *ἐνδοπαρίς*. This last only was properly used to strike; the other spike which was blunter they used to fix the spear upright in the ground with. Cf. *Ilad* x. 163, *ἵχνα δὲ ἐπὶ οὐδ' ἐν σάπυρτος ἐφύλαττα*, and *Æn.* vi. 632, *Stant terrâ defixæ hastæ*. The *σάπυρτος*, also called *ὀβλαχός* *σάπυρτος* and *στράλ*, was sometimes used as a weapon of offence; cf. *2 Sam.* ii. 23: *Abner smote Asahel "with the hinder end of his spear and slew him*. Jortin. Cf. also vii. 41 δ., ix. 52, d. On the dat. *τοῖς λόγ* cf. Jelf, § 604, 1 *Circumstantial or modal dat.* The circumstances or accidents, or accessories (as here) of any thing are put in the dative as being after thoughts, neither antecedent to, nor part of the principal notion of the thought. (Cf. *fil.* 43, *ἀντ νυν*; 123, *ἀντ ἱκνῶ*; vi. 32, *ἀντ τ ἰστέλ*; 123, *ἀντ ἀντ*.) This is very common when the substantive is accompanied by *αὐτός* *very itself and all*, as this gives the notion of an accompaniment or an accessory.

d. 1 *Οὐδὲν καὶ Οὐδὲν* ε. τ λ.—They (the spear and shield) yet remain in Thebes, and that (not only so, but also) in the temple of the Iamæian Apollo of the Thebans. On the increcutive force of *καὶ*, cf. Jelf § 759, 3; and on the double gen. Jelf § 543, quoted in vi. 2, a.

Cn LIII.—a. *ἐπὶ παραίτηται* *ἐπὶ προσβίαιτο*—if he may make an expedition (conjunct. with *ἐλ* deliberative force with notion of realization of the proposed end); *ἐλ προσβίαιτο*, if he could attack to himself any allies: the opt. the less immediate thought representing a mere possibility & supposition and depending upon the first—he would need no allies, if he did not make the expedition. Cf. ix. 51 *ἵκνῶ—ἐννέμεται*, Pflagek on Eur. *Hec.* 1134, and an article by my friend Mr Sheppard in the *Classical Museum*, No. vi p. 342, and Jelf § 879.

b *μεγάλην ἀρχή* ε. τ λ.—The oracle is given in Diodorus, quoted by H. Krollος *ἀντ ἐσθλὴς μεγάλης ἀρχῆς ἐκκαλέσται*, translated by Cicero, *de Divinat.* ii. 54, 56, *Croesus Italiam penetrans magnam perterritus optum cuit*. Cf. *Aristot. Rhet.* iii. 5. Similarly juggling answers were said to have been given to Pyrrhus, "his redibit nunquam per bella peribit, and Aio te Pyrrhum Romanos vincere posse; and to Manfred, concerning Chas. of Anjou, "No Carlo sarà vittorioso del te Manfredo.

Cn LIV.—a. *ἐς Πρθῶν, Δελφοί* λ.—Πρθῶν, the place or the seat of the oracle *Δελφοί*, *Δελφίς* the *Delphos*; H.

b *προμνηστῆς* *first prophesy* i. e. *the right of first consulting the oracle*; *ἀντ*, exemption from paying the regular dues *ἀντ*, *the first seat at the games*—The first of these privileges properly only belonged to the nations who made up the Amphictyons, and then in there are instances of the Delphians themselves conferring this privilege on others as here on Croesus, yet the right was lawfully vested only in the Amphictyonic Council, cf. ix. 12. H. On the

Delphic oracle, and the Amphictyonic League as connected with it, cf v 62, c, and the references there given On ἀρελ cf Smith's D of A *Ateleia*, and E Hist of Gr ch 11 p 12

CH LV — *a* ἐνεφορέετο αὐτοῦ — Partitive gen Jelf, § 536, took his fill of it, often gratified himself with consulting it

b ἡμίονος κ τ λ — Cf 1 91 B refers to a similar story in the Arabian Nights ποδαβρὲ, *tender-footed*, alluding to the effeminacy of the Lydians, cf Eurip Troad. 506 The Hermus, cf 1. 80, and v 101, now the *Ghuediz-Chai* Smith's Dict. of Geogr

CH. LVI — *a* τὰ προκεκριμένα, the principal nations — το μὲν, the Athenians, τὸ δὲ, the Lacedæmonians, and so also the following τὸ μὲν, &c The Pelasgic origin of the Athenians is again spoken of in 11 51, vii 94, viii 44, quoted by B, who refers to the discussion of this passage in Muller's Dorians, I c 1 p 21, seqq Read also H P A §§ 6—8, and particularly Thirlw 1 c 4, pp 101—105 On the origin of the Athenians, Hermann, § 91, and Thirlw 1 c 2, p 37, seqq, and on the Dorians, Hermann, § 16, seqq Cf also viii 31, a, 73, a, &c, and Thirlw vol. 1 c 7, p 250, seqq On the Macedonian nation, cf viii 137, a

CH LVII — *a* Κρηστῶνα πόλιν — the chief town of the district in Macedonia, between the Strymon and the Axios, near Mount Cercine Smith's Dict of Geogr Cf Thucyd iv 109, whence we learn that the Pelasgi, or Tyrrheni, who formerly inhabited Lemnos and Athens, seated themselves on the coast of Thrace, and in that region was the Crestonic nation, which Hdtus mentions again, vii. 124, viii 116 B See also H P A § 6, note 8, for reference to a variety of works on the Tyrrhenian Pelasgi This town is not to be confounded with Cortona in Etruria "Who the Pelasgians really were, and their connexion with Etruria, are points which have distracted the learned men of all ages, and seem to have been as much disputed in the time of Herodotus and Strabo as in our own They have been represented by some (Mrs Hamilton Gray, History of Etruria) as being in Italy on the arrival of the Etruscans, (cf note on 1 94,) and a distinct people from them A contrary opinion has been generally held, that the Tyrrheni-Pelasgi was another name for the Etruscans Here the researches of Sir C Fellowes (Discoveries in Lycia) throw light upon the question The Pelasgi have left us nothing of their language, manners, or customs—only their names and a few doubtful traditions The chief records of their existence are their architectural remains;—the walls of enormous height and thickness, and built with immense stones, which are found throughout Italy and Greece and Asia Minor, occupying the highest point of every hill, the object of wonder to the present inhabitants, the work of giants or magicians, or their master the devil The higher road from Naples to Rome, by the Abruzzi, passes a line of these hill-forts, which seem to guard and over-awe the plains below They are a portion of a longer line extending from the Adriatic coast of Italy, opposite

Greece, quite across the Peninsula. They recall to mind the fenced cities, walled up to heaven, which terrified the Israelites before their entrance into the Promised Land. These various remains have been classified by architects and antiquaries (and the distinction is as old as Pausanias) into the Cyclopean, the Pelasgic, and the Etruscan according to the apparent art used in their construction;—the first being of large stones, so rudely piled together as to require the interstices to be filled up with smaller fragments; the second of large stones, but fitting into each other; and the third of quadrangular stones, occasionally secured by cement. Now the last are confessedly the work of Etrurian architects, and two well-known instances are the Arco del Bovo at Volterra, and the gate still remaining at Paestum. The first notion about them was that the rudest were the oldest, and the more artificial the production of later and more civilized times. The latest investigations have however established, that all these kinds run into each other in the same building and appear to have been in contemporaneous use; that they are therefore the productions of one and the same people. At Mycenæ, the *ἰσχυρὰ πύλη* of Homer the two kinds called Pelasgic and Cyclopean are found together and also an approximation to regular masonry of hewn stone or the Etruscan style. In many Italian provinces, Mrs. Gray tells us, there are Cyclopean, Pelasgic, and Etruscan walls of the same age and in very many instances, there is a mixture of the Etruscan and Pelasgic, and the Etruscan and Cyclopean styles. The same is observable at Cadryanda and at Panora. *Fellowes; Lycia*, p. 121, 141. When we thus find the only authentic record of the Pelasgi bringing them into so close union with the Etruscans, we cannot but accept the account of their being the Tyrrhene-Pelasgians, or Pelasgians who settled in Italy. There are many other circumstances, such as their knowledge of letters, regular institutions, and use of arms, which connect them with the early Greek settlers, and antiquaries have dwelt upon Cærops twelve cities of Attica and the twelve cities of Etruria, as offering additional evidence. Of course, in a subject of this kind, the evidence itself is slight and indirect, but if we find all that there is pointing in one direction we are bound to follow it. From an article in *The North British Review*, No. vi., on Mrs. H. Gray's History of Etruria.

b. *Ἰλιάς τε καὶ Σαλαμὴ*—Places in Mysia E. of Cyricus, and Scylace a little further to the E. On the words cf. *Strabo* i. 7. 2. cf. vi. 137 and Thucyd. iv. 109 B.

c. *ἦτοι καὶ Πάλαρος* *ἱερεῖς*—This subject is fully discussed in Appendix A. of *Tait's Fj* tome of *Nebular*. See also *Museum Criticum*, ii. 234 and Hermann's *101. Antiq.* § 8, note 3.—On the form of expression cf. viii. 131, a.

d. *ἐπεὶ δὲ αὐτὸς*—*ἐπεὶ* Ion. *ἐπει*, *Fj* dat. of *αὐτός*. Cf. *Jell.* § 143. B. quotes Matthiæ on a difference between *ἐπεὶ* and *ἐπει* in *Hdtus*; *ἐπεὶ* generally used as the pronoun of the 3rd person, = *αὐτός* *αὐτὸς*,

*ills*, whilst *σφίσι* has the reflexive meaning = *ἑωυτοῖσι, sibi, sibi ipsis*, as in this sentence Cf Jelf, § 654, 1

CH LVIII — *α τῶν ἐθνέων πολλῶν* — *the many nations, the nations whom every one knows, many in number* On the demonstrative force of the article, cf Jelf, § 444, 4, 5

*β πρὸς δὴ ὧν κ τ λ* B quotes and approves Matthiæ as to the meaning of this, taken in connexion with the preceding sentence *Dicere voluit πρὸς δὴ ὧν οὐδὲ τὸ Πελ ἔθνος οὐδ' αὖτα μεγαλῶς πρὸς ἑαυτὴν* *Præterquam quod multæ barbaræ gentes cum Hellenibus coaluerunt, Pelasgica gens una e barbaris, per se etiam sine illa causa, non multum aucta est* *The Pelasgic nation, which was a barbarian one, was neither augmented by the union of other tribes with it, as the Hellenic was, and increased too but little of itself*

CH LIX — *α τὸ μὲν Ἀττικὸν κ τ λ* — *that the Attic nation was both oppressed and distracted by faction, &c*, kept down by the sway of Pisistratus, and rent into factions, as the Alcæonidæ and their party were exiles Cf 1 64, v 62 W

*β Πεισιστράτου* — The despotism of Pisistratus, B C 560—527 Cf Aristot. Politics, v 9, § 23, ed Scheid. On the sway of Pisistratus read § 110 of H P A, Grote, iv p 144 See also note 1 on this chapt. On the peculiar character of the ancient Despotisms, to which that of Pisistratus was a glorious exception, see the fine remarks in Arnold, Hist of Rome, 1 476, and Edinb Review for Jan 1850, on The Greek Despot

*γ Χίλων δὲ κ τ λ* — Cf vii 235 “Teneatur hic locus ad explicandam doctrinam septem sapientum, exercet enim Chilon hoc loco *ἱερομαντείαν*” Creuzer, quoted by B

*δ τεκνοποιὸν* — *likely to bear children* cf also v 40

*ε ἐκπέμπειν*, of a man divorcing his wife, as here, *ἀπολείπειν*, of a woman leaving her husband — *ἀπείπασθαι*, 1 e *filium abjudicare*, not to consider him as legitimate, to disown him B

*φ στασιαζόντων*, &c Of these factions, B gives a synoptical view

- |   |   |   |  |
|---|---|---|--|
| 1 | The Hyperæril (by others called Diacrii) favoured Democracy | { | being poor and of the lowest orders, bearing the name of Θῆτες                 |
| 2 | — Pedlæi (who inhabited the μεσογαία) ——— Aristocracy       |   | being wealthy from the fertility of their land and noble                       |
| 3 | — Paralî ( ——— the sea shore) ——— Mixed Government          | { | being given to commerce and navigation, and dreading the excesses of Democracy |

B remarks on the agreement of these with the ancient divisions of Attica, for under Cecrops there were four tribes, *Κεκροπίς, αυτοχθων, αετταία, -αραλία*, and under Cranaus the same four, only with different names, *Κραναιίς, αθηίς, μεσογαία, διακρις* Of these that

called *παράλια* agrees with the *Parali* here mentioned, *ὑπεράλις* with the *Hyperacril*, and *μεσσηνία* with the *Pedias*. CL H. P. A. § 93, 106, 110.

γ. *κατασπονδίας*—*affecting or aiming at*, including also a certain idea of contempt; as in l. 66, where the sense of *thanking considering* appears applicable joined also to the same notion of a contempt for the power of the enemy B. CL viii. 10, b and Jelf, § 641 2, a.

δ. *καὶ τῷ λόγῳ κ. τ. λ.*—*having by means of his eloquence, or arguments, obtained the leading of the Hyperacril*. B. In l. 203, and v. 20, *τῷ λόγῳ*, *in pretence*. So, perhaps, here *professedly leading or being the professed leader of the Highlanders*.

ε. *ἐς ὑπὸν* that is, *into the flat parts of Attica*, the *μεσσηνία*, where the faction of the *Pedias*, under *Lycurgus*, prevailed. *ἐφ' ὅν*, *forsooth*, as he pretended. *ἐφ' ὅν* is used, almost always, in the ironical sense of *δὲ*, *forsooth*, *scilicet*, especially to express that the writer does not believe that the reason or account he is giving is the true one, but only the one given by others—and it but seldom has a more explanatory force. Jelf § 726, 2, a. CL Thucyd. i. 92, iii. 111; cf. also vi. 1 a., vii. 211 b. Add also that it is often used with *ὡς* of misconceptions and mistakes, as if *forsooth*. S and L. D. CL l. 73, iii. 136, ix. 80, a. Like artifices were also used by *Ulysses*, *Odys.* iv. 244; *Zopyrus*, *Hdtus* iii. 154; and *Dionysius*, *Diod. Sic.* xxi. 85. B.

ζ. *ἡ γὰρ πρὸς Μεγαρίδας κ. τ. λ.*—This was an expedition to recover *Salamis*, which the *Megarians* had seized as well as *Nisira*, at the time of the insurrection of *Cylon*, a. c. 620, and kept up till this time. See *Clinton*, *Fast. Hell.* ii. 369. *Solon* is said to have distinguished himself in this expedition. *Plutarch*, *Vit. Sol.* c. 8, p. 82. On the hatred of the *Athenians* and *Megarians*, and the loss of the *Megarid*, cf. l. 30, d.

η. *αὶ ῥαυροφόροι* *καυροφόροι δὲ*—An instance of *εὐκαταφρόνη* CL *Aristot. Rhet.* iii. 2, § 13. The changing the term *ῥαυροφόροι* for *καυροφόροι*, the less suspicious name deceived the *Athenians*.

θ. *ὡς ἔστι τοῖς κατιστάμεν κ. τ. λ.*—CL Jelf, § 634, 3, c. *ὡς*, the condition of any thing—on these terms the terms being considered the foundation on which the whole rests. CL *ὡς* *τῇ* *παράλειψι*, and l. 141. Similar also, both in use of the preposition and in sense, is *ὡς ἔστι τοῖς γίγασιν* for as the ancient monarchs held their power *ὡς ἔστι τοῖς γίγασιν*, upon certain fixed privileges and honours, (cf. v. 56, seqq. on those of the *Spartan* monarchs,) so *Pisistratus* held the supreme power *ὡς ἔστι τοῖς κατιστάμεν*, preserving the institutions as he found them and assuming to himself nothing beyond the appointed honours and dignities that had formerly belonged to the hereditary monarchs. On the *γίγας γίγας* of the ancient monarchs cf. *Thucyd.* i. 13; and for a sketch of these forms of government in the early ages, see II 1 A § 53, α. On the word *ὡς* *τῇ* *παράλειψι* αὐτῶν κ. τ. λ., see *Thucyd.* vi. 54, and II § 110; also v. 54, b.

For an instance of Pisistratus' obedience to the laws, see Aristot Polit v c 12

CH LX — *a* ἐξελαύνουσι μιν B c 555 Cf note *b* on the preceding ch

*b* ἐκ νέης, *afresh*, ellipse of αρχῆς, or αἰτίας Cf Jelf, § 891, obs 1, 2. περιελαυνόμενος, *harrassed*, troubled

*c* οἱ τὴν θυγατέρα — *his daughter* So Pind Ol 1 91, τὰν οἱ πατὴρ ὑπεκρέμασε — B ἐπὶ τῇ τυραννίδι, *on condition of the despotism* See 1 59, *l*, ἐπὶ τῇ καθόδῳ, *for his return, in order, to the end that he might return*, so in 1 41, *b*, ἐπὶ δηλήσει It is inferred from the Schol on Aristoph Nub 49, on ἐγκεκοισυρωμένην, that the name of Megacles' daughter was Cæsyra.

*d* ἐπεὶ γὰρ κ τ λ — The meaning is, *the project appeared the most absurd one Hdtus ever knew, if it is to be believed that these men (Pisistratus and Megacles) then contrived such a one among the Athenians, the wisest of the Greeks, who themselves (i e the Gks) have been distinguished of old from the barbarians, as being more acute than they, and more free from foolish simplicity, i e the Gks are wiser than the barbarians, and the Athenians than the other Gks, and yet such a trick as this is said to have imposed upon them*

*e* τῷ δήμῳ τῷ — The *Demi* (*boroughs*) of Attica were 174 in number, and not 100, as is stated in v 69 Cf H P A §§ 111 and 123, and Thirlw 11 p 74 Phya, cf Athenæus, xiii 9, was the *d* of Socrates, and a garland-seller, she was afterwards married to Hipparchus, *s* of Pisistratus

*f* καὶ προδίζαντες κ τ λ — *having shown her, i e instructed her to assume, the carriage of person and the expression of countenance with which she would appear most comely and graceful* B

CH LXI — *a* γαμίει — Used in the active of the man, and in the middle mostly of the woman Cf Odyss xi 273 γημαμένη ᾧ νιῇ, said of Jocasta's wedding herself to her son B

*b* λεγομένων ἐναγέων εἶναι κ τ λ See v 71, *a*

*c* τὸν δὲ δεινὸν πρὸς Πεισιστ — Here the infin ἀτιμαζεσθαι appears to be the subject of δεινὸν τι ἔσχευ See Matth Gr Gr § 534 On τὰ ποιούμε' ἐπ' ἔωντῳ, *what was being done with a view to harm him*, cf Jelf, § 634, 3, *a*

*d* ἐς Ἐρετρίαν, *i e the Eretria in Eubœa*.

*e* δωτίνας, *gifts, contributions* προῖδατο from προαἰδέομαι, *reverentiam et gratum animum ob acceptum ante beneficium testor* — B Ionic for προῖδηντο, plusquam perf pass, *which owed them any gratitude or thanks for favours before done* The word is similarly used, iii 140 προῖδατο, without the *i* subscript, is derived by Gron from προῖδομαι, *quæ ipsis nonnihil ante placuerant*, quoted and disapproved of by W On the force of the particle κοῦ, Ionic for ποῦ, "denoting an undetermined state of mind, yet one when, out of several probable or conceivable cases, a preference, however slight, is given to one or more of these, as being more likely than

the rest, see Stephens on Grk Particles, p. 33. He renders, "The Pisistratids having taken this resolution, collected voluntary contributions from several cities, which *I suppose*, or, *most probably* were under some previous obligation to them. By this particle Hdtus implies that there was little doubt that these cities were under an obligation to the Pisistratids, but that he had no express or sufficient information on the subject.

f πολλὰ λόγῳ ε. τ λ.—to be brief time passed, lit. time interferred a poetical expression; ἐδρασαν being usually employed.

g. Ἀγέλαος—CL I. 64. Polyænus, Strateg. I. 23, § 2, calls him tyrant of Naxos. B.

CH LXII.—a. ἐν ἐνδεκάτῳ ἔτει—within the eleventh year CL I. 59 δ B.

b. τοὺς καπνίζοντας—those who were returning home (from exile) cf. *Æsch. Agam.* 1283, and καπνίζοντες in *Aristoph. Ran.* 1163. οἱ ἀπὸ Πισ., Pisistratus and his troops. Read Jelf § 436, d.

c ἐς τοὺς ἐναντίους—coming into the same place where they (the enemies) were posted. The comma should be after *δὲ* and not after *ἐναντίους*, and thus B following G., places it; for ἐς τοὺς ἐναντίους refers not to the union of the party of Pisistratus, but to their meeting the army of their enemies.

d Πάλληριδος—from Pallene, one of the Demoi of Attica, near Acharnæ belonging to tribe Antiochia. The temple of Minerva there is mentioned by Euripid. *Hæcclid.* 849 1031 Schw. On the Demoi of Attica, cf. I. 60, e.

e θείῳ νόμῳ χρῆσασθαι—under the guidance of the gods.—B. CL also III 77 iv 132; *Æschyl. Agamemnon.* 757 W.

f δ Ἀκαρνῶν. V conjectures δ Ἀχαρνῆς, the Achaarnian a man of the Demos of Acharnæ; as the mention of an Acarnanian soothsayer seems strange here: he confirms his conjecture from Plato, *Thæg.* p. 124, where Socrates calls him δ ἡμετέρος Ἀχαρνῶν our countryman. Gronov considers that Ἀκαρνῶν or in the Ionic form, Ἀκαρνῆ may be used as well as Ἀχαρνῆς of a man of Acharnæ. B considers the text as correct, and refers to a dissertation of Lobeck's, proving that the Acarnanians were as much noted throughout Greece for their skill in augury enchantment, &c., as the Marsi were in Italy. Other Acarnanian augurs are mentioned by Hdtus, vii. —1 and ix. 37.

g. χρησολόγος ἀνὴρ—a soothsayer. In vii. 14, 143, an interpreter of oracles and in vii. 6, probably a collector of oracles, an oracle-monster. S and L. D. βίλας the throat of a net. In *Æschyl. Persæ* 41, the draught of fishes taken at one cast of the net. ἀπὸ τοῦ, from ἀπὸρ ἐμπελὶν ἑρπῆς poet. for ὀππῶν, used by Homer II. xxii. 140 of a hawk rushing upon a dove. B.

CH LXIII.—a. ἐνὶ ὁμοῖον ε. τ λ.—having understood, or comprehended the oracle.

b. θεῶς παρὶ—so—that they should neither eye a collect together

and should be dispersed, *i e* that they should not only not again collect together, but also should be thoroughly scattered B On the opt (ἀλίσθεϊεν) after a principal tense or aor, cf Jelf, § 807

CH LXIV — *α τῶν μὲν αὐτόθεν, τῶν δὲ ἀπὸ Στρώμονος* — The first of these revenues refers to the mines at Laurum and Thoricus, the second, to the mines of gold in Thrace, the possession of which was afterwards so much contested by the Athenians, cf v 126, *a* The Thracian mines are also mentioned in vi 46, 47 On the Athenian revenue, see ΤΕΛΟΣ in Smith's D of A, and H P A §§ 126, 156

*β καὶ γὰρ ταύτην. κατεστρέψατο* — Naxos was again subdued by Cimon, B c 466 Cf Thucyd i 98

*γ Δῆλον καθῆρας* — This is mentioned by Thucyd iii 104, and the account in the text agrees with what is there said of it The island was again purified by the Athenians, (cf Thucyd. i 1,) in the 6th yr of the Bell Pelop B c 426, and again during the year's truce, B c 423, they further added to the purification by expelling the Delians, Thucyd v 1, whom they again brought back, Thucyd v 32, with the exception of those who were treacherously murdered by Astacus, Thucyd. viii 108 *ἐκ τῶν λογίων, according to the oracles* Cf v 43, *β*

*δ Ἀθηναίων δὲ κ τ λ* — This refers, not to the Athenians generally, but to those whom he calls, in c 62, 63, *τοὺς ἐκ τοῦ ἄστεος*, that is, his opponents, of the other faction Ἀλκμαίωνιδεω, of the son of Alcmaeon, (Megacles) Cf c 59 B

CH LXV — *α Λέοντος καὶ Ἡγησικλέος* — Cf the genealogy of the Spartan kings, at the end of Smith's D of Gr and R Biog or in the Oxf'd Tables, and on the Spartan kings, their privileges, &c, vi 51, *β*, 52, *a*, and 56, *a*

*β. πρὸς Τεγεάτας κ τ λ* — On this and the other Wars during the early period of the rise of Lacedæmon, cf H P A §§ 31, 32, seqq, and i 67, *a*, ix 35, *d*

*γ κακονομῶνται ἦσαν* — Muller, Dor ii p 11, discussing the supposed legislation of Lycurgus, considers it proved from Pindar, Pyth i 61, "that the laws of Sparta were considered the true Doric institutions, and that their origin was held to be identical with that of the people, hence it follows, that when Hdtus describes the Spartans before the time of Lycurgus, as being in a state of the greatest anarchy, κακονομῶνται, he can only mean that the original constitution had been overthrown and perverted by external circumstances, until it was restored and renewed by Lycurgus" It is observed by B, that the words *ξεῖνοισιν ἀπροσμίττοι* cannot be taken as an evidence that the institution of the *ξενηλασία* existed before the time of Lycurgus, of which that lawgiver himself is generally considered as the author On the *ξενηλασία* itself, see Muller's Dor ii p 4, and on Lycurgus, read particularly *Lycurgus* in Smith's D of Gr and R Biog, H P A § 23—26, and infra note *f*, and refs

*δ μέγαρον* — Cf i. 47, *a* *δίζω, I doubt*, cf Hom Il xvi 713 B.



ε οἱ περὶ δὴ τρεῖς λέγονται κ. τ. λ.—Hdtus perhaps here refers to two other verses of the oracle, given in the fragments of Diodorus, found by Maill.

ἔστις ἄνθρωπος ἀνθρώπου κείνου ἑγὼς  
 ὡσεὶ τὴν οἰκὸς ἀλλὰ ἑταίρου κείνου. B.

Other instances of lawgivers pretending a divine authority for their laws, were Numa Pompilius, Minos, Pythagoras, Mahomet, &c. &c. Cf. Warburton, Div. Leg. ii. § 2.

§ Λεωργὸν ἐκτετακέναι κ. τ. λ.—This passage presents a great chronological difficulty; for Leobotas was of the Eurythenid line of kings, while Lycurgus belonged to the family of the Proclid, and nearly 100 years intervened between the death of Leobotas and the legislation of Lycurgus; besides which, it is generally agreed that the name of the nephew of Lycurgus, to whom he was guardian, was Charilaus. Referring to the Table of Spartan Kings at the end of the Oxford Tables, the reader will see that Leobotas belonged to the 4th generation from Eurystheneas, and Lycurgus to the 6th from Procles. On this difficulty the various authorities are stated and briefly discussed in note 13 of § 23 of H. P. A. and at length in note 21, of Blak. Hdtus, where a solution is proposed. Clinton, Fast. Hell. II. Appendix, considers the text to be corrupt. Cf. particularly the commencement of the article *Lycurgus* in Smith's D. of Gr. and R. Biog. and Muller Dor. i. p. 150. On Lycurgus and his institutions, cf. note c. *supra* on this chapt. and refs. and the remarks on the real nature of the Spartan constitution in Smith's D. of A. *Republics*. The following summary is from the Oxford Tables:—"Legislation of Lycurgus, a. c. 817 to which Sparta was principally indebted for all her subsequent splendour. His celebrated constitution, which lasted about 600 years, was a mixture of monarchy, aristocracy and democracy; two kings; senate of twenty-eight nobles, five yearly-elected Ephori; assemblies of the people composed however only of the citizens of Sparta; equal division of land among 30 000 families; no trade; iron money; public and equal education; no walls; no fleets; common tables; all luxury forbidden; no theatre; harsh treatment of the Helots, who alone attended to agriculture and trade. To this add that domestic life was destroyed, foreign intercourse cut off by the *ἐνὶ τῇ πόλει*, and travelling forbidden; and that the great object of all the institutions of Sparta was the formation of a race of warriors, who particularly excelled a heavy-armed infantry; their light troops consisting only of Helots. On the privileges of the Spartan kings, the condition of the Peræci, Helots, &c., cf. notes on vi. 51, seqq. There is an able sketch of "Sparta, her Position and Institutions," in an article on Grote's Gr. in the Edinb. Review Jan. 1830.

§ *ἑταίρους*—divisions in the Spartan army. According to Thuc. v. 64 each *ἑταίριον* consisted of four files of 8 men; four *ἑταίρια* made a *Πεντέκοιτος*. Four *Πεντέκοιται* made a *Λόχος* and four *Λόχοι* a *Μορα*. At the head of each *Μορα* was a Polemarch, of

whom there were six in Sparta Xenophon, Rep Lac xi 4, reckons two *Enomoties* to each *Pentecostys*, and two of these to each *Lochus*, which account Hermann reconciles by considering that Thuc in reckoning four *Enomoties* and *Pentecosties*, probably included the *Periœci* who fought in the ranks with the Spartans, see H P A § 29, note 5 The *Triecades* L conjectures to refer to divisions of the troops into messes of thirty for the convenience of meals, but B, with greater probability, considers them as subdivisions of the thirty *Obes*, each *Obe* being divided into *Triecades*, which consisted of 30 citizens each, more or less, as was the case in the Roman centuries See Muller, Dor ii p 79 This latter hypothesis is strengthened also by the fact that among the Athenians, in early times, one of the subdivisions of their tribes was called *Τριηκας*, though whether this was another name for a *γένος*, of which 30 composed a *phratia*, or was a subdivision of the *γένος*, which consisted of 30 houses, is not clear Cf H P A § 99 Whether they were divisions of the Spartan *Obes* or not, they would yet be subordinate to the *Polemarch*, as well as the *συσσιτια*, and like them, from the military character and institutions of the nation, doubtless held good as well in war as in peace Cf H § 28, note 14, and infra i 82, *e*, on the word *συλλογιτέων* With regard to the institution of *sysstia* or common tables, Arnold, Hist of Rome, i p 453, note, observes, that "it is well known that it was not peculiar to the Lacedæmonians It was practised at Carthage, and even its first origin was ascribed, not to any Greek people, but to the *Ænотrians* of the south of Italy (Aristotle, Polit ii 11, vii 10) Aristotle blames the Lacedæmonians for altering the character of the institution by making each individual contribute his portion, instead of causing the whole expense to be defrayed by the public The object of the common tables was to promote a social and brotherly feeling amongst those who met at them, and especially with a view to their becoming more confident in each other, so that in the day of battle they might stand more firmly together, and abide by one another to the death" Cf also "*Sysstia*" in Smith's D of A, and on the organization of the Spartan army, the same work under "*Army*"

*h* ἐφόρους καὶ γέροντας—On the Ephors, cf v 39, *b*, vi 82, *a*, ix 76, *d* . and on the disputed point whether Hdtus is right in referring their institution to *Lycurgus*, and not to *Theopompus*, 130 years afterwards, see H P A §§ 43—46 On the *γερονσια*, or Council of 28, cf vi 57, *g*, and Hermann, § 25, Muller's Dorians, ii p 285, and *Ephori* and *Γερονσια* in Smith's D of A Observe, that the Ephors at the time of *Lycurgus*, though the same in name with those of after times, were far inferior to them in importance, being no more than mere police magistrates forming a court of justice, especially charged with the decision of ordinary civil cases, which was also their office in other Doric states H P A § 25, Muller, ii p 116.

CH LXVI — α. εἰς τὸ εἶναι τὸν λαόν (ὅστις α. εἰσέσθης) ἐν τῇ  
 χώρα εἶναι — ἀνὰ τὴν ἱστανίαν, they shot up, flourished. Sic infra de  
 Syracusanis. vii. 156. B. καταφρονήσαντες cf. i. 59, γ. ἐν τῇ  
 εἰς τὸν λαόν ix. 10 c.

δ. βάλανόφθοι, acorn-eating. An epithet of the "prisca gens  
 mortalium," to whom the acorn afforded sustenance, hence *hardy*  
*rude* &c. Cf. Hor i Sat. fil. 101 glandem atque cubilia propter, &c.

ε. ἰστανίαντες — This expedition was led by the kg Charilaus,  
 who was taken prisoner but released on promising not to attack  
 them again. The Arcadian women contributed greatly to the suc-  
 cess of their countrymen, and in their honour a statue of Mars was  
 erected in the forum of Tegea. See Pausanias, quoted in B.

δ. ἐπὶ τῇ — deceitful equivocal, cf. i. 75, γ. 91. Of bad money  
 spurious. Aristoph. Av. 158. B.

ε. ἐν τῇ — Part of these remained even to the time of Pau-  
 sanias, (viii. 47) circ. A. D. 170. B.

ζ. τῆς Ἀλέης ἀφαιδίας — The temple of Athena Alea at Tegea,  
 was said to have been built by Aleus, the son of Aphaidas, from  
 whom the goddess probably derived this surname. Pausan. viii.  
 4, § 5. Smith's D of Gr and R Blog Alea. B has a long note  
 on the word, in which the conclusion to be inferred appears to  
 be, that the derivation of Ἀλέη is to be found in ἡλέος, Dor Ἀλέος  
 the Sea.

CH LXVII — α. Κατὰ Τεγίαντες — See refs in i. 63, δ.  
 "In what manner the towns of Arcadia came into the hands of the  
 Spartans is very little known. During the Messenian war Arcadia  
 was always opposed to Sparta. But the place most dreaded by  
 Sparta, as being one of the most powerful cantons of Arcadia, and  
 commanding the principal entrance to Laconia, was Tegea. Char-  
 ilaus, one of the early kings of Sparta, is said to have been com-  
 pelled, by the valour of the Tegrate women to submit to a dis-  
 graceful treaty. Pausanias, vii. 44, 3. At a later period also, in  
 the reigns of Eurycratis and Leon the Eurysthenid, (cf. Hdtus, i.  
 63, α. δ.) Sparta suffered injury from the same state until at last it  
 obtained the superiority under the next king Anaxandrides. Mul-  
 ler Dor vol. i. 14.

δ. Ἀνακτοῦρα — Cf. γ. 39 α. He appears to have begun to  
 reign a. c. 570. On Ari to, cf. vi. 61 seqq. he began his reign  
 a. c. 544 and sat on the throne 54 years. The embassy of Cratus  
 to the Lacedaemonians may be fixed a. c. 561. B.

ε. ἀποπύσαι — circumjacent publicly and to acquire of an oracle  
 as in i. 43, γ. 70; vi. 57 &c. By other writers called Πύροι. Cf.  
 Πύροι, Smith's D of A.

δ. τῇ θύρῃ — the great wall. Cf. ii. 67 α. τῇ (or δ.) ἵς  
 θύρῃ cf. i. 109 α.

ε. λείπει, ἵ. γ. λείπει, ἀπὸ τῆς πύλης, καὶ α. ἀπὸ τῆς πύλης. Cf. Hdtus.  
 Odys. vii. 121 τῆς ἱερῆς πύλης ἀπὸ τῆς λείπει τοῦ τῆς πύλης α. γ.  
 ζ. εἰ τῶν ἀντιπύρων — and blue enamel blue i. e. the hammer

and the anvil, *τύπος*, the hammer that strikes, *ἀντίτυπος*, the anvil that causes the recoil *πῆμ' ἐπὶ πῆματι κεῖται*, the operation of forging iron, by repeated strokes of the hammer The words are purposely obscure

g *ἐπιτάρροθος*—*superior to, victorious over* B Better, *giving aid against* Cf S and L D

h. *ἀπείχον* *διζήμενοι*—*were not a whit the less far off discovering it, were not nearer the discovering it, though they sought every where*

i *ἐς οὖ*, for *εἰς οὖ*, *until*.—Cf Jelf, § 644, *Prepositions joined with Adverbs* “The 300 (the *ιππεῖς*) were the picked regiment of Sparta, the flower of the youth, as the *γεροντες* were of the old men, and also chosen on aristocratic principles For the Ephors appointed three *huppagretæ*, each of whom chose one hundred young men, with a statement of the grounds of his selection, from the number of those discharged from this body the five *agathoergi* were taken, who for the space of a year served the state in missions” Mull Dor ii 257, cf vi 56, b *τῶν ἀγαθοεργῶν* *Partitue Gen* Jelf, § 533, 3, quoted in iv 135, b

j *τῇ κοινῇ* *ἄλλῃ*—*us non licet otium agere, quippe qui rei publicæ causâ alius alio dimittuntur* B

CH LXVIII—*ἀπιμειξίης*, *intercourse*, as in Thucyd v 78 Pausanias, iii 3, mentions a truce at this time between the Lacedæmonians and Tegeans, which L, not improbably, dates B c 568 B

b — *ο χαλκευς*—*the blacksmith*—Cf. S and L. Dict On the use of brass prior to iron, cf Hesiod, Opp et D 151, Lucretius, v 1292—*prior æris erat quam ferri cognitus usus*

c *ὅκου*, *since*—On the indic. after *ὅπου*, (Ion *ὅκου*), cf Jelf, § 849, 2 Adverbial Sentences expressing the reason of the principal clause

d *τὸν νεκρὸν*—For other traditions of the discovery of bones of gigantic size, the reader can, if he thinks it worth his while, refer to the long note of Creuzer quoted by B, or to L. Observe that Hdtus relates the story as told him by the Lacedæmonians, and neither gives it as his own, nor answers for its truth

e *ὁπωπεί*—Ion and poet pft. for *ὁπωπε*, of *ὁράω*, *I see* Jelf, § 269, 4—*ἐννόσας* for *ἐννοήσας*, *considering, reflecting on*, cf i 86, vii 206, and ix 53 B *συν τὸν Ὀρ—τοῦτον εἶναι*. *Conjectured that this was the long sought for Orestes* The predicate with the article, (contrary to the general rule,) as expressing something definite Jelf, § 460, 2

f *οἱ δὲ* *ἰδίωξαν*—*And they, having brought a charge against him, or having laid on him the burden of a charge, by means of a fictitious story, drove him into banishment* *ἐκ*, means and instruments, as *ἐκ βίας*, according to Jelf, § 621, 3, *e*, or rather, framed from, or formed out of, a fictitious story *ἐκ* here denoting the material cause *ἐμισθοῦτο*, *δο.* *leavoured to hire*

Cf. *ωριότερα*, i. 69, a., iii. 139, they scolded to purchase, &c. i. 165, *ωριόπλουτοι*, desirous to buy i. 174, *ωριόσσοι* intended to dig through. Cf. also v. 22, 70, and Jell, § 398, 2.

g *ὄλεσε φίλους α. τ λ.*—The story of the efforts of the Lacedæmonians to recover the bones of their king is explained by the belief among the Doric tribes, that the spirits of the mighty dead guarded the land where they lay buried; and thus in carrying off the bones of Orestes, they would deprive the Tegyans of his assistance, and henceforth enlist him on their own side. B.

CH. LXIX.—a. *ωριότερα*—Cf. i. 68, f. As both present and imperfect signify an action not yet completed, they are often used to express the attempt to do any thing. Jell, § 398, 2.

b *τὸ εἶναι Ἀπόλλωνος*—Cf. Muller Dor i. 377; and on the worship of Apollo among the Dorians, Bk. ii. of the same vol., particularly chs. 3, 7 and 8, and pp. 277 311 and 329.

CH. LXX.—a. *ἐλάτιες*—Dimin. from *ἐλας*, small figures of all sorts, as well of animals, as of fruits, flowers, and the like. So *ἐλας* i. 203; ii. 4; iii. 47 and iv. 83. Schw

b. *ἐννέη παρρησίᾳ*—Cf. i. 2, b.

c. *τὸ ἥπαρ*—Cf. iii. 60, c.; vi. 81 a; ix. 52. From *ρᾶρα* &c to the end of the ch. is Hdtus's own opinion of the foregoing narrative.—*ἀλλήερα*, they sold (Cf. ii. 43, 56.) 2 acc. mid., from *ἀλλήερα*. Cf. Jell, § 258, 27.

CH. LXXI.—a. *σκιρταὶ ἀνδρόπλοιοι* trousers of skin cf. iii. 87 viii. 67; a close-fitting garment common to all the tribes that dwelt on the mountainous and colder districts of Asia, while the Medes wore a looser dress. Cf. iii. 84, a. Figures of men dressed in either way and hence distinguishable as to nation, are yet to be seen in the ruins of Persepolis. B. Cf. H. Pers. ch. i. pp. 103—109.

b. *ἡμεῖς Ἰωνεὶς ῥοπαλίστην*—Cf. ix. 122. \*The Persian nation previous to Cyrus, a highland people subject to the Medes, dwelling in the mountainous parts of the province of Persia, and leading wholly or for the most part, a nomad life. H. Manual, p. 73. Cf. iii. 97 a. H. Pers. ch. i. p. 213. Hence their frugality and temperance; afterwards, enriched by their conquests, they fell into every kind of luxury and became addicted to wine, (i. 133, v. 18,) from which here and in Xenophon. Cyrop. i. 2, 8, they are mentioned as altogether abstaining. B. Cf. also E. Orient. H. p. 471 seqq. and 316, seqq.

c. *ἐπιπλοῦνται*, they will cleave to them—Cf. iii. 72, and viii. 60, f.

CH. LXXII.—a. Cf. the beginning of ch. 71 with which the commencement of this ch., touching the Cappadocian must be taken in connexion. The name of Syria in ancient times belonged to all the country from Babylonia down to Egypt, including Cilicia and Palestine and thence also up to the Euxine; this is confirmed by Strabo, who calls the Cappadocians *Leuco-Syri*, i. e. white Sy-

*rians*, in contradistinction to the *Syrians* of Babylon Cf also R pp 262, 263, and H Pers ch 1 p 76 Thus wide extent of the name is to be explained from their being all of the Aramaic race, which had the name of *Syrians* in common, to which also the Cappadocians (being of Armenian origin) belonged, and therefore were thus designated See in particular the section on Syria and Phœnicia in H Pers ch 1 pp 81—84 Thence also “the *Syrians* about the *Thermodon*” were so called, and also “the *Syrians* of *Palestine*”—In the words *οἱ Σίριοι οὐ-οἱ κ τ λ*, Hdtus manifestly speaks of the ancient inhabitants of Armenia, called by the Greeks, *Syrans* B The Aramaic race had its name from Aram, grandson of Nahor, the brother of Abraham, see Gen 21, and from him sprung all the nations which the Greeks called *Syrians*, Aram being the Hebrew for Syria, hence we read of Aram-Naharaim, or *Mesopotamia* Aram-Zobah, or *Syria of Zobah* On the *Syrians* of the *Thermodon*, i e the Cappadocians, cf ii 104, and on the *Syrians* of *Palestine*, i e the Jews and the neighbouring nations, ii 106, a, &c, iii 91, vii 89, b

b *Ἀρμενίου ὄρεος*—By *ὄρεος* Hdtus does not here intend one particular Mt, but the chain of Mts to which geographers have, rather inaccurately, given the name of Anti-Taurus, situated in the W of Armenia Minor, or rather in Cappadocia itself, up to which the Armenia of Hdtus extended To this chain belonged both Mt Paryadres, from which the N stream, and Mt Argæus, from which the S stream of the Halys flowed B On Armenia, cf H Pers c 1 p 87

c *Ματιηνοῖς*—Cf v 52, c, and iii 94, b Their being found in Asia Minor, in that part of Cappadocia, according to L, which, by Strabo and by Pliny, is called *Mormene*, is accounted for by their wandering habits and pastoral mode of life, to which the Kurds, who now inhabit that country, are similarly devoted B

d *τα κάτω*—Cf i 6, a *αἰχμή*, a narrow tract, or neck of land Reckoning the day's journey, cf D p 72, at 150 stadia, v 53, or at 200 stadia, iv 101, the width across would be about 1000 stadia, about half as much as it ought to be D, p 73, defends Hdtus on the supposition that he is here speaking only of an experiment, which was made once or twice, diagonally across the Peninsula, and that by a trained pedestrian, who perhaps had done the distance in five days, a feat possible, indeed, as the performances of modern pedestrians show, as well as what is mentioned of Pheidippides, vi 106, cf also vi 120, but to which we can hardly suppose, as B observes, Hdtus to be here alluding, but rather stating his own opinion of the breadth of the country from the shores of the Mediterranean, where it washes Cilicia, across to the Euxine Cf R p 189 “It appears that the Isthmus is not less than 3° 4' of latitude across, or 240 G miles This would require a rate of 55½ British miles, in direct distance, and certainly more than 60 by the road, for each day, a rate of travelling, *on foot*, which our

author certainly had not in contemplation. And it may be conceived that little more than half this rate that is, 33 miles by the road, is an ample allowance for a courier on foot, when the journey is continued five days; and this is the rate at which the Indian couriers do actually travel. In consequence, Hdtus could not suppose the Isthmus to be more than 125 G miles in breadth; that is, 115 less than the truth.

CH LXXIII — α. *Ἰσθμὸς ἑρμῶν* — dated by Volney and L., B. C. 632, cf. l. 103, d. On the events alluded to in the preceding part of the ch., cf. l. 130, α. and ε.

β. *ῥίγαν ῥῆν ῥῆν* — Cf. iv 131 132, and iii. 21 B.

γ. *ἔργον ἀπορ* — violent in temper quick to anger

δ. *ἰσθμῶν* — The active is here preferable to the middle; they determined after deliberation so iii. 84 B.

ε. *ὡς ἄντιν ἔχον* — as if forsooth it were game they had taken. Cf. l. 59, ε.

CH LXXIV — α. *Θαλῆς* — mentioned in following ch. and l. 170, il. 20; the founder of the Ionic School, which held the material origin of the world, and a noted mathematician. Cf. Smith's Dict. of Gr. and R. Biog. *Thales*. Euclid is said to owe to him the 6th prop. of the 1st book. Eight different dates have been assigned for this eclipse. Clinton and Hales place it B. C. 603; B., B. C. 610, and Pridcaux, on the 20th of Sept. B. C. 601 the 9th year of the reign of Jehoiakim, king of Judah. Cf. E. Orient. H. p. 318. Observe that Hdtus does not say more than that Thales fixed the year when the eclipse would happen, and says nothing about the day.

β. *Συέννης* *Λαβύνητος* — Syennesis, B. observes was the common name or title of the Cilician kings even after Cilicia was made a province of Persia cf. *Æsch. Persæ* 325; and H. *Persians*, ch. l. p. 125; cf. iii. 90, α., vii. 93; this is confirmed by Bellanger who refers to four Cilician monarchs of this name. The 1st in the time of Cyaxares, the one here mentioned; the 2nd contemporary with Darius, cf. v. 118; the 3rd with Xerxes, cf. vii. 98 the 4th with Artaxerxes. So the name Labynetus frequently occurs in the kings of Babylon; the one here mentioned is agreed by W. B. and Pridcaux to have been the Nebuchadnezzar of the Scriptures, the son of Nabopolassar and the same who dethroned Jehoiachin and afterwards destroyed Jerusalem; 2 Kings xxiv xxv Cf. Pridcaux, bk. l. pt. l. who adds that "from the marriage of Astyages and Aryenis was born within a year Cyaxares, who is called Darius the Median in the book of Daniel. Observe that from Aryenis having married Astyages, Cyrus was great uncle to Cyrus; as Astyages was maternal grandfather to Cyrus, and Aryenis the w. of Astyages was sister to Croesus.

γ. *ἰσθμῶν ῥῆν* α. λ. — Cf. iv 70, and Tacit. Ann. xii. 4, B.

CH LXXV — α. *ἰσθμῶν ῥῆν* — cf. l. 107 seqq. — *ἰσθμῶν* — cf. l. 66, α.

*b* πρὸς ἑωυτοῦ—in his favour, εἶναι πρὸς τινος, to be on any one's side, stare ab aliquo, facere pro aliquo, cf 1 124, *b*, viii 22, *b*, and Jelf, § 638, 2, *b*

*c* κατὰ τὰς ἐούσας κ τ λ—at the bridges which are now there—οὐ γὰρ δὴ κ τ λ *Subaudi*, λέγεται. *B*

*d* ἐξ ἀριστερῆς χειρὸς ῥέοντα—flowing on the left of the army  
The army would probably ascend the stream from the Euxine for the purpose of finding a ford, and thus they would have the river on their left hand. Schw Thales' plan was this beginning from above the camp, 1 *e.* nearer the source of the stream, he drew behind the army a canal of a semicircular form, which again fell into the river below the camp, so that the bed of the river before the camp became emptied of one half its waters, and therefore became fordable

CH LXXVI—*a* κατὰ Σινώπην—over against Sinope cf iii 14, *a*, vi 19, *a.*, Jelf, § 629, 1 φθειρων κ τ λ, wasting the lands of the Syrians On the Syrians cf 1 72, *a*

*b* ἀναστάρους ἐποίησε,—funditus evertit, he drove them from house and home Cf 1. 97, 155, 178 *B*

*c.* πρὶν δὲ κ τ λ—but before he began, or purposed, to lead forth his army, &c Cf same sense in vii 105 *W*

*d.* ἐπειρωτο κ τ λ.—Ion for ἐπειρῶντο 3rd plur imperf πειράομαι Jelf, § 197, 4 They made trial of each other, tried each other's strength, with all their might

CH LXXVII—*a.* Κροῖσος δὲ μεμφθεῖς κ τ λ—but Cræsus finding fault with his army, not because they had not fought valiantly, but because they were far inferior to the enemy in number μεμφθεῖς in an act. sense, as in iii 13, vii. 146 Schw On the accus of equivalent notion after μεμφθεῖς, cf Jelf, § 548, *c*, and cf § 495, obs 3

*b* Λαβύνητος—"This prince was the 2nd of the name of Labynetetus, and by Ptolemy is called Nabonadius, and by all agreed to have been the last of the Babylonian kgs, hence he must be the same that in Scripture is called Belshazzar He was of the seed of Nebuchadnezzar, who is called his father in Dan v 11, 18, which, from a comparison with Jeremiah xxvii 7, is manifestly to be understood in the wide sense in which any ancestor upwards is often called father, for Jeremiah says that 'the nations of the East were to serve Nebuchadnezzar, and his son, and his son's son Now Evilmerodach being the son of Nebuchadnezzar, none but Belshazzar, here called Labynetetus, could have been his son's son, for Neriglissar was only the husband of Nebuchadnezzar's daughter, and Laborosoachod was the s of Neriglissar, and therefore neither of them was son's son to Nebuchadnezzar, furthermore, that this last kg of Babylon is said by Hdtus, 1 188, to be s of the great Queen Nitocris, who must have been the wife of a king of Babylon to make her so, and he could have been none other than Evilmerodach, for by him alone could she have had a son, that was son's son to Nebuchadnezzar Hence it follows that Nabonadius, the last kg of Babylon, is the same as Belshazzar, and son of Evil-



merodach by Nitocris his queen, and so son's son to Nebuchadnezzar. He came to the throne B. C. 555, and reigned 17 yrs, till B. C. 539 when the city of Babylon was taken, and the Babylonish empire ended, after it had continued from the beginning of the reign of Nabonassar called in Script. Baladan, cf. Isaiah xxxix. 1 by others Belshazzar, who first founded it, 209 years. *Prid. Conn.* Pt. I. bk. ii. an. 555, and 539 Cf. E. Orient. H. p. 264.

c. *ἐννοεῖται*, he intended. Ion. for ἐννοεῖται. Cf. I. 63, c.

d. κατὰ τὰς συνθήκας—*in accordance with the treaties already made*, by which he had a right to call on his allies for aid. H. Better I think, *ad socios*, to his allies abstract for concrete; cf. I. 81 82. So S. and L. D. also, comparing Thucyd. ii. 9.

Cn. LXXVIII.—a. Ταῦτα ἐνθυνομένη K.—*as Cressus was thinking this over with himself* Cf. I. 86, ii. 120, i. 125; reading. B. On the dat. here expressing reference to, cf. Jelf § 599, 2, and i. 14, d.

b. Τελμεσίω—Telmessus, *Mes*, in Lycia, not to be confounded with the town of the same name in Caria.

Cn. LXXIX.—a. στήσεντι κρήνην αἰ εἰς αὐτὸν—*found it would be advantageous for him*. Cf. vii. 11 c., and Aristoph. Eccles. 636. B.

b. ὡς αἰ κεῖται κ. τ. λ. Cf. Jelf, § 889, 7 *Pleonasm*. The notion of a single word is sometimes repeated in a whole sentence, thus, ὡς αἰ κεῖται ἐξέλεν ἵσχε τὰ κρήνηματα ἢ ὡς αὐτὸς καταδέχεται. Cf. Thucyd. v. 47 ὁρῶν ἐπὶ αὐτῷ κατὰ τὸ δυνάμεν.

c. ἡ δὲ μάχη δὲν ἔπαιον—*now they fought on horseback*. Cf. Jelf, § 620, 1 a. *Locat.* Very often with a notion of some elevated place or object whence something is supposed to proceed.

Cn. LXXX.—a. φῖλον naked, bare i. e. open, without trees or shrubs.

b. μαρτὴς Δυνδμήνης—i. e. Cybele; cf. Horace, I. Od. xvi. 5, *Dindymene*, and Catullus, lxx. 91 *Dea Dindymi* from the mountain Dindymus, in Galatia, near the city of Pessinus.

c. ἄρῳλον ἵππους ποσειδά. So Xenophon, *Cyropæd.* vii. 1 27 in his account of this battle. It is, of course, to be understood of horses unaccustomed to the sight of camels, and meeting them, probably, for the first time; in other cases it is a vulgar error, which, though of long standing is now quite exploded. R. p. 233. The Arabians are said to have been the first who rode on camels in war cf. vii. 80. Isaiah, xxi. 7 describing the fall of Babylon by the Medes and Persians, alludes probably to the mixed nature of their forces, "and he [the watchman] saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels. B.

d. ἐπὶ ἧ καὶ ἐπὶ ἐπὶ κ. τ. λ. upon which the Lydian to a certain extent depended to show off or on which he to a certain extent placed his hopes relying forth superior; cf. viii. 74, a. ἐπὶ κ. τ. λ. or κατὰ δυνάμεις to purpose th. at, or intend, i. 133, vi. 90; cf. also vi. 49.

Cn. LXXXI.—a. συνθήκας i. e. συμφέροντες Cf. I. 7 d.

Cn. LXXXII.—a. ἐπὶ κ. τ. λ. The border district of Cynuria

fell into the hands of the Lacedæmonians, first, under the reign of Echestratus, the 2nd of the line of Eurysthenes was demanded back by the Argives at the time of Labotas, the next king of the same line, cf 1 65, *f*, and occasioned a war, terminated successfully by the Lacedæmonians at the period here alluded to by Hdtus, B C 550 After this time the district, with its principal town Thyria, remained in the power of Lacedæmon Read Muller Dor 1 176, 180 At a subsequent period, B C 420, the Argives again demanded it, cf Thucyd v 41, and in the same ch the contest here mentioned is alluded to The Argives afterwards received a decisive overthrow at Tiryns by Cleomenes, which henceforth insured Sparta's political preponderance, cf Hdtus vi 76, 83, vii 148

*b* Ἀλκίηνωρ κ τ λ Ad argumentum cf Pausan u 20, § 4, et x 9 B

*c* μὴ πρότερον θρέψιν κ τ λ —Alluded to by Socrates in Plato, Phædo, c 38, *ἐνορκον ἂν ποιησάμεν, ὥσπερ Ἀργεῖοι, κ τ λ* In the following sentence, on *κωμῶντες*, (*wearing their hair long*), cf Jelf, § 709 *Nom. participle with a verb supplied directly from the context* The partic. sometimes stands in the nominat. seemingly without any *verbum finitum*, which however is to be supplied either by what has gone before or what follows *Λακ ἔθεντο νόμον οὐ γὰρ κωμῶντες πρὸ τούτου ἀπὸ τούτου κομᾶν* (sc νόμον ἔθεντο)

*d* τὸν δὲ ἕνα κ τ λ Othryades' death is differently related by Pausanias and in the Epigrams in Brunck's Analectt., both of which are quoted in L Cf also Ovid Fast. ii 663, "*Nec foret Othryades congestis lectus in armis*," &c The Lacedæmonians kept up a memorial of this victory as they considered it, by songs chanted at the festival of the Gymnopædia, which some consider instituted in honour of it Cf *Γυμνοπαιδία*, Smith's D of A

*e* τῶν οἱ συλλοχιτέων κ τ λ —*when his comrades (those of the same λόχος, company, as he) had been destroyed* Deserting his companions was all the more heinous, as these divisions held good as well in peace as in war among the Spartans, those who fought together in the same λόχος being also united at home in the same *συσσίτιον* Cf 1 65, *g*

CH LXXXIII — *a* ὀρμέατο — pl pft. pass 3, pl, Ion for ὤρμηντο, (cf Jelf, § 197, 4,) used here for the imperf, *they were eager* So ἐπέπανυτο a little lower, and 1 79, ἐληλύθεε, for the aor B ὡς ἡλωκοι κ τ λ, *that the Lydian citadel had been taken* Cf Jelf, § 802, 7, *b*, Construction of *ὅτι*, ὡς, &c, with Indic. and Optat in Dependent Sentences

CH LXXXIV — *a* Μάρδος — Cf 1 125, iii 94. "As the Baskirs and Calmucks follow the Russian armies, so did the Mardi, Pericanni, and others of the nomad tribes who wandered on the borders of the Persian empire follow those of Cyrus, and the more widely the dominion of the Persians was extended, the

greater became the number of such auxiliaries. H. Pers. p. 281. Cf. E. Orient. H. p. 276. "The Mardi occupied the valleys and declivities on the confines of Susia and Persia. This tribe appears to have been dispersed over all the mountainous tracts of ancient Persia; for we read of Mardi in the neighbourhood of the Euxine and Caspian, as far as Bactria but as *mard* signifies a *war*, and thence a *man of colour* a *hero*, in the ancient as well as the modern languages of Persia, it was probably assumed as a name throughout the country. Bardis was again taken in the same manner by Lagoras for Antiochus, B. C. 214.

δ. Μῆλας—the last but one of the Lydian kings of the race of the Heraclidae cf. i. 7, α., if we may trust to Eusebius, Chronic. p. 58. τὸν λέοντα, the lion, (not a proper name,) cf. i. 50, ε. B.

ε. διανοησάμενος εἰς Τελμεσσόνας στασιάζειν. So i. 78, ὡς ἔπειτα Schw. ὡς—ἔπειτα, cf. Jelf, § 896, 2. Indicative in the *oratio obliqua*. The indicative is used where the *oratio obliqua* assumes the character of *oratio recta*. This frequently happens in stating something which holds an important place in the events detailed in the sentence, which is, as it were, the essence of it.

ζ. ἐν τῇ ἐν πρὸς τῇ πόλει—Now it is the quarter (τὸ γωνίον) of the city (of Sardis) that is turned towards (that faces) Mt. Tmolus. Cf. a similar use of the genitive in vi. 22, τῇ Σα., and vii. 178 τῇ δόξῃ. B. On πρὸς on the side of towards, cf. Jelf § 633, 1 α.

η. ἐν τῇ πόλει to get a helmet. Cf. Jelf § 633, III. 3, α. 'Enl. Casual. The object—intention; with verbs either expressing or implying motion. ἰσχυρόν. λ. observed it and turned it over in his mind. Imitated from Homer B.

θ. ὡς ἐν τῇ πόλει—after his fashion, i.e. in the same manner as he (ascended). Cf. i. 121 β., Jelf § 623, 3, α.

Κ. LXXXV—α. τὸν καὶ ἐπὶ τῇ πόλει κ. τ. λ. Cf. i. 34, β.

β. εὐτυχία—prosperity Cf. vi. 123, and ix. 83, εὐτυχία, βασιλεύουσα δὲ τῇ πόλει, εὐτυχία B.

γ. ἴσχυς—force or sound. Aesch. Pers. 940 κακοῦ δὲ τῇ πόλει Eurip. Rhesus, 922. B. α. ἐπὶ τῇ πόλει—cf. Jelf, § 599 1 on the Dativus Commodi, or Incommodi.

δ. ἰσχυρὸς πρὸς τὴν πόλιν—he broke loose his voice he spoke with an effort. On the accus. cognate to the notion implied in the verb, cf. Jelf, § 566, 1. On the verb, cf. ii. 2, of the infant's first attempt to articulate.—B. And in v. 83, of declaring sentiments till then repressed.

Ε. LXXXVI—α. ἡ πόλις ἔκλειν κ. τ. λ.—Capture of Sardis, B. C. 546, Clinton's Fast. Hell. ii. p. 6, whence the reign of Croesus commences, B. C. 570. B. prefers to fix the capture of Sardis B. C. 657; hence if the visit of Solon be placed, according to him, B. C. 570, the interview mentioned above might possibly have happened, as Croesus would have come to the throne B. C. 571. Cf. also i. 30, α.

δ ὁ δὲ συννήσας κ τ λ —mentioned neither by Xenophon nor by Ctesias, its improbability is heightened from the Persian veneration of the element fire, which would be polluted by being made an instrument of destruction Cf iii 16 The narrative of Hdtus appears most adapted to Greek notions, while that of Ctesias, who relates that Cræsus, having fled to the temple of Apollo and being there thrice bound by the Persians, was thrice released by the god, has a greater appearance of truth, as being less repugnant to Persian ideas B The affinity between Cræsus and Cyrus, cf i 74, b, would increase the improbability of the story Cf Arnold, Hist of Rome, i p 291 "There was a time when burning alive was the punishment of traitors and deserters—That a foreign enemy, however, might be sometimes so treated, is not impossible, as is shown by the story of Cyrus' treatment of Cræsus"

c ὥς δὲ ἄρα μιν προστῆναι τοῦτο κ τ λ —and immediately when this entered his mind ἀνενειαμενου from ἀναφέρεισθαι, to come to himself, to recover his senses, better than with Schw, having drawn a deep sigh Cf i 116, ἀνενειαχθεις, having collected his thoughts, returned to himself B ἐκ πολ ἡσυχ, after long silence Cf i 186, a

d ἀρχὴν—Cf i 9, a

e ἐννωσαντα—Cf i 68, e

f ἐπιλεξαμενον—Cf i 78, a

CH LXXXVII—a καταλαβεῖν—Cf. i 46, a

b εἴ τι οἱ κεχαρισμένον κ τ λ—Cf Aristoph Pax, 385, εἴ τι κεχαρισμένον χοιριδίων κ τ λ Both imitated from Homer Il i 39, εἴ ποτέ τοι χαριεντ' ἐπὶ νηὸν ἔρεψα κ τ λ W

c λαβροτάτῳ, most violent Cf Pindar, Pyth iii 70, fire λαβρὸν σέλας Ἥφαιστου Ol ii 55, λαβροὶ παγγλωσσίῳ B ἐκ δὲ αἰθριῆς, immediately after, immediately from its being, a bright clear sky Cf Jelf, § 621, 2 ἐκ—of the immediate succession in time, so that there is an unbroken connexion between one thing and another

CH LXXXVIII—a συννοίῃ ἐχόμενος, *pensive, oppressed* (as it were) with thought Cf i 35, συμφορῇ ἐχομ i 141, ὀργῇ ἐχομ iii 50, περιθύμως ἐχομ B

b. εἰρωτα, 3rd sing imperf without the augment, from εἰρωτάω, Ep and Ion for ἐρωταω Cf i 11, 88 εἰρωτεωμένους, ἐπειρωτῶσι, εἰρωτέεσθαι. ii 32, vi. 3, vii 148

c φερουσί τε καὶ ἄγουσι—*pillage and plunder, sweep the country of every thing*, cf iii 39, ix 31 The former of these verbs is generally considered to refer to inanimate movables, which would be *carried* off, and the latter to animate objects, cattle, captives, &c, *driven* away Observe that ἄγειν may also be applied to what is inanimate, but this arises from the ellipsis, where ἄγειν is used for the whole expression, φέρ κ ἄγειν, as being part of a familiar formula So Aristophanes, instead of saying δεῖ ποιεῖν ἄκοντα ἢ ἔκοντα, says, δεῖ ποιεῖν ἢ ἔκοντα

CH LXXXIX—a ὅτι οἱ ἐνορώη—The Attic form of the optat

for *εὐπορία*. He asked Croesus what he saw for his (Cyrus') advantage, i. e. what he thought would be best for him to do.

b. οἱ λεγόντων—*who, let them say*. Observe the change of the construction from the relative and future to the imper mood. Cf. also Jelf, § 421. On this form, called the Attic imperative, cf. Jelf, § 193, obs. 3.

On XC—a. ἀναστρέφουσιν ἐν νόμῳ—*since you, a mass of largely rank, are fully bent upon doing good service and giving good advice: ἀναστρέφω, to be set upon a thing to be fully purposed to do*, cf. vi. 88, and vii. 8, quoted by B.; and on ἀνὴρ βασιλεὺς cf. Eurip. Supp. 441, ἀνὴρ δὲ βασιλεὺς ἰχθύων φησὶν τοῖς and Hor. Ars Poet. 431, "Reges dicuntur" &c.

b. αἰεὶ—This word ought to be thus accented, instead of having the accent cast back on the antepenult; as it is the Ionic form of the imperat. for αἰεταί, the first being omitted by Ionic writers in pure verbs. Cf. Matth. Gr. Gr. § 205.

c. δ, τι αὖ τοῦτο ἐπαγγελῆσαι παρέρωσεν—*what was this complaint against the God which induced him to make the request?*

d. ἐκρίβαντο αὖτις παραινέμενος, lit. came down to, i. e. concluded again with the same request. Cf. i. 116-118. ἐκρίβαντο λέγων he came at last to say

e. ἐπιτρέψαι αὖ τῷ θεῷ τούτων ἐναντίον—*that it might be permitted to him to reproach the God with these things*. On the construction of ἐναντίον with a gen. of the cause, cf. Jelf § 403, and on the dat. with the infinitive in the last sentence in the ch. αὖ ἀποπείθειν κ. τ. λ. Cf. Thucyd. vii. 35, αὖ δὲ πρὸς βουλόμενος εἶπαι, and Jelf, § 673, 4.

On XCI.—a. τὴν παραινέσιν κ. τ. λ. On this sentiment, cf. ii. 133, iii. 43, ix. 16, and Æsch. P. V. 518, σέη.

b. κίρηντος γένεας—*of his 5th ancestor, of his ancestor in the 5th generation*; including both the first and last, i. e. Gyges and Croesus; there being five of the family of the Mermnadae; Gyges, Ardyas, Sadyattes, Alyattes, and Croesus. Cf. i. 13, τίς τις ἦν ἐς τὴν κίρηντος ἀπόγονον ἦγυναι, and Cicero, de Nat. Deor. iii. 38, referred to by L., "Dictis eam vim, &c."

c. ἰτακόμενος, following, obeying attending to; 2 aor. part. mid. from ἰτάω. Cf. i. 103, and iii. 14, 31-34. Homer, Odys. iii. 15, ἰτακόμενος θεῶν ὄρχῳ Sophoc. Elect. 973, quoted by W.

d. Ἀελίης an epithet of Apollo, from the crooked and ambiguous answers of his oracles; or from the oblique course of the sun in the ecliptic. B. Better from λέγων λέγας, as being the interpreter of Zeus ὑποφάσας Διὸς Æsch. Eum. 19 cf. viii. 136. 8. and L. D.

e. ὑπερέων. Cf. i. 55.

f. παρῶς παρῶς κ. λ.—On the parentage of Cyrus, cf. i. 107, b. ὑποφῶς κ. τ. λ., being inferior in all respects.

On XCII.—a. ἄλλας κ. λ.—*Now Croesus has, &c. There are of Croesus many other &c.* Dat. commodi, with possessive and attributive notions. Cf. Jelf, § 597 obs. 1 and i. 31 a. ἴσμεν τῶν

πρώτην καταστροφήν—by Cræsus, cf 1 6, and 26 As the reign of Cræsus began B c 560, see Clinton Fast Hell ii p 8, and as he conquered all the states of Asia Minor, except Cilicia and Lycia, and Lydia, of which last he was kg, cf 1 28, *b*, within the first nine years of his reign, Ionia must have been subdued B c 560—551 The second subjection of Ionia, by Cyrus, cf 1. 141, 162—169, took place shortly after the taking of Sardis, B c 546, Harpagus being general of the Persians Causes of their subsequent revolt from the Persians, v 30—36, burning of Sardis, v 100—103, taking of Miletus, and final subjection, vi 18—32 This revolt, instigated by Aristagoras and Histæus, took its rise from the Naxian War, B c 501, cf Fast Hell ii p 18, Sardis burnt, B c 499, decisive battle off Lade, B c 494, Miletus appears to have been taken, cf vi 18, ἔκτω ἔτει ἀπὸ τῆς ἀποστάσιος, directly after, and the subjection of Ionia, 1 e. its 2nd subjection by the Persians, and the 3rd mentioned in Hdtus, completed in the 2nd year after the taking of Miletus, cf vi 31, B c 492, under the reign of Darius I, Hystaspes Ionia again revolted directly after the battle of Mycale, B c 479, in the reign of Xerxes, cf ix 103, 104

*b* τρίπους τῷ Ἀπόλ τῷ Ἴσμ—This temple was so adorned with votive tripods, that Pindar, Pyth xi 7, calls it χρυσέων τριπόδων θησαυρόν B Cf *Tripos*, Smith's D of A

*c* Προνηΐης—epithet of Athena at Delphi, because she had a chapel, or statue there, *before the great temple* of Apollo W quoted in S and L D

*d* ἐν Βραγχίδῃσι.—Cf 1 46, *d*

*e* κνάφου—a *carding-comb*, *fuller's-club*, to tear wool, hence an instrument of torture, set with spikes W Cf S and L D

CH XCIII—a Τρωλον—Cf v 101, *a* On the Satrapy of Lydia cf H Pers ch 1 p 66—68, and the extracts from it in 1 142, *b*, vi 6, *a* The commencement of this ch, Θωύματα δὲ γῆ Λ κ τ λ, is quoted by D p 91, in opposition to the opinion of Creuzer, “that the historical work of Xanthus the Lydian—a writer probably about 15 years senior to our author—was made use of by Hdtus” As Strabo gives quotations from Xanthus to the effect that traces of volcanic action and other natural phenomena were observable in Lydia, D concludes that, as Hdtus says “that the country of Lydia contains nothing peculiarly worthy of remark,” he can by no means here see, as Creuzer does, a thrust at Xanthus, but rather one more proof that Hdtus was unacquainted with Xanthus’ four books of Lydian history, and also ignorant of those remarkable operations of nature On Xanthus, cf Muller's Lit. of Anc Gr ch 18, p 264, and Hist. of Gr Lit. Ency Metr p 264

*b* ἐν δὲ ἔργον κ τ λ—Clearchus relates that a vast mound was raised by Gyges in memory of one of his mistresses, an origin probably attributed to the monument, from its having been constructed principally at the expense of the courtezans That this was the monument spoken of by Hdtus appears certain, as the remains of

it were observed near the Lake of Gyges, within 5 miles of Sardis, by Chandler B.

c. *oi dyopoles dyopwres*, properly *those who frequented the market-place* hence *retail or petty dealers*. B. Cf. Acts xvii. 5. (Cf. Theophrastus. Περὶ Αγορῆς Sheppard's note, p. 148.) χαρμωτικῶς *haedicroastmen* Cf. II. 141 and I. 91, c.

d. *ai ἐργαζόμεναι τὰς δούρας*, the *harlots*. *Pastiles sunt quæ corpore quantum faciat, commodè ἐργαζόμεναι δίδου, corpore vel in levralis ἐργαζόμεναι*. V

e. *γράμματα*.—Observe characters or letters among the Lydians in the 7th century B.C., the reign of Alyattes having commenced B.C. 610.

f. *ἐλδόμεναι ε. τ. λ.*, and *they give themselves in marriage*; choosing their own husbands, their dowry being made by their own exertions; *ἐλδόμεναι*, properly of the father who gives his daughter away out of his house. Cf. I. 196, and II. 47. B. *ἡ μὲν δὲ πρὶος*—*let ε. τ. λ.* On this construction by attraction, cf. Jelf, § 338. The verbs *δωμ. γίνεσθαι*, &c., when used for the copula, sometimes, by a sort of attraction agree in number with the substantive, which stands as the predicate. Cf. III. 60, *τὸ πλ. πῆκε*. *τ. λ.*, and III. 15, *οἱ θ. Ἀλγ. ἐκλ.*

GIL. XCIV.—*α. καταπορεύονται*, they give up to prostitution. Cf. I. 196. B.

b. *πρῶτος δὲ νόμισμα χρυσῷ ἐκτόμεναι*.—Phido, kg of Argos, is said to have coined the first silver money at Ægina, bearing the figure of a tortoise, B.C. 750. Hdtus, vi. 127 ascribes to him the invention of weights and measures among the Lacedæmonians. The account given by Plutarch, who speaks of Theseus having coined money and stamped it with the figure of an ox, is considered by Payne-Knight, Prolegom. Homer. § 59, as altogether at variance with historical testimony since even in the Homeric age, long after the time of Theseus, cf. II. P. A. § 97 coin was manifestly unknown to the Greeks. Xenophanes of Colophon agrees with Hdtus in considering the Lydians as the inventors of the art, and he is followed by Eustathius. Such an invention also suits the character of the Lydians (cf. II. Pers. ch. I. p. 63, seqq.) as a commercial nation. B. Cf. Smith's D of A., *Argentine*.

c. *εἰρηλαί*—*retail dealers*; cf. III. 89, and Aristoph. Pax, 457 *εἰρηλαὶ δεινίαν*.

d. *εἰβας καὶ τῶν δερπυγῶν καὶ τῆς σφαίρας* dice *knuckle-bones* and *ball*. *δερπυγῶν*, dice with only 4 flat sides, the other two being round: at first made of ankle-bones, (*δερπυγῶν*) but afterwards of stone or other materials. *εἰβας*, dice marked on all the 6 sides. Cf. particularly S. and L. D. Athenæus, I. 15, blames Hdtus for ascribing the invention of these games to the Lydians, as Homer speaks of them at a much earlier period. Cf. II. xxiii. 89; Odyss. vi. 100; viii. 372; but observe that though *δερπυγ.* and *σφαίρ.* are mentioned, yet *εἰβας* nowhere occurs in Homer.

e. *κροῖσται*—*calculi*, oval-shaped stones or counters not thrown like dice but set in lines and then regularly moved; perhaps similar to,

or the same as our draughts Cf Odyss 1 107, *πесоῖσι θυμὸν ἔτερπον*, and Soph Fr 380 S and L D

*f* οἰκηιοῦνται—Cf 1 4, *b*

*γ* ἐπιπλοα, *moveables*—Cf 1 150, 164 B

*h* ἀπικεσθαι ἐς Ὀμβρικούς . ὀνομασθῆναι Τυρσηγούς—Hence the allusions in Hor 1 Od 1 1, and 1 Sat vi 1, *Non quia, &c*, and in Virgil, *Æn* 11 782, *Lydius Thybris* Few subjects are invested with more numerous difficulties than the origin of the Tyrseni or Tyrrheni The narrative of Hdtus—that the Tyrseni were a colony from Lydia, &c, is decided against by many who have investigated the subject, and the Lydian origin of the nation rejected Hdtus, it is to be remembered, spoke generally from having actual intercourse with the countries he describes, and access to the best information which they possessed His knowledge of the traditions of Asia Minor was, of course, complete, and he spent some time in Magna Græcia The tradition, which he says the Lydians repeated in his day, was asserted by them 500 years after with equal positiveness The Sardians, in the time of Tiberius, asserted their common origin with the Etruscans and the Peloponnesians The story was universally believed at Rome in the time of the historian Dionysius As to his disbelief of it, because it is omitted by the historian of Lydia, this omission has no weight placed beside the positive testimony of Hdtus But, besides this external testimony, there is internal evidence, at least for the fact, that the colony which settled in Etruria did come from Asia Minor, and not from Africa or the Alps

There are many similarities between the Etruscans and the inhabitants of Asia Minor and Syria 1 Their language, at least the names, belong to the Phœnician and Hebrew dialects 2 Some of their peculiar notions of religion belong to the Phœnicians—3 Their funeral monuments are alike The three celebrated tombs of Etruria—that of Porsenna, as described by Pliny, of Aruns his s, still remaining on the side of the road from Rome to Albano, just at the entrance of the town, and the magnificent Regolini-Galassi sepulchre at Cære, were of precisely similar construction to that of the tomb of Alyattes, still visible at Sardis, and described by Hdtus 1. 93, as erected to the memory of that king Besides the similarity in the form and nature of these tombs, some of them have interiors ornamented with bas-reliefs of domestic scenes and mythological stories, as in the pictured tombs of Etruria, and even coloured with the bright blues, yellows, and reds which abound so much in the Etruscan caverns This analogy is fully explained by and firmly corroborates the story of Hdtus, the accuracy of whose traditions, and the care with which he selected them, are daily more and more felt and recognised

The theories as to the early history of Etruria, which, either opposed to or differing from the account of Hdtus, have attracted most attention, are those of Niebuhr and his German followers,



among whom is Muller who has written a history of the Etruscans, Mannert, and Mrs. Hamilton Gray — Niebuhr assigns to the Etruscans an origin in the mountainous district at the top of the Adriatic Sea, and supposes they thence descended into Etruria. Mannert accepts the account of Hdtus as literally true; and conceives that the Pelasgians, whose original seat he states to have been Thessaly were forced to abandon that country some of them taking refuge in Italy whilst others went to Lydia and the districts of Asia Minor; and that at a subsequent period the settlers in Lydia sailed to Umbria, and renewed their connexion with the earlier colonists. The difficulty that besets Niebuhr's theory besides his entire refusal of credit to the account of Hdtus, is the eastern character the arts and sciences, letters and learning of the Etruscans. These, which are the peculiar characteristics of the people, cannot be supposed to have been practised by Alpine mountaineers, or brought down by them into Italy. The views of Mrs. Hamilton Gray respecting the origin of the Etruscans, are briefly as follows. Rejecting the credibility of the story of Hdtus, she says their proper name, that by which they called themselves, was *Rasena*, essentially the same with *TYRSENI* or *Tyrrheni*, which was a name commonly applied to them, and derived, she says, from their great leader *Tyrrhenus*, *Tyrænus*, *Tarchon*, or *Tarquin*. She supposes the place of their real origin to be *Resen*, a city of *Assyria*, mentioned in the book of *Genesis*. From the similarity between the Etruscans and the Egyptians, she supposes that a large colony from this city of *Resen* dwelt for a long time in *Egypt*. There she connects them with the shepherd kings or *Ilykæes*, of whose rule in *Lower Egypt* there are many traditions, and of which she supposes that it comprehended the various bands of foreigners, including the *Jews*, who occupied the fertile *Delta* of the *Nile*. She identifies the colonists of *Resen* and the future Etruscans with the scientific *Assyrians*, who are spoken of by *Herodotus* as dwelling in *Egypt*, and building the *Pyramids* of *Cheops* and *Cephrenes*. At last the native *Egyptians*, who had retreated up the country drove these strangers out, and forced them into *Libya* or *Lybia*. After inhabiting that country for a short time—whence she supposes the mistake of *Hdtus* putting *Lydia* for *Lybia*, unless he confounded the term "*Ludæi*" or *Assyrians*, with "*Lydians*"—they took ship, and, landing on the opposite coast of *Umbria*, founded the kingdom of *Etruria*. The time of their arrival she takes from the story of *Plutarch* that in the year of *Rome* 666, when *Sylla* finally extinguished all hopes of *Etruscan* independence, an *Etruscan* *aruspex* proclaimed that the *Etruscan* day of 1100 years, during which their *Jupiter Tina*, had given them dominion, was near an end. Upon the public works of the Etruscans—made on a great scale in a truly public spirit, for the poor as well as the rich, Mrs. Gray dwells with great praise. They were particularly skilled in *hydraulics*; part, as she considers it, of their

old Egyptian learning. They covered the plain of the Campagna with fertility, the Cloaca Maxima at Rome, and the Limesiris of Albano, were the work of Etruscan engineers. Upper Italy too felt the benefit of their knowledge of science. They sent a colony into the plain of the Po. They constructed a scheme of draining and irrigation for the superabundant waters of that river. They drained the Delta of the same stream, and made a magnificent harbour. Thus they civilized Italy, to whose prosperity these arts were essential. From the article quoted in i 37, a

CII XCV—*α αλλὰ τοι εἰς τὰ λόγον*—the matter as it really is, the real state of the case. Cf i 30, 116 B. Also viii 68 b

b *ῥιζασις ἀλλὰς κ τ λ*—Cf ii 20. Ctesias, Xenophon, and Æschylus, Persæ, 767, seqq, all differ from Hdtus. On the disputed points of Cyrus' parentage, &c., read Smith's D of Gr and R Biog, *Cyrus* or *Prid Conn* vol i an ii c 559, II Persæ ch ii p 216, or E Orient II p 318, seqq. Cyrus' original name was Agradates, but as general of the armies of Persia he assumed the name or title by which he is constantly known and designated in history, and which betokens the sun, *Xhor* in Persic = *the sun*. From H I I. So in Egypt the royal cognomen was Pharaoh for many ages, from *Phra, the sun*. F Orient II. ch ix p 152

c *Ἀσσυρίων ἀρχόντων κ λ*—Methods of reconciling the duration here attributed to the Assyrian empire, viz 520 years, with Ctesias and others, who assign 1360 years to it are proposed in the notes of L and B, the latter however allows that, whether Hdtus be speaking only of the later great empire of the Assyrians in Upper Asia, while Ctesias reckons the duration both of the smaller kingdom in its contracted limits between the Tigris and the Euphrates, as well that of the great empire they subsequently obtained by conquest, yet, in any case, the difficulties attending the reconciliation of the two accounts appear inexplicable. Cf particularly E Orient H ch. ii Hist of Assyria, p 231, 232. The revolt of the Medes from the Assyrians is dated by Prid ii c 709, (710, E Orient. H,) directly after the return of Sennacherib from his miraculous overthrow, in the 12th year of Kg Hezekiah, from which calamity the Medes, as well as others of his subjects, cf i 102, took occasion to throw off his yoke. Cf Prid Conn i vol an ii c 709, cf also particularly the remarks at the end of the art *Sardanapalus* in Smith's D of Gr and R Biog.

CII XCVI—*α ο Αρτιόκης* "The Arphaxad of Judith, ch i, who reigned from B c. 709—B c 656, when he was overthrown and cut off in a great battle in the plains of Ragau by Saosduchinus, kg of Nineveh and s of Esarhaddon, who, in the same book, is called Nebuchodonosor. That Arphaxad was the Deioeces here mentioned, and that Nebuchodonosor was Saosduchinus, appears from hence, that Arphaxad is said to have been that kg of Media who founded Ecbatana, whom all other writers agree to have been Deioeces, and that the 12th year of Saosduchinus exactly agrees with the last of

Delocea, when this battle of Ragau was said to have been fought. It was also while Nineveh was the metropolis of the Assyrian empire and while the Persians, Syrians, Phœnicians, Cilicians, and Egyptians were subject to them, while also the Median empire was in existence, and not long after the building of Ecbatana." Prideaux. Observe that Hdtus is silent concerning this overthrow of Delocea, though he speaks of that of Phraortes; hence some have concluded that this latter monarch was the Arphaxad of Judith. Anyhow Ecbatana seems still to have regained its independence after the overthrow of Delocea, which was contemporary with the 43rd year of Manasseh, kg of Judah. Delocea was perhaps the Dschemschid of Persian song B. Cf. H. Pers. ch. ii. p. 212, and Smith's D of Gr and R. Blog., *Democra*.

b. *ἐκαστὸς ἐκείνῃ φρονίᾳ*—he practised justice with assiduity S and L. D. *ἐκείνῃ φρονίᾳ*, by applying himself the participle used to express the means. Jelf, § 603, c. So Xenoph. *ἐκείνῃ φρονίᾳ*, *ἐκείνῃ φρονίᾳ*. Cf. iii. 76, *μηδὲ ἐκείνῃ φρονίᾳ* ac *τοὶ ἐκείνῃ φρονίᾳ*, nor should we make an attempt upon (the sovereign power the empire) perhaps, apply ourselves (to the matter in hand)

c. *ἐκαστὸς ἐκείνῃ φρονίᾳ*—Act. *ἐκείνῃ φρονίᾳ*, *facere* and mid. *ἐκείνῃ φρονίᾳ*, *facere* *faci sibi dicti*, a. *iudicio cum aliquo disceptare* B.

Cn. XCVII—*ἐκείνῃ φρονίᾳ*—*ἐκείνῃ φρονίᾳ*, fut. infin.—*ἐκείνῃ φρονίᾳ* all day long Cf. ii. 173. B. On *ἐκείνῃ φρονίᾳ*, the affairs before them cf. v. 49, a., vii. 19 a., 102. *ἐκείνῃ φρονίᾳ* *ἐκείνῃ φρονίᾳ* deliberated among themselves, cf. vii. 100, c.

b. *ἐκείνῃ φρονίᾳ*, to our occupations.

Cn. XCVIII—*ἐκείνῃ φρονίᾳ* *ἐκείνῃ φρονίᾳ* was much quoted and praised by every one *ἐκείνῃ φρονίᾳ* put forward, proposed as a candidate. S and L. D. On the use of the participle to complete the verbal notion, with *ἐκείνῃ φρονίᾳ*, and the Ion. phrases, *ἐκείνῃ φρονίᾳ*, *ἐκείνῃ φρονίᾳ*, c. g. *ἐκείνῃ φρονίᾳ*, which imply the notion of endeavouring *he used all means to do it*, or require the participle to complete the notion, *he does it in all sorts of ways*, cf. Jelf, § 600, i. vii. 10 vi. 172.

b. *ἐκείνῃ φρονίᾳ* *ἐκείνῃ φρονίᾳ*—Observe the similar policy of Theseus in Athens, Thucyd. ii. 15, of Gelo in Syracuse Herod. vii. 156, a., and the advice of Bias and Thales to the Ionians, i. 170.

c. *ἐκείνῃ φρονίᾳ* *ἐκείνῃ φρονίᾳ* c. taking care of paying attention to this. Cf. ii. 147 iii. 30. B.

d. *ἐκείνῃ φρονίᾳ*—This city continued to be the residence of the Persian monarchs during the spring of the year; (the three summer months were spent at Susa, the autumn and winter at Babylon. H. Pers. ch. ii. p. 259;) it increased no less than the other two capitals in wealth and opulence. The site of the city was where *Hamadan* now stands, in Greater Media, *At Jebel*, R. p. 272 and near Mt Orontes, Mt Elbrus. H. Pers. ch. i. p. 161 seqq. Cf. Judith i. 2, and the extracts from Porter and Mörkert's Travel on the remains of Ecbatana in H. i. i.

e. *ἐκείνῃ φρονίᾳ* *ἐκείνῃ φρονίᾳ*—The 7 circles of walls or terraces one above

the other, marked with different colours, within the innermost of which stood the king's palace, perhaps pointed to the 7 celestial spheres, by which the sun was supposed to be encircled, as the palace of Ecbatana by the city walls Cf Creuzer's Symbol 1 p 469 B

f τὸ δὲ αὐτῶν μέγεθος It is collected from Thucyd. ii 13, that the circumference of Athens was 148 stadia, and from Dion Hal, that it was 168 stadia, whence Kruse infers that 160 stadia is about the real number, and Diodorus Sic states the circumference of Ecbatana to have been 150 stadia B On the comparison of Ecbatana to Athens, see D p 41 That our author visited Ecb is evident see D p 57

CH XCIX—α ἐν γὰρ αἰσχρόν Schw explains καὶ ἅπασιν, *etiam (vel) omnibus, even to all, to all without exception*—On the indignity of spitting, &c, cf 1 133 B “The government of the Medes, cf 1 134, a, was completely despotic, the court of their kings being guarded by a rigid system of etiquette, and distinguished by a taste for magnificence, which could only be gratified by such a system The description of the Persian court, which was founded on that of the Medes, will illustrate this” H Pers ch 1 p 61, and cf ch ii p 221

CH C—α τῇ τυραννίδι, *in the tyranny (kingly power)* Local Dat Jelf, § 605, 1, εἰ τινα πυνθ, *as often as he might hear of any one, &c, whenever he might hear of any one, &c* On the opt with εἰ, used when the antecedent is regarded by the speaker as a mere supposition, *supposing that*, and hence to express indefinite frequency, cf Jelf, § 855, and cf § 843 ἐδικαίεν, *he punished*, cf iii 29

δ κατάσκοποι καὶ κατήκοοι—*spies and listeners, (eves-droppers)* The first are called in 1 114, b, *the king's eyes*, the second were the ὠτακουσται, *the king's ears* Both were a kind of secret police, or spy-system W Cf 1 114, b, and vii 239, b

CH CI—α συνέστρεψε—*collected, combined into one* Cf 1 98, b, iv 136, also ix 18, a V

δ Βουσαι κ τ λ, by L placed in Media, towards the S shores of the Caspian The Paretaceni, a robber tribe, in the N of Persia and the Mts which divide that country from Media, H Pers 1 p 157 By R p 303, 304, they are supposed the same with the Parecani in Gedrosia, *Kedge* or *Makran* Cf iii 94, a—The Struchates, bounded on the W by the Matieni, on the N by the Sapires, and on the E by the Paretaceni The Arizanti near the fountains of the Choaspes, the Budu, whose seat is not accurately known, towards the W of the Arizanti and Northward from the Magi L These (the Magi) “were originally of Median descent, and as to them was committed the conservation of the ordinances of Zoroaster, they became the priest-caste of the Persians, and as such possessed great influence in the government” H Persians, ch ii p 247—251. The name Magi, *Mogh*, is derived by B from

*Mah, great, illustrious, or the head.* Cf. E. Orient. H. ch. iii. Social Hist. of Persia, p. 307 313, and Prid. on the Zendavesta, Conn. pt. i. bk. iv

CH. CII.—*a. ταυτοφροντες Δαρίου*, Dejoces, B. C. 709—736, cf. i. 96, *a.*, in which year Phraortes succeeded to the throne; who, after reigning 23 years, undertook the expedition against the Assyrians, B. C. 635, and was cut off by them B. C. 634.—Phraortes, according to Hammer the Truteno of the Zendavesta, and the Feridun of the poem Schahnameh, being the *a.* of Dejoces, or Dachsenschid. *B.* The expedition of Phraortes took place in the 6th year of Josiah, kg of Judah. Cf. Prid. Conn. i. an. B. C. 635.

*b. Ασσυρίων κ. τ. λ.*—Hdtus under the name Assyrians includes both them and the Chaldeans, or Babylonians, and Syrians, cf. vii. 63. W. "In the idea of Herodotus, Assyria comprehended not only Assyria Proper, of which Nineveh was the capital, but Syria and Mesopotamia likewise. Assyria Proper is known in the Scriptures by the name of *Kir* to which the people of Damascus were carried away captive 2 Kings xvi. and Amos ix. 7. "Have I not brought up the Assyrians from *Kir*?" Isaiah xxii. 6, &c.; a name yet traceable in the country of *Kurdistan*, the tribe of *Kourds* &c. R. pp. 262, 392. Cf. also i. 178, 185, 193, iii. 153, iv. 39, 87. On the city *Ninus*, in the O. T. *Nineveh*, cf. i. 106, c. and Smith's O. D. *Ninus*; and particularly the very interesting ch. iii. of E. Orient. H. p. 234, seqq. where a summary is given with illustrations from the sculptures now in the British Museum, of the recent excavations of *Botta* and *Layard* at the traditional site of *Nineveh*, *Konyunk*, opposite *Mosul*, as well as at *Khorosabad* and *Nimrud*, 18 miles lower down the river. Cf. also ii. 150.

*c. ἀνταρραχτες*—Cf. i. 93, c., on the date of this revolt. *ἡβρων* *εἰς ἡβροντες*, cf. i. 30, c.

CH. CIII.—*a. ἡρώς* *Αἰεῖς*—Military discipline was known before this period among the Hebrews; but before David, and even in his time, they seem only to have fought on foot. Each tribe in the time of Moses composed a separate troop with their own standard, but David seems to have been the first who arranged them into smaller divisions, and "set captains of thousands and captains of hundreds over them." 2 Sam. xviii. 1.—Horsemen and chariots appear first introduced by Solomon, 1 Kings x. 26, contrary to the command of God. L.

*b. ἡνὶ νύκτι κ. τ. λ.*—when the day becomes night. General rule. The subject has the article while the predicate is without it. On this and the exceptions to it, cf. Jelf, § 460. Cf. i. 74, a.

*c. εἰς Ἀλυσὶν δὲν Ἀἰεῖς*—the *into* to the *E. of the Italy*. Cf. i. 8, a.

*d. ἐκείθεν Ἰσχυρὸν κ. τ. λ.*—On this expedition of the Scythians, cf. i. 15, a. and i. 6, b. It happened about the 8th year of the reign of Josiah. They kept possession of Upper Asia 24 years; dating the commencement of their expedition when they were driven out of Europe by the Cimmerians, at B. C. 634 or thereabouts.

B C 633, as Phraortes the f of Cyaxares was cut off in 634, and at least a year must be allowed between his death and his son's renewing the war, and being overwhelmed by the Scythian inroad, their final expulsion from Europe by Cyaxares, B C 605 During this time they extended their conquests into Syria and to the borders of Egypt, where Psammetichus, kg of Egypt, met them and persuaded them, by gifts, to proceed no further Cf 1. 105 In this expedition they seized upon Bethshan, a city in the tribe of Manasseh, on this side Jordan, which they kept as long as they remained in Asia, whence it was called Scythopolis Prid. Conn 1, 11, R p 111, and H Scyth ch 1 p 6

CH CIV — *α ἔστι δὲ ὁδός* — From a comparison with 1 72, *d*, (the time necessary to travel from the coast of Cilicia to the Euxine,) 30 days is too long, unless we suppose, not the part of the Palus Mæotis nearest Colchis to be meant, but the further coast of it, where the Cimmerians formerly dwelt Schw The calculation here of 30 days for an active traveller from the P Mæotis to the Phasis supplies no decision to the question, (viz of the difficulty that attaches to the passage in 1 72,) from Hdtus' ignorance of these parts D p 73

*b Σάσπειρες* — About the upper r Cyrus, nearly in that part of Georgia where Tiflis now stands B Cf iii 94, *b*

*c ἀλλὰ τὴν καθύπερθε κ τ λ* — Cf iv 12, and vii 20 This same route along the W shore of the Caspian, leaving Mt Caucasus on the rt, was afterwards taken by the Huns in their incursions into Media and Persia, and in later times by Peter the Great of Russia. The defiles between the Sea and the Mts are now called *Derbend* B

CH CV — *α Παλαιστίνην Συρίαν*, cf 1 72, *a*

*b ἐν Ἀσκαλῶνι* — One of the 5 cities of the Philistines, between Gaza and Azotus (Ashdod), near the sea It is nowhere mentioned how far the inroad of the Scythians affected Judea, except with regard to Bethshan, cf 1 103, *d*, we may suppose therefore that they went along the coast and did not interfere much with the Jews Their passing by Ascalon would also favour the supposition that this was their route — *ἀσινειων*, committing no injury, more frequent in a passive sense, *uninjured* Cf iii 114, 181, &c B

*c Οὐρανίης Ἀφροδίτης* — first worshipped by the Assyrians, Pausanias i 14 This appears to agree with 1 131, cf 199, iii. 8, thence in Paphos, Palestine, and afterwards Cythera The same as the *Derceto* of the Syrians, worshipped under the image of a woman with a fish's tail The Astaroth (or Astarte) of the Scriptures, under which title Lucian says the Moon or Queen of Heaven was worshipped, called by Cicero the 4th Venus of Syria, was probably also identical with Venus Urania. B See 1 Sam v 2

*d θήλειαν νοῦσον* — The six different opinions as to this disease are fully discussed in L The conclusion of B is, *θηλ νοῦσ primařa et propria vi designat virilitatis jacturam, et virilis naturæ commutationem in muliebrem formam*, morbo certo effectam Prid,

considering it to be the same as the affliction of emeroda, observes that we thence learn that the Philistines yet preserved the memory of what they once suffered on account of the ark of God, (1 Sam. v 6, 9, 12,) from which it seems they looked upon this disease as a punishment for all sacrilegious impieties, and therefore assigned it to the Scythians in their histories, on their charging them there with this crime.

*Εσθλας*—probably a Scythian word. S and L. D. Perhaps as equivalent to *δραπέαις* or *διδραπέαις*, cf. iv 6, from *εσθλα* spolia, *tributate spoliata*. Cf. Arist. Ethic. vii. 8. B

Cii Cvi—a. *Επὶ μὲν οὖν ὅτε καὶ τ. λ.* Cf. i. 103, d.

c. *Νινὸς πόλις*—perhaps = c. 600, but if the Scythians were not expelled from Asia till B. C. 605 (cf. i. 103, d.,) better in B. C. 603, with L., as some time must necessarily have intervened between the Medes recovering their power and their taking so great a city as Nineveh. Prideaux dates it B. C. 612. In the 20th year of Josiah, which was the 23rd of Cyaxares, Nabopolassar kg of Babylon, having made affinity with Astyages, the eldest s. of Cyaxares, by the marriage of Nebuchadnezzar his son with Amyitis the d. of Astyages, entered into a league with him against the Assyrians, and having joined their forces, they besieged Nineveh; having taken the place and slain Sardanapalus the kg. (who was either the successor of Chyniladanus or he himself under another name,) they utterly destroyed that great and ancient city and from that time Babylon was the sole metropolis of the Assyrian empire. According to Diodorus Sic., the circuit of Nineveh was 480 furlongs, which make 60 miles, and hence in Jonah, it is said to be a city of 3 days' journey i. e. in compass, Jonah iii. 3, while Babylon, according to Strabo, was 395 furlongs in circuit, i. e. 49 miles. Thus were fulfilled the prophecies of Jonah, Nahum, ii. iii., and Zephaniah, ii. 13, against it. Cf. particularly E. Orient. II., referred to in i. 102, b. Lavard suggests that this vast city may have extended all the way along the Tigris from *Λομυνοῦσις* to *Λαμωῦσις*, and to a corresponding breadth N. E. of the river as far as *Κhorzabad*. Smith's C. D. *Vinua*.

d. i. *ἱστορίαι λέγουσι ἐπὶ Λυδῶν*.—As Hdtus nowhere fulfils this promise W. and others conclude that he wrote other histories besides the one before us, and especially one on the Assyrian history cf. i. 184, and perhaps another on Libyan history, cf. ii. 161; these are nowhere alluded to by other writers, except in a single passage in Aristotle where the reading is doubtful. The passage is quoted and discussed in Dahlmann, p. 167. H. is of opinion that Hdtus intended to add at some future period an episode on the taking of Nineveh, and on other points of the Assyrian and Lydian history which he afterward either forgot, or was prevented by some cause from doing. Cf. vii. 213, c., viii. 104, a. Read also particularly B. p. 166, seqq. on the Assyrian history of Hdtus.

*κευλίαν* *εἰς τὴν*—B. C. 551.

CH. CVII — *α ὑπερθέμενος* — *consilium communicans, disclosing it to them*, in order to ask their advice, cf iii 155, *β* Observe that both sacred and profane history equally point out that among the eastern nations, matters even of the greatest importance were decided on by the interpretation of dreams, in the elucidation of which, the Magi had the greatest authority B Cf E Orient H ch iii *Magi*, p 313, and H Persians, vol i p 248, seqq

*β Καμβύσης* — It is on all hands agreed that the m of Cyrus was Mandana, d. of king Astyages, and his father Cambyses, a Persian, but whether this Cambyses was kg of Persia, subject to the Medes, as Xenophon makes him, or only a private Persian nobleman and one of the Achæmenidæ, according to Hdtus, is not agreed And not in this particular only, but also in most others concerning Cyrus, these historians differ Prd Conn I i bk ii 1 Cf on Cyrus, the revolution achieved by him, his conquests, expeditions, &c, E Orient H ch iv, Political History of Persia, p 318, seqq, and the excellent remarks in H Pers vol i ch ii p 216, seqq, and on Cambyses, p 222 Cf also i 125, *α*

CH CVIII — *α ταῦτα δὴ ὦν φυλασσόμενος* — *hæc sibi cavens, standing therefore on his guard against this ἄνδρα οἰκῆιον, a man of his house, relation, cf Harpagus's speech in the next ch, συγγενῆς ἐστίν ο παῖς* L and B

*β παραχρήσῃ, neglect* — Cf ii 141, *α*, viii 20, *α μηδὲ ἐμέ περιπέσῃς, and neither expose me to danger, nor, by choosing others, (as masters instead of me, by preferring to serve others before me,) afterwards cause your own destruction, or, in S and L D, be caught in your own snare*

*γ το γέ ἐμὸν, as far as concerns me* — Cf Jelf, § 436, *ὅς* I Sometimes in tragedy, and occasionally in prose, *τάμά, τὸ ἐμὸν* form a periphrasis for *ἐγώ*, when not only the person himself, but that which belongs to him, is signified So viii 140, *ὑμετερον*, seemingly for *ὑμεῖς* So also *τὸ σόν*

CH CIX — *α τὴν ἐπὶ θανάτῳ* — Schw understands *στολήν* or *κόσμησιν*, and in iii 119, *γ* 72, he understands *δείσιν*, and so Jelf, § 583, 52 B renders *ornatus (eo concilio) ut ad mortem duceretur, s ut (ornatus pro morte, dein) viam ad mortem abduceretur*, understanding ὁδόν Cf i 67, *δ* In S and L D *ζημίαν* is supplied Cf vii 223, *τὴν ἐπὶ θ ἐξοδὸν ποιούμενοι* — *marching out to death*

CH CX — *α ἐπιτηδεωτάτας* — *most fit for his purpose* Schw *β Σάκα* — It is not known whether the Persian and Median language were the same, they were certainly not so, according to H In Persian there is no name like this, of the same meaning, but according to Lefevre, quoted by L, the Hyrcanians, a nation subject to the Persians, yet call a dog *Spac*, and among the Russians a dog is *Sabac* B

*γ προς Σασπειρων* — *towards the Saspres* Cf i 104, *β δ σε διαχρήσεται, that he (Astyages) will kill you* Cf also i 24, *διαχρᾶσθαι μιν, to kill himself*



Cn CXII — *a.* ἅμα δὲ Days *καὶ ἀντίστοιχα.* Cf. Jelf § 732, 2. Subordinate (dependent) thoughts standing in a co-ordinate form as if independent. Cf. i. 36, vii. 217 and Thucyd. i. 120, ἐνθαυσίαν γὰρ κ. λ., there quoted.

Cn CXIV — *a.* τοῦτον δὲ παῖδα — him I mean the son of the herdsman, as they used to surname him.

*δ.* ἀφθαλμὸν βασιλῆος — The Persian monarch received from those who bore this title information on all matters in agitation throughout his kingdom, the king's eyes being confidential officers through whom he beheld his kingdom and subjects. Cf. Stanl. Æschyl. Pers. 985 so the Chinese state-paper of 1834 called the British Superintendent "the barbarian Eye." S. and L. D. By H. Pers. ch. ii p. 260, they are considered to be equivalent to our masters of the ceremonies, or guards through whom alone access could be gained to the monarch. Cf. Aristoph. Acharn. 91 seqq.

*c.* ὡς ἔκαστος. — Cf. i. 29 *δ.* In the preceding line τῶν δὲ αὖ τοῦ α. τ. λ., observe the force of the particle *and* some one of them I suppose, or most likely to be the King's Eye. Hdtus relates what boys playing at such a game would probably have done, not pretending to have express authority for every particular circumstance he details. *Καὶ* shows that the statement is of this nature. Stephens, Grk. Particles, p. 35. Cf. also i. 61 *a.*

Cn CXV — *a.* ἔς δὲ παρὰ τῇ ἐκκ. — until at last he received the punishment (he deserved). B. *ἵνα* therefore &c. W. Cf. ii. 116, *a.*

Cn CXVI — *a.* ἡ ἐκτέλεσις — his delivery action, manner. Cf. Aristot. Rhet. iii. 1. 3.

*δ.* ἀνταρχαίς — Cf. i. 80, *c.*

*c.* τὸν ἑαυτὸν λέγον. — Cf. i. 93, *a.*; and on ἐκτίθαι τ. λ., cf. i. 90, *d.*

Cn CXVII — *a.* λέγον ἑαυτὸν καὶ δόσον ἑαυτὸν, &c. τοῦ βασιλῆος, concerned himself less about him; either not considering him so much to blame or perhaps as too much beneath him to punish.

Cn CXIX. — *a.* ἔς θ' ὅσον ἔγχετο in ad, quod debuit cessaret. B. had turned out well. — καὶ εἴχεται χρηστῶς, with a good omen. I.e. he considered the invitation as an omen that all would go well. — Cf. Viger Idiom., p. 620.

Cn CXX. — *a.* παρὰ σμικρὰ γὰρ σμικρὰς — for even some of our oracles have turned out so moment. Jelf § 637 III. 3, *f.* παρὰ σμικρὰ, nearly the same as ἔς θ' ὅσον in the following sentence. B. — καὶ τῶν οὐρανῶν ἔγχετο what belongs to dream all of the nature of dreams. οὐρανῶν portiture gen. Cf. Jelf, § 536. Cf. i. 193, B. 77 III. 23, v. 45 vii. 142, *d.* W.

*δ.* τῆς οὐχ ἀρχαῖς πρὸς — On the gen. of Jelf § 490, quoted in B. 141 *a.* ἴσπερ τοιαῦτα — also talia, i.e. similia, et adverbial potestate similiter. B. Both we ourselves are of good courage and we exhort you to a similar course to be so too, like us. Cf. i. 101 207 B. 1. 54 III. 4, 70. Wytten.

*c.* τοῖς γονεῦσι τοῦ γένους — his parents. On adjectives, participles and pronominal adjectives, with the article used as sub-

stantives, cf Jelf, § 436, *a* So Thucyd v 32, οἱ ἡβῶντες (for ἔφηβοι)

CH CXXI — *a* ὄψιν—οὐ τελέην—*a vision which had no accomplishment, which imported nothing* Æsch S c Theb 832, quoted by B ὦ μέλαινα καὶ τελεία—'Αρά

*b* οὐ κατὰ Μιθραδάτην—not after the fashion of Mithradates, very different people from Mithradates Jelf, § 629, 3, *e*

CH CXXII — *a* ἦν τὲ τὰ πάντα ἡ Κυνώ—*Cyno was everything in his story, he talked of nothing but Cyno* Jelf, § 382, 1 Cf also in 157, vii 156, *a*

CH CXXIII — *a* ἐπιτρεφόμενον—*growing up*—Wyttenb gives a peculiar force to the preposition in this word, *growing up for his service, for the purpose of aiding his*, Harpagus', *revenge*, from the preceding τιμωρίην he understands τιμωρόν after the participle, rendering it, *sibi crescere et ali vindicem*—Schw

*b* ἔτε τῶν ὄδων φυλασσομένων—Cf vii 236, *b*.

CH CXXIV — *a* σὲ γὰρ θεοὶ ἐπορέωσι—for over thee do the gods watch, exercise guardianship, cf i 209, where Cyrus says ἐμεῦ θεοὶ κηδονται Cf Isaiah xlv 1, "to his anointed, to Cyrus, whose right hand I have holden," &c

*b* γενόμενοι πρὸς σέο—*being on your side* So εἶναι πρὸς τινος, *to be on any one's side* Jelf, § 638, ii

*c* κατὰ τάχος—in haste Cf Jelf, § 629, 3, *e* Κατά, Causal Mode and manner, as the model of the action—*according to—after the fashion of* Cf i 9, κατ' ἰσυχίην ix. 21, κατὰ συντυχίην, *casu* Cf i 121, *b* there quoted.

CH CXXV — *a* ὅτεφ τρόπῳ—ἀναπέσει.—Cf Jelf, § 811 ὅπως (for which ὅτεφ τρόπῳ is used) and ὡς with future indicative Verbs of *caring, considering, troubling oneself about, endeavouring, effecting, and inciting*, or words which imply such notions, are followed by ὅπως, (ὅπως μὴ,) and in Hdtus also by ὡς or ὡς μὴ, with the fut ind instead of the conjunctive The sense of this future is nearly allied to the conjunctive, and only differs therefrom in that it definitely expresses the possible realization of the proposed end ἐποίει δὴ ταῦτα All this is different from the account given by Xenophon, cf i 107, *b* Previous to the revolt, it is to be observed that Cyrus procured himself to be appointed generalissimo of all the Persian tribes This is described as having been effected by craft, and the Persian conqueror is said to have accomplished his purpose by a method similar to that adopted by Gingham-Khan among the Mongols, before he also began his conquering career The method pursued by both is decidedly characteristic of a rude state of society, when men were to be wrought upon only by appeals to their senses As general of the armies of Persia, Cyrus assumed the name or title by which he is constantly known and designated in history, and which betokens the sun, (so Khor in Parsee signifies the sun), his original name having been Agradates It has been the invariable custom of princes of the East to change

the names of their birth for surnames or titles of honour, as Ginghis-Khan from the time of his elevation to the throne received the appellation of Temugin; and such has continued to be the custom of Persia, down to the most recent time. H Pers. ch. ii. p. 216. Cf. Cyrus, Smith's D of Gr and R. Blog

δ. ἀλέγειν = ἐκκλησιάζειν an assembly, gathering of the people, from ἀλέγειν, crowded, thronged. S. and L. D Cf. v 29, 79, vii. 134. On ἐκκλησίαν cf. i. 78, a

ε. ὅτι ἐν Περσέων ἐσθλὰ γένεα.—“As was invariably the case among the great nomad races, the Persians were subdivided into several hordes or tribes; the number of these was 10; and they were distinguished from one another no less by their differences of rank than by their modes of life. 3 of them were noble; the Pasargadae the noblest of them all the Maraphii, and the Maspii. 3 other tribes devoted themselves to agriculture the Panthialae, the Derusii, and the Germanii; while 4 others, the Dal, Mardi, Dropici, and Sagarthi, continued to retain their wandering and nomad habits, but are occasionally mentioned, more especially the last, as contributing hardy bands of cavalry to the Persian armies. Two principal observations illustrative of the history of Persia naturally flow from these facts, as recorded by Herodotus: 1st, We must discard the idea that the Persian nation, even at the most flourishing epoch of its history, was universally and equally civilized. A part of the nation ruled the remainder and this portion alone had attained a certain degree of civilization by its acquaintance with the arts of peace and of luxury. The other tribes continued in their original barbarism, and partook but little, or not at all, in the improvement of the race. Persian history, therefore as it has come down to us, is not so much the history of the whole nation as of certain tribes, or possibly even of a single tribe that of the Pasargadae. These composed the court and it appears that, almost without exception, all that was distinguished among the Persians proceeded from them. 2ndly The above particulars would at once lead us to conclude that in a country so constituted, everything would depend on descent and the distinctions of tribe. As the tribes were distinguished by a greater or less degree of nobility so there was a gradation also in the different families of which each tribe was composed. The noblest family of the most noble tribe was that of the Achæmenidae from which exclusively the kings of Persia were always taken. The same distinction of more or less noble tribes has at all times prevailed among most of the nomad nations of Central and Southern Asia, the Arabs and Mongols, and probably had its origin in the military pride of the more warlike to which the rest were reduced to pay homage. H Pers. ch. ii. p. 14 seqq

δ. ἀφ' ὧν—ἵνα for ἀφ' ὧν or ἀφ' ὧν ὡς, perf. pass. from ἀφ' ὧν, on whom the rest of the Persians depend, i.e. whom they acknowledge as their chiefs. S. and L. D Cf. iii. 19 vi. 103, v 31 ix. 6.

*e* Πασαργάδαι —The name of this tribe is probably traceable in *Fasa*, the name of a town and district of some consideration, in Persia Proper, at this day R p 285 So also Lassen Cf particularly E Orient H p 291, seqq, where Pasargadæ (the town) seems to be identified with the plain of Mourghab, famed for the supposed tomb of Cyrus Of the other tribes of the Persians, the Germani were probably the people of the modern *Kerman*, who continue to give some attention to agriculture, and the Mardi (cf 1 84, *a*) occupied the Mts to the S of the Caspian, and the Dai the sandy plains to the E of that Sea H Pers p 214

CH CXXVI —*a* πρὸς δὲ οἶνῳ κ τ λ —and, in addition, with wine and with victuals the most proper possible Cf on πρὸς, Jelf, § 640, (quoted in m 74, *a*) οἶνῳ, Instrumental Dat, Jelf, § 607 On ὡς ἐπιτηδ, Jelf, § 870, obs 4, (quoted in vi 44, *a*,) and obs. 5, ἀπὸ δειπνου, after supper, cf vi 129, *b* οἱ δὲ ἔφασαν τὸ μέσον Cf ix 82, *a*

*b* παρεγμνοῦ—he opened or disclosed cf viii 19, and ix. 44, *b* Schw ἐμέο πειθεσθαι Cf Jelf, Causal Gen, § 487, 4

*c* τὰδε ἐς χεῖρας ἄγεσθαι—to take these matters into my hands, 1 *c* to undertake them Cf iv 79, vii 8 B

*d* ὡς ὦν ἐχόντων ὥδε—as then matters stand so Cf viii 144, *c* and Soph Aj 915 W

CH CXXVII —*a* ἡ—βουλήσεται—cf Jelf, § 886, 2 Indic in Oratio obliqua τοῦ λόγου μετέσχον, cf 1. 21, *b*

CH CXXVIII —*a* ἀνεσκολόπισε—he impaled Cf Smith's D of A Cruz

CH CXXIX —*a* καὶ δὴ καὶ—cf 1 30, *a* εἰ ἐωντοῦ ποίεεται τὸ Κύρου ἔργον—if he claims the achievement of Cyrus as his own αὐτὸς—γράψαι, cf Jelf, § 672, 2, Nom with the Infinitive

*b* τῇ λόγῳ—*ie vera*, in reality Schw Cf v 84, *a*

*c* εἰ γὰρ δὴ δέον ἡ Περσέων—Cf Matth Gr Gr § 556, 2, with εἰ γὰρ δὴ supply ἄλλῃ περιέθηκε τὸ κράτος, and render δέον quia oportuisset So εἰ παρὶν αὐτῷ βασιλεία γενέσθαι if whilst it was in his power to become king Jelf, § 700, 2, Accus Absolute, quoted in m. 91, *a*

CH CXXX —*a* ἐπ' ἔτα τριήκοντα καὶ ἑκατὸν δυῶν δέοντα κ τ λ A difficulty here occurs, for, computing the reign of each monarch and subtracting the 28 years of the Scythian power, comparing the result with the duration assigned in the text to the empire, viz of 128 years, a difference of 6 years is observable Thus, from 1 102, 106, 130, we find Dejoces reigned 53 yrs, Phraortes 22, Cyaxares 40, Astyages 35, in all 150 Now, if from the sum total 150, we take 28, the time of the Scythians' power, there remains 122, and therefore 6 years too little Either therefore we must suppose that some copyist has dropped out 6 years from one of the reigns, or with W and Volney, that in assigning 128 years as the length of the Median empire, he is dating it from the time of their

bassadors of the mother city with various marks of respect at festivals, sacrifices, &c. Cf. also Colonus Smith's D of A

d. *τοῦ αὐτοῦ γυναικείατος εἶδος*.—Cf. Jell, § 672, Nom. with the Infinitive. When the same person is both the subject and object of a verb *declarandi* or *sentiendi*, governing an accus., the object is not, as in Latin, expressed by the personal pronoun, but altogether omitted, so that the nominative stands with the inf., as *οὗτος ἐστὶν ὁ αὐτὸς λέγων* = *αὐτὸς οὗτος ἐστὶν ὁ αὐτὸν λέγων*

e. *ἀνέπαυε*.—Cf. Jell, § 603, *Modal Dat.* 2. The *manner* or wherein any thing takes place, is in the dative. *ἐν γυνείκῃ* cf. vii. 133, a.

Cn CXLVII — α. *Γλαύκος*.—The Glaucus of Homer II. ii. 875, vi. 206, prince of the Lycians in the Trojan War

b. *Ἀπαυρτία*.—One of the most ancient festivals of Attica, whose origin B refers to the year 1190 B.C., and consequently long before the migration of the Ionians into Asia. It was held, he considers, in honour of Bacchus, or rather of Dionysus Melanegia, who, according to the legend, deceived Xanthius, from which word *ἄπαυρ* some wrongly derive the name. It was at this festival the children were admitted into the phratric cf. H. P. A. § 110, and the young men into the list of citizens. It was the great political and religious festival of the union of the *πατρίαι* or members of the *πατρῖαι*. The etymology of the word is discussed in Müller Dor i p. 95. The most natural transition appears to be *πατρῖς*, (in composition *πατρῖς*.) *πατρῖος* (whence *πατρῖος* *ἀπαυρτία*) *πατρῖαι*; hence *Ἀπαυρτία*, a festival of the paternal unions, of the *πατρίαι*, of the *πατρῖαι*:—the festival at which all the Patres connected by marriage met and took part in the same rites and sacrifices, and thus formed a certain political division, called a *Phratría*, from *πατρῖς*, i q. frater. See also the excellent note on the *Apaturia* in Sheppard's Theophrastus, p. 84. The real etymology is from *πατρῖς* and a copulative like the Sanscrit *sa*, which comes from the same root as *ἄμα*.

c. *ὁπρὲν* accusat cognate to a notion implied in the verb. Jell § 512, d. *κατὰ*—*ἐκφύει* on or for the presence. Cf. Jell, § 623, c. *κατὰ*, Causal; the object at which any one looks and frames any action or motion. Cf. ii. 15, b.

Cn CXLVIII — α. *Ἡελίου Παιδῶν Εὐκαρτία*.—set apart for or in honour of Helicium Poesidon. The dat. commodi. Cf. J. ii. § 592, quoted in vi. 80, b. The name Helicium was from Helice of Achaea, in which the Ionians had built a temple while in that country cf. i. 143, a. hence at their migration they carried with them his worship, and built the temple here referred to, preserving the ancient appellation. L. observes on the authority of Pausanias, that the Eolians formed their *poesides* from the gen. case plur., thus *Ελαιοῦ* from *Ελαιῶν* gen. of *Ελαιῖς*. The temple stood in the territory of Priene whose inhabitants presided at the sacrifice. Thucyd. iii. 104, speaks of the festival of *τῶν Ἡελίων*

among the Ionians, which if it was the same as is here called the *Πανιώνια*, would appear (cf H § 77, n 18) to have been transferred to Ephesus at a later period Cf further on the Festival, the references given in 1 18, b

b *Σαμφ*, transmissive dat with verbs of *going towards, meeting, approaching*, &c Jelf, § 592 *κατάπερ τῶν Περσέων κ τ λ* Cf 1 139, a

CH CXLIX — a *Κύμη, ἡ Φρικων ε καλειόμενη* — On the Æolic colonies, from the Oxford Tables, — “B C 1124, Æolic migrations successively headed by Penthius, a s of Orestes, Archelaus his grandson, and Graus his great grandson, who occupy the coasts of Mysia and Caria, the islands of Lesbos, Tenedos, and the Hecatonnesi, cf 1 151 On the mainland they erected 12 cities, the most distinguished of which were Cyme and Smyrna Their chief settlements however were in Lesbos All their towns were independent, and possessed peculiar forms of government” Cf Smith’s C D, *Æolis* H, P A § 76, observes that, besides these, many others were subsequently founded from Lesbos and Cyme, extending along the Troad to Abydos, cf 1 151, and Thucyd iv 52, and along the opposite Thracian coast, such as Sestos, Hdtus ix 115, and Cenos, Thucyd vii 57 Magnesia on the Mæander was also considered an Æolic settlement, but on the other hand, Smyrna, one of the 12, early passed into the hands of the Ionians Pol Ant § 76 He also adds, (n 11,) on the authority of Strabo, that Cyme was named *Φρικωνίς*, from Mt Phricion in Locris, the former dwelling-place of these chiefs, who derived their origin from Agamemnon On the idea, apparently unfounded, that the 12 cities composed a league, *Panæolum*, similar to that of the Ionians, holding their federal festivals at the temple of Apollo Grynæus, see n 12 of the same § *ὥρ δε ἤκουσαν οὐκ ὅμ*, but not equally well off for seasons Gen of position Cf Jelf, § 528, quoted in 1 30, c

CH CL — a *Σμύρνην*, originally called Ephesus, according to H P A § 76, n 18, referring to Strabo, who is quoted by L, to the effect that the name Smyrna belonged at first to a division of Ephesus, whose inhabitants founded the city here alluded to, and gave it the name of that part of Ephesus which they had at first occupied, but the Æolians subsequently obtained possession of the city, which they were again forced to leave, owing to the attack of the Smyrnæans and Colophonians, with whom the ejected inhabitants had taken refuge This account, which makes Smyrna to be primarily an Ionian colony from Ephesus, differs from that of Hdtus, who considers it Æolian at first, but, taken from them by the Colophonians, an Ionian settlement. Either account will equally explain the allusion in 1 16

b *τα ἐπιπλα* — Cf 1 94, q

CH CLI — a *τῶν ἐν τῇ Ἰδῷ οἰκημένων* Such were Antander, and those cities thereabouts which Thucyd speaks of as *αι Ἀκραῖαι*

καλούμεναι, also Gargara, Assus, and others, in number 30, as B. conjectures: cf. Xenoph. Hell. III. i. 16. H. P. A. § 70, n. 14. From v. 94, it appears also that the Æolians had the whole of the Troad, which they laid claim to from its having been conquered by Agamemnon, and to which the Athenians, as having also shared in the Trojan expedition, asserted an equal right. Sigeum is there mentioned as having been taken from the Mitylenæans by Pisistratus. Cf. Thirlw. ii. p. 62, and v. 63, b, 91 94.

b. πέντε μιν πόλ. κ. τ. λ. Lesbos reckoned 5 cities, Mitylene, Antissa, Pyrrha, Eretria, and Methymna, all of which Mitylene appears subsequently to have united under its government. Cf. Thucyd. iii. — H. P. A. § 76, n. 9 τὴ γὰρ ἑκτὴν (πόλιν) — ποταμὸς ὁμαλὸς Adjective and participle not agreeing either in gender or number with the substantive of which they are the immediate attributives; by the construction κατὰ τὴν οὐσίαν. Jelf, § 379, α.

c. ἑκτὸν ἡμεῖς, now ἀποδο-ναι in number about 40, in the strait between Lesbos and the mainland. πόλιν, dat. τραυματίας; with verbum, &c. of pleasing. Cf. iv. 79, vi. 129 Jelf, § 504 4.

CII. CLIII — α. πόσοι πλεῖστος ἄνθρωποι in number. Cf. Jelf 379, 4, identical ἄνθρωποι ὁλίγη, i. e. τὰ ἱ ἀσχετὰ γινόμενα, their subject of conversation. — ἀσχετὰ conversation, ii. 32; iv. 71 — διπλοῦς cf. iv. 142, α. With regard to the narrative that follows, ch. 153—161 in which Hdtus relates, in his simple style the story of the Lydian Pactyas, who made the unsuccessful attempt to deliver his country from the dominion of Cyrus, cf. D's remarks, p. 64, on the improbability that our author had before him, or made use of, the works of Charon of Lamprias — "a popular and credulous writer contemporary with and perhaps rather earlier than Hdtus. Cf. also vi. 37 b and Muller's Lit. of Anc. Greece ch. xviii. p. 252.

b. διακρίβας Πίριον. Cf. II. Pers. ch. ii. pp. 25 and 269 on the careful separation made between the civil and military powers in the Persian system of government by entrusting the foundation of which beneficial arrangement was laid at the very commencement of the empire by the appointment of receivers of the royal treasury together with that of commanders of the forces.

c. κομίζω transfers deferred in regions scilicet Thesauri. D.

d. τὰν τρωάνων at first for the present, ἡμῶν or ἡμῶν being usually supplied. S and L. D. The verb ἵκει put absolutely, as in *leu* stem for *leu*. Matth. Gr. Gr. § 546. This is considered erroneous by Jelf, § 679 2, who says, *leu* is here the predicate of *leu* and the construction is correct without it. Cf. vii. 143.

e. Idem. — Cf. iii. 93, d, vii. 64, α.

f. ἵς ἵς against whom. Cf. Jelf, § 633, 3, b. i. iv. Cf. L. M. d. CII. CLV — α. καὶ ἄλλοι οὐκ ἔστιν. Cf. Jelf § 641, i. b. ἐπεὶ μὴ ἴσμεν π. it is a matter of anxious consideration whether it would not be best &c. On ἐπεὶ αἰετὸν con. iteration, cf. Xen. Anab. ii. 3, 25 καὶ οἱ ἑλληνες ἴσθ' ὅτι καὶ and on μὴ, v. b. ther. cf. Jelf, § 614. καὶ οἱ τ. τ. λ. Taken perhaps from Silius, *et*

Νήπιος ὃς πατέρα κτενὲς αἰδᾶς καταλείπει—a proverbial saying in Greece Cf Aristot Rhet i 15, § 14 B

δ ἐγὼ ἐμῇ κεφᾷ ἀναμ φέρω—I *now bear the consequences, or take the responsibility on my own head* (lit *wipe off, like a stain, on my own head* S and L D) This, imitated, as B thinks, from Homer, Odysseus xi 92, ὃ σὺ κεφαλῇ αναμάξεις, perhaps refers to wiping the knife on the head of the victim, after killing it, which constituted part of the *μασχαλίζειν* Cf the Schol on Soph Electra, 445 A little above φαίνομαι *τετοιηκέναι*, I *seem or appear to have done* Cf Jelf, § 684, obs 2, c

ε αναμάρ—ὦν—και—ὦν ὡν ἴσπεύων *Principle Gen* Cf Jelf, § 529, 1 τῷ σὺ λ τ λ—From i 153, we learn that it was not Pactyas, but Tabalus, who was governor of Sardis unless therefore we suppose that Cræsus intentionally spoke thus, as considering that Pactyas, from having the care of the treasures, had, ipso facto, the care of the city also, it is only left us to suppose that Hdtus has fallen into an inaccuracy, for the supposition of W, understanding τοῦ-ον, sc -ον Τάβαλον, after ἀδίκων, appears little agreeable to the diction of Hdtus Schw

δ ταδε αὐτοῖσι ἐπιταξον κ τ λ This passage is noticed by H Pers ch ii p 219, as "one of the 3 methods, at different times adopted, for the maintenance of dominion acquired by the Persians through conquest I The most natural and simple, by keeping on foot standing armies in the conquered districts at their expense II By transplanting, cf ii 104, a, such conquered nations as, having been once overcome, had proved refractory III A perhaps still more extraordinary method adopted for the same end, compelling by positive laws certain powerful and warlike nations to adopt habits of luxury and effeminacy In this way, from the most warlike people of Asia, the Lydians soon became the most effeminate a lot, which, within a short time, was shared by their conquerors also, un-compelled by any legal enforcement of luxury"

ε καπηλεύειν—Cf i 94, c

CH CLVII—a ὤχετο φεύγων—*hastened away in flight* Cf Jelf, § 694 μοῖραν ὅσην δὴ κοτε ἔχων, *partem, quantumcunque erat* Jelf, § 823, Attraction of the relatives, οἷος, ὅσος, ἡλικός—*συμβουλής περὶ, with regard to the counsel they must take in this matter* B *ανῶσαι, to refer it, cf vi 66, a*

δ ἐν Βραγχιδῶσι Cf i 46, d

CH CLVIII—a ἔσχε μὴ ποιῆσαι—Cf Jelf, § 749, 1 With verbs expressing the semi-negative notions of *fear, anxiety, care, delaying, doubt, distrust, denial, forbidding, preventing, &c*, the infinitive is used with μὴ, instead of without it, as we might expect, so that the negative notion of the verb is increased thereby Cf iii 128, 66, ix 51

CH CLIX—a ἐκ πάντων Cf viii 83, b

CH CLX—a Ἀθηναίης Πολιούχου—The Chians, as an Ionian colony from Athens, thence transported her worship The title,



like *Πολις* denotes the guardianship of the acropolis or citadel, of which at Athens she and Ζεὺς Πάλαιος were the especial protectors; *πολις* being particularly and originally applied to that part of the city.

b. *ἐν τῇ Ἀτάρνῃ μισθῷ, on condition of (receiving) Atarnus as their pay* CL vi. 29, viii. 100. Schw. Cf. Jelf 634 3, g. The town of Atarnus, *Dikali*, on the coast of Mysia, over against Lesbos. A few lines above, *ἐν μισθῷ δὲν δὲ, mercede quantalacunque est.* CL Jelf, § 823, *Attraction of the relatives, εἰς δὲν δίδως*

c. *οὐκ ἐβλάβετο καὶ οὐκ ἐπύοντο*—neither barley to springle on the head of the victim CL S and L. D under *Οὐλαί*, and Horner "Farre pio et saliente mica, and Ovid, "Far erat et puri lucida mica salis. Cf. also *Sacrificium*, Smith's D of A.

d. *οὐκ ἐβλάβετο καὶ οὐκ ἐπύοντο*, no one cooled (or baked) himself callos. *καμ.* Accus of cognate substantivum Jelf, § 549, a *ἀκίχων*—were kept away. As this verb is scarcely ever found in this sense in the passive, some conjecture *ἀκίχωντο*; but as *ἀκίχων* is found in the act., as *keeping off removing* viii. 20 22, there appears no reason why it should not be here used passively in the same sense. B

Cn. CLXII.—a. *τὸν δὲ Μυῶν κ τ λ.* On the circumstances, cf. I. 119 *χώρας χωρ, keeping up wounds* CL Jelf, § 5, 1

Cn. CLXIII.—a. *τὸν τε Ἀδριακόν*—the Adriatic—By *Τυρρηνίη*, Bredow observes, we are not to understand Tyrrhenia alone cf. I. 94, h., but all Italy; for what we call Italy is by Hdtus rather considered as a part of Tyrrhena. *Ἰβηρίαν* Spain. The name Tartessus (probably the *Tarshish* of the Scripture) was applied by the inhabitants of the East to all the most remote regions of the West, but by the Phœnicians particularly to the S of Spain; whence we find it given both to the *Βαρία*, *Guadalupe* and to the island formed by the two mouths of that stream, and also to the town if such existed, there situated, and to all the region thereabouts. Hence it would seem that if there was a town of the name, and not only a country it was founded by the Phœnicians, whose yoke it after wards cast off. B. Cf. Smith's C. D and II Phœnic. ch. ii. p. 315, 316; cf. also iv. 152, b.

b. *ἐκαστοὶ δὲ πεντήκοντα*—*πεντήκοντα*. CL i 2, b. The use of penceconters, (*ceculi* of the long shape of 50 oars, usually employed for warfare) by the Phœnicians, for the purposes of merchandise was necessitated at that time from the naval power and frequent piracy of the Tuscans. B. CL II Afr Nat. p. 77 and vi 1, where Dionysius of Phœcia retaliates on them.

c. *Ἀργεῖωνας* Alluding to this passage II Phœn. c. ii. 317 observes that it is quite certain that the Phœnician colonies in Spain, if not independent from the first, became so at a very early period; for when the Phœnician Greeks first voyaged to Phœnician Spain which happened in the period of Ulys., about 336 a. c., they found Tartessus existing as a free state with its own king who bore himself so civilly towards the Greek

as plainly to show, that he was not unaccustomed to the visits of strangers

*d* τὸν Μηδὸν—the *Medes*, cf 1 2, *d*, or *Persians*, among the Gks the Persians were very commonly signified under the appellation of *Medes* B Cf vii 62, *a* [τὰ] πάντα, in all Cf Jelf, § 454, *obs* 1

*e* χώρας—ὅκου βούλονται Cf Jelf, § 527, *Gen of Position* On βούλονται, cf Jelf, § 886, 3 In the compound *oratio obliqua*, we often find a curious mixture of the *oratio obliqua* and *recta* The principal clause is in the *oratio obliqua*, and then follows a dependent clause, in which the verb stands in the form of the *oratio recta*, marking the most important words in the sentence by giving them in the mood in which they would have originally been uttered, as here, (inf and accus as the *oratio obliqua*,) ἐκέλευε—ὅκου βούλονται, (originally ὅκου βούλεσθε)

CH CLXIV—*a* ὥς οἱ καταχρᾶ, that it is enough for him, that he is satisfied, &c Cf iv 118, vii 70, quoted by B, who calls attention to the use of the pres indic in this passage Cf Jelf, § 886, Indic in *oratio obliqua* προμαχεῖνα, tower or bulwark, rather than battlement So also in iii 151

*b* καὶ οἶκον ἐν κατιρῶσαι—to consecrate one edifice, viz to the king, κατιρῶ, Ion for καθιερῶ, in token of their subjection to the Persian power, W, for whatever belonged to the monarch was considered sacred, and hence this building might be considered as consecrated, or dedicated, to him Schw ἡμέρην μίαν, during one day Cf Jelf, § 577, *Accus of Time*

*c* ἐπιπλά—Cf 1 94, *g*—γραφῇ, painting—ἐπὶ Χίου, towards Chios Jelf, § 633, I 1, *b* Cf vii 31

*d* τὴν δὲ Φωκαίην κ τ λ The migration of the Phocæans is fixed by Schultz and L in B c 542 B

CH CLXV—*a* τὰς Οἰνούσας—islands near Chios, between it and the mainland, five in number, now called *Spalmadori* Cf Thucyd vii 24

*b* ὠνεομένοισι—Cf 1 68, *f*

*c* Κύρνον—*Corsica*, said to be so called from Cynus s of Hercules Diodor Sicul v 13 B

*d* ἀνεστήσαντο πόλιν—they raised, or built themselves a city S and L D

*e* Ἀλαλίη—Afterwards Aleria, on the E coast of the island, founded B c 564 Smith's C D

*f* τοῦ στολου—*Private Gen* Cf Jelf, § 529 μύδρος σιδηρεος—a mass of red-hot iron, and in gen a lump of any metal, even not hot S and L D Cf Hor Epod. xvi 25 Aristides, according to Plutarch, bound himself by a similar oath, whence Φωκαίων ἀρά became proverbial B

CH CLXVI—*a* Τυρσηνοὶ καὶ Καρχηδόνιοι—On the Tyrseni or Tuscans, cf 1 94, *h* From the naval power possessed by both these nations, their alliance is accounted for, and we find

them united in league, cf. Pind. Pyth. i. 139 seq.—Niebuhr considers that only the Tuscans of Agylla, afterwards called Cære, are here to be understood, and not the whole body of the nation, as from i. 167 we find that the Agyllæans alone had to expiate the murder of the captives. B. On the commercial treaties between Carthage and the Etrurians and Romans, a great part of which related to the suppression of piracy, cf. H. Carthag. p. 77.

b. Καρπία τις νίκη κ. τ. λ.—a kind of Cadmean victory (in which the conqueror received more harm than he inflicted,) a dear-bought victory. Schw. Either from Cadmus' victory over the dragon, in which he lost all his men but one, or from the combat of Eteocles and Polynices. In Plato de Legg. l. II Καρπία νουσία, a rigorous education. The victory mentioned in the text, is not to be confounded with that which Thucyd., i. 13, says the Phocæans gained over the Carthaginians, when founding Marseilles; as that place was founded nearly 60 years before the time here spoken of. Cremer in B.

c. ἀντιστρέφει γὰρ τοὺς ἰσχυλοῦς—for they were bent back in their beaks, they had their beaks twisted back. Cf. Jelf, § 584 2, Use of Accusatives to define the Part.—Ἰχθύες καθ' ἑαυτοὺς καὶ μέγας Cf. IV 71, δ., vi. 38, vii. 69.

CEN CLXVII—α. τῶν δὲ κ. τ. λ.—Schw. considers the gen. αὐτῶν the Phocæans, to depend on the comparative πάλαι πλείους q. d. that the Carthaginians and Tuscans made far more captives out of the crews of the vessels that were destroyed, than the Phocæans; and these they divided by lot, &c. The rendering of B., who also understands αὐτῶν of the Phocæans, but considers it to be the genitive partitive, seems better. For the greater part of the Phocæan crews of the vessels that were destroyed the Carthaginians and the Tuscans divided by lot, and led them out and stoned them. διαφθαρμένους—disabled shattered rendered water-logged by the blows of the enemies' beaks, so as only barely to float with the deck above water, unable to defend themselves, or to escape.

b. Ἀγυλλῆων—inhabitants of Agylla afterwards called Cære Cærætri (cf. i. 165, α.) an ancient Pelasgic city of Etruria, the wife Agyllina of Virg. Æn. vii. 652. Its inhabitants obtained the Roman franchise, without the suffragium. Smith's C. D. Cære which see. Cf. Hor. i. Epist. vi. 62, &c.

c. ἱερίαιον πόλιν κ. τ. λ.—they obtained possession of the city &c.; i. e. the Phocæans were not the first builders of this city; but won it from some other nation, who before held it. The Cænotrians formerly inhabited the Bruttian territory and Lucania, and before the invasion of the Sabelli, the W. coast as far as Posidonia. Cf. Niebuhr, Hist. of Rome l. 13, 62. B. The city Ἰλῆ afterwards called Elea, and, by the addition of the digamma, Velia.

d. οὐκ εἶναι κ. πρός κ. τ. λ.—condere Cynurum, i. e. Cynurum ad Aëroem colere sacra. B. Observe that the word κ. τ. λ. means either to found a city as the Phocæans at first understood it, or to estab-

*λsh rites* in memory of the hero Cyrrus, the s of Hercules, the sense intended by the oracle

CH CLXVIII — *a* ἱκ-ισαν Ἀβδηρα This 2nd foundation of Abdera, now *Polystilo*, near the mouth of the Nestus in Thrace, by the Teians B c 544 Timesius of Clazomenæ first colonized Abdera, about B c 656 Cf Smith's C D, *Abdera*

CH CLXIX — *a* διαμαχησθε — *ἀρ-αγῃ* — *went through battle against Harpagus* Cf Jelf, § 601, *Dat Incommodi* Μαθησθαι δὲ, ὡς καὶ κ - λ Cf 1 143

*b* το ἐν-τρον Ἰωνίᾳ ἐν-εὐλόω-ο — On the conquests of Ionia, cf 1 6, 28, and 1 92, *a*

CH CLXX — *a* ἐς Σαρδῶν Here, as well as in v 106, and vi 2, Hdtus mentions Sardinia as the greatest of the islands, a mistake which D, p 40, lays rather heavily to his charge We must remember that he is only mentioning the opinions of others, and not his own, and there is more excuse in his following the commonly received account, as it does not appear he was ever able to visit it himself, and it was considered the most important province of the Carthaginians, affording them supplies of corn only surpassed by their African dominions, as well as precious stones and metals B Cf H Afr Nat ch ii p 25—28

*b* ἐ-ὶ ἐν-εὐλοῦμαι Ἰωνίᾳ — *after the Ionians were ruined*, so ἐ-ὶ ἐξ-εργασμένοις ἐλθῶν — *to come too late, after the thing was done* viii 94, ix 77, &c Jelf, § 634, 2, *b*, and 699, *obs* 2

*c* ὅς ἐκέλευε ἐν κ τ λ — For other instances of this poetry, cf 1 98, *b*

*d* -ο δὲ εἶναι — *and this was to be*, &c On the demonstrative force of the article here, cf Jelf, § 444, 5 εἰ-εἶν Cf Jelf, § 855, 1 The opt with εἰ is used when the antecedent is regarded by the speaker as a mere supposition, *supposing that*, without any notion of its past or future realization, and is to be represented as uncertain, simply as possible

CH CLXXI — *a* αἶμα ἀγόμενος κ τ λ — A Persian practice, which when they began their career as conquerors they adopted, and always maintained, that the conquered nations should swell the numbers of their host, and accompany them in their more remote expeditions Cf iv 87 H Pers ch ii p 217 Cf also viii 108, *a*, ix 1, *a*

*b* Κάρτες Of the tribes that claim particular notice, with regard to their naval power and piratical pursuits, are, besides the Tyrhenian Pelasgi, cf 1 163, *b*, the Carians and Leleges, whose naval empire was destroyed by Minos, kg of Gnossus, about B c 1250, and who, from being possessed of all the islands and shores of the Archipelago, were confined by him to a narrow district on the coast of Asia Minor H P A § 6 What Thucyd, 1 4, says, viz that Minos expelled the Carians from the Cyclades, need not be considered contradictory of the account in Hdtus, for probably he expelled only those who were unwilling to submit, and sent colonies

in their place leaving however the rest who acknowledged his authority Cf Aristot. Pol. ii. 7 2, B and H Pers. ch. i. p. 71

c. *δύρα*—*handles*, these consisted of two bands fastened crosswise on the under side of the shield, cf S and L D distinguished from *ταλαύρες*, the broad leather belts, often mentioned in Homer Il. ii. 388, &c. B. Cf Smith's D of A., *Clepea*.

d. *ἡ Μολέσσον Διὸς Κεῖρον*—In this town (*Melasso* Smith's C D) was the temple of Zeus *Σεράριος* cf v. 119, a title that marks the warlike character of the nation. B. Cf Smith's C D., *Mylasa*, and v. 66, a.

Cn. CLXXII.—a. *δοκίμῳ ἰσὺς*—as it seems to me. Cf Jelf, § 804, 1 *Remarks* on *ὡς ὅτε*, with *ισὺς* in a seemingly independent parenthesis. We frequently find a seemingly independent parenthesis introduced by *ὡς* with the infin. The force of such a sentence is very often restrictive. The principal clause the result or effect of which it expresses, must be supplied. Cf ii. 10, iv. 36, vii. 24, &c. Very often these sentences are expressed shortly without *ὡς*; *ὡς εἰ πολλὰ λόγῳ σκεῖν*, especially *διότιον μισθὸν, πολλὰ δὲ εἶναι*, ita ut *paullum*, *multum* *abest*; cf vi. 30. *πρὸς τὸν ὅσον εἰς τὸ λ*—but they have more approached in tongue to the Cyprian than, &c. Cf Jelf, § 570 1 *τὴν τὴν ἄλλων ἀνθρώπων*—both from all the rest of men. Cf Jelf, § 454, 3.

b. *παρὰ ὅσον* *ἔφυγε* Cf. on similar conduct of the Segestans in carrying Diana out of their city Cicero in Verr. iv. 33. V

Cn. CLXXIII.—a. *οἱ δὲ Λύκιοι*—Of the districts on the S coast of Asia Minor the Lycians were the most civilized. At an early period, according to Strabo their cities formed a federal league resembling that of the Achæans. They held congresses, and were governed by a president styled *Lysilarchus*, with other subordinate magistrates. The date of this constitution is uncertain, but the Lycians are always spoken of as a free people up to the Persian invasion, when they sank under the attacks of the generals of Cyrus; i. 23, 176. Their subsequent revolts prove that they had been reduced to the state of a conquered province although we do not find any satrap of Lycia expressly mentioned. H Pers. ch. i. p. 80. Cf Smith's C D., *Lycia*. They served in Xerxes' fleet vii. 92.

b. *τὰ γὰρ Κρήνην εἰς λ*—The most ancient inhabitants of Crete cf. Diod. Sic. v. 64, 80 were the *Eteocretæ* (*true Cretans*, or *aborigines*, whose kg was *Cres*; afterwards came the *Pelasgi*; thirdly the *Dorians*, under *Tectamus* s. of *Dorus*. And lastly a mixture of barbarous tribes, who adopted the language of the inhabitants they found already there. The *Minoi* here mentioned was the grandf. of the *Minos* mentioned by Thucydides as famous for his naval power (H P. A. § 20.) On the *Cretans*, cf. vii. 169—171 *infra* B. On the institutions, &c. of Crete cf. H. P. A. §§ 31 22. And on the Doric migration to Crete Müller Dor. i. p. 36, 37 and on the Cretan character vol. ii. p. 414. *ἱεραρχίας τῇ πόλει*—pri-

called with his parents, *i.e.* names of his father. Cf Jelf, § 609, *Instrumental Dat*.

c *Μέναν* . . . Τηροίαν Cf vii 77 and 92 and *χρον*—in course of time. B Cf Jelf, § 624, 2, and vii 10, and *χρον* ω, with time there quoted. *κα πο κρη* = *κα* = partly Cretan, and partly Carian. Cf Jelf, § 764 3 b.

d *καταμπερα*—here also, *the custom*. Cf Jelf, § 548, c, 561 *καταδο*. By the future here the notion of *custom*, or a case of *probable occurrence*, is conveyed. Cf. Math Gr Gr § 502, 1, and Jelf § 406, 2 5. Muller *Thrace* i p. 103, remarks that in the Thracian inscriptions also the name of the mother is much oftener found than that of the father. B.

CII CLXXIV—*καταμπερα*—Cf Jelf, § 412. The adj. not unfrequently assumes a substantival force, and the subst. to which the adj. properly belongs is put in the attributive genitive, defining the adjective instead of being defined by it. This occurs in the following cases. The subst. stands with the plural adj., which retains the gender of the subst., as *καταμπερα κατωρ* = *κατωρ*. The genitive is partitive. *καταμπερα κατωρ κλην*—Cf. Herin *Pol Ant* § 79. Muller's *Dor* i p. 112, and Smith's C. D., *Cnidus*.

b *Τροίαν*—Cf i 114, b.

c *καταμπερα κατωρ* = *κατωρ*. The ordo is *της Βαβυρωνος ορη* = *της* *Αρ*—*cum Babylonia regio a Chereone a mō, etc*. L. B. Hence Babassia was without the peninsula called Cnidus which was, with the exception of the isthmus that joined it to the mainland, *κατωρ* *ολιγη*, surrounded by water, therefore, where the peninsula, which belonged to the Cnidians, ended, Babassia on the mainland began, and there the Cnidians began to dig through their isthmus. Cf Jelf, § 539, obs. 1, *Separative Gen*.

d *κατωρ*—i.e. the Cher-onesus, or peninsula.

e *κατωρ*—On the imperf. here, cf i 68, f. *κατωρ* = *ορρη*—*opposition*. S and L D. Jelf, § 136, γ quoted in i 136, b. Cf also vii 49, a.

CII CLXXV—*καταμπερα* . . . *κατωρ* *κατωρ* (κατωρ), i.e. *κατωρ*—*displays*. Cf viii 104, where the phenomenon is said to have occurred only twice. B.

CII CLXXVI—*καταμπερα κατωρ* *κατωρ* *κατωρ*—*ac deinde ignem subjecerunt, accenderunt, ita ut tota arx flammis absumeretur*. The infin. used with verbs of *quing*, *sal ing*, *causing*, &c., to express the aim or object, and generally answers to the Latin supine. Jelf, § 669, 2. On three occasions did the Xanthians thus display their heroic love of liberty, the first as here related, the second against Alexander, and the third against Brutus. W.

b *κατωρ* *κατωρ* *κατωρ*—*who assert that they are Xanthians*. Cf Jelf, § 672, 3, *Infinitive*. When an adj., or a participle, or a subst. follows the infin. as part of the predicate, it is in the same case as the personal subject which precedes (gen., dat., or acc.), as *εφη σε εδοαιμονα ειναι*.

CH. CLXXVII.—*a. ra adra rēc Aeioc*—Cl. i. 6, *a.* In this expedition, Cyrus probably conquered Bactria and the Sacae. Cf. R. p. 300. *Aeioi*, cf. i. 102, *b.*

CH. CLXXVIII.—*a. Nivov a. r. λ.*—after that *Nivov* was laid waste Cf. Jell, § 541 2, *Gen. absolute of time* Cf. i. 106, *a.*

*b. Βαβυλων*—The description here given is, without doubt, that of an eye-witness; cf. chs. 181—183, 193—200, and especially the remark in ch. 183, concerning the status of Jove *δῖον μὲν παλαιότερον* B Cf. H. as quoted below In some respects, viz. the height of the walls, 200 cubits, it is manifest Hdtus speaks on the authority of others; for at the time he visited Babylon the walls were not of this, their original, height; having been pulled down by Darius, III. 159 either to the height of 100 cubits, according to Curtius, or of 50 cubits, according to Strabo. Reckoning according to Hdtus the whole compass of the walls at 480 stades, or 60 miles, the space within the walls will be, according to Pridaux, 14,400 square stades or furlongs; “but all of this was never fully inhabited, the city not having had time to grow up thereto. For within 23 years after the death of Nebuchadnezzar the royal seat of the empire was removed thence to Shushan, or Susa, by Cyrus, which put an end to the growing glory of Babylon; for after that it never more flourished. When Alexander came to Babylon, Curtius (v. 1) tells us, no more than 90 furlongs were then inhabited, which understood as 90 in length, and the same in breadth be allowed, it will follow that no more than 8100 square furlongs were then built upon so that there must have been 6300 square furlongs unbuild upon, which Curtius tells us were ploughed and sown. R., § 14, p. 335, seqq., remarks that the 480 stades of Hdtus, taking the stade at 491 feet, would give about 128 square miles, or 8 times the area of London. The measure given by Ctesias and Clistarchus of the circuit of Babylon, (360 stadia,) is by R. preferred to that of Hdtus, as it corresponds with the number of days in the year; a practice observed by ancient nations in building cities, as well as in other undertakings. So Cyrus divided the *Grundes* into 360 channels, l. 190 B. Cf. the walls of Ecbatana, l. 93, *c.* See the account of Babylon, its buildings, antiquities, &c., in *Prid. Conn.* l. pt. l. bk. II, or in *E. Orient. H. Ency. Metr.* p. 220 seqq., and the extremely interesting dissertation on the Babylonians in *H. Bab.* ch. i. p. 347 seqq. *ῥάδιν*—*ἰσότης* *ῥεπαρῶν* *Gen. abs.* Instead of *nom.* We sometimes find the genitive absolute, even where we should expect the participle to agree with the subject of the verb, or some object thereof. It must be observed, that the subject of the *gen. absolute* is frequently supplied from the context. By this construction the notion of *cause* is rather called out. Jell, § 710, *a.*

*c. ῥάδιν*, attributive *gen.*, in definitions of size Jell, § 521 *ada. ἰσότης* adverbial *acc.* Cf. Jell, § 579 4. *ῥάδιν*—the cubit, or *el* =  $\frac{1}{2}$  ft.; originally the length of the human arms from the elbow to the wrist, or to the knuckle of the middle finger Smith & D

of A, *Cubitus* See more in S and L D — *ἑακτυλος*—the finger's breadth, something less than an inch, about seven-tenths On the measurement of length in Hdtus, see D p 69

CH CLXXIX—*α ἵνα*—where, or, how, i e to what purpose Cf Schw Lex Herod ὀρύσσοντες ἡμα, cf. Jelf, § 696, obs 5 Participle used to express time, which is also more accurately expressed by the addition of the temporal adverbs, *αὐτίκα, εὐθύς, ἡμα, &c*

*δ ἐλκύσαντες δὲ κ - λ*—So in Latin, *ducere lateres, to mould or make bricks* Cf also ii 136, and Nahum iii 14 W On the building materials of Babylon—the two kinds of bricks, those dried in the sun, and those burnt in kilns—and the two kinds of cement, lime and bitumen, cf the very interesting extracts from Rich and Porter in H Bab ch i p 380, 389, seqq.

*ε διὰ τριήκοντα δομῶν κ τ λ*—between every thirty layers or rows of bricks, (cf Jelf, § 627, i 2,) stuffing in between (strengthening it with) hurdles of reeds Cf R p 337, seqq and H i i p 380

*δ παρα - α ἑσχα - α, οἰκήμα - α κ - λ*—along (parallel to, cf Jelf, § 637, iii 1, c) the edges of the wall they built edifices of a single room, turned towards each other These edifices or towers were placed probably at certain distances from each other along the wall, containing each but one room, and that looking not outwards from the city, but either way laterally, towards the adjoining towers on its right and left hand

*ε τῶν οἰκημάτων*—Gen of Position, cf Jelf, § 525 *-εθρ . -επέλασιν*—space for a 4-horse chariot to drive round the walls i e a road-way wide enough for, &c , perhaps, space enough for a chariot to turn in Tavernier, Travels, ii c 8, quoted by Schw , says that near the supposed site of Babylon he saw the remains of a wall of such thickness as to admit 6 chariots to run upon it abreast The statements of Hdtus, Pliny, Ctesias, Clitarchus, Curtius, and Strabo of the circuit of Babylon, and of the height and breadth of the walls, are given in R p 354, note On the gates of brass, Prideaux remarks, “hence it is that when God promised to Cyrus the conquest of Babylon, he tells him that ‘he would break in pieces before him the gates of brass’ Isaiah xlv 2” Read the extremely interesting ch XIX in vol iii of Grote’s Gr , and an article upon it in Edinb Rev Jan 1850

*φ Ἴς οὐνομα αὐτῇ*—Hit, on the Euphrates, 128 G miles above Hillah, see R p 350, where springs of bitumen are still found Cf also H Bab p 392

CH CLXXX—*α Ἐρυθρὴν θάλασσαν*—here, the Persian Gulf Cf i. 1, b

*δ τὸ ὦν δὴ τεῖχος κ τ λ*—The wall then on either side, i e both on the E and W side of the river, has arms stretching down to the river In the next sentence, *το δὲ ἀπὸ τοῦτου*—and on the space along the river's bank on either side from one arm to the other, i e from N to S, *αὶ ἐπικαμπαὶ κ τ λ*—the transverse arms, (or, bends of the wall,) viz a rampart of burnt bricks, extend along either bank of



the river. Observe that the verb agrees by attraction with the substantive in apposition, (*αἰμασίη*) instead of the preceding nominative (*αἰ τειχεσσι*); thus, *αἰ τειχεσσι*—*αἰμασίη* (in apposition) *παρὰ τὴν*. Jelf, § 389 obs. 2. The meaning is, *from the point where the arms of the wall touch the river thence, on either side a winding rampart of burnt bricks, at right angles to the arms of the wall, extends along the space enclosed by those arms on each bank of the river*. In addition to this explanation of B., observe that the river runs through the middle of the city from N to S. that the wall first mentioned is the outer wall of the city on the E. and W. sides of the river and extending from N to S; next, that the arms of these walls are at right angles with them, and are stretched from E. to W. down to the river's edge, and hence make up together the N. and S. front of the city; further that from the ends of these arms, (i. e. *ἐκ τῶν ὑποσφηνῶν*) another winding wall of burnt brick runs at right angles to these last-mentioned arms, along the river's edge, on both sides, and consequently from N to S; and parallel with the first-mentioned wall, so as to defend the city from any attacks that might be made with vessels coming down the river. From the gates being left open in this wall along the river's bank, Cyrus was enabled to take the city. Cf. I. 191. See the plan of Babylon in R., or in the maps to Hdtus. Read II. Bab. ch. I. p. 396, seqq. or Prid. Conn. pt. I. bk. II. p. 93, seqq.

α. οἰκίσαντες τειχεσφόρον κ. τ. λ.—of houses 3 or 4 stories high. The number of the streets was, of course, 50; each 15 miles long, and each at rt angles with the other; for the gates being 100 in number from the 25 on the N. side of the city went 25 streets in straight lines to the 25 gates on the S. side of the city; and these Hdtus means by *ῥαὶ ἐς ἄλλας*; so also from the 25 gates on the E. went 25 streets to the gates on the W. running transverse to the others, and each divided into two parts by the river. Besides these Prid. remarks, there were 4 half streets, built only on one side as having the wall on the other; which went round the four sides of the city each of them 200 ft broad, while the rest were about 150. Hence the whole city was cut out into 676 squares, each of which was four furlongs and a half on every side that is, two miles and a quarter in compass. *καταστρέψαντες τὰς πόλιν*—Cf. Jelf, § 543, 3.

CN CLXXXI—α. ἐν τῇ πόλει κ. τ. λ.—and in the centre of each division of the city fortifications were raised. It is doubted on which side of the river the palace here spoken of stood. Diodorus places it on the W. side and the temple of Belus on the E., and he is followed by R. See his plan of Babylon, in the map opposite p. 335. Prid. also considers the new palace the one probably alluded to by Hdtus, to be on the W. side while the old palace and the temple of Belus stood on the E. This opinion is considered as erroneous by II. Bab. ch. I. p. 394, seqq., on the authority of Rich and Porter. "The principal ruins lie on the E. bank—of these 3 immense

mounds are found in succession from north to south, the 1st called by the Arabians *Mulallibe, the overturned*, which is the largest. This building has been erroneously taken for the ancient temple of Belus, its structure being quite opposed to the pyramidal form in which this was built. It was probably the fortress which defended this quarter of the town, in which the royal palace was situated. 2ndly, *el Kasr, the palace*, in the ruins of which relics may be traced of the celebrated hanging gardens. 3rd, the Amram hill, p 156—159. On the W bank is the tower-like ruin called the *Birs Nimrod, Nimrod's tower*, which corresponds with the ancient temple of Bel in form, dimensions, and situation." Cf the extracts from Mr Rich's Travels in Early Orient Hist Ency Metr p 268. —ἐλλῶν —ἐφ, instrumental dat. Cf Jelf, § 609, 1.

δ Διός Βήλου ἱερὸν κ τ λ —Belus, i q Bel and Baal, *the Lord*, hence as the chief god of the Babylonians, Hdtus adds Διός to explain to the Gks his degree of dignity, Hammer considers him to be the same as the sun, an opinion apparently more probable than that of Gesenius, viz that the planet Jupiter was worshipped under this title. B. The tower that stood within the temple is by H, B, and Prd held to be the tower of Nimrod, generally called the tower of Babel. H's opinion is founded principally on the travels of Porter, who distinguished the remains of 3 out of the 8 stories, and found that the length and breadth of the *Birs Nimrod*, cf the preceding note α, agree with what is stated by Hdtus, so far as they can be determined from a mountain-heap of ruins. "Bel is supposed to have been the same with Nimrod, and to have been called Bel from his dominion, and Nimrod from his rebellion, this latter word signifying *Rebel*, and referring to his revolting from God to follow his own wickedness. The height of the tower being a furlong, full 600 ft, and therefore higher than the greatest pyramid by 119 ft, it was prodigious enough to answer the description in the Bible of the tower of Babel, and it is by several authors attested to have been all built of bricks and bitumen, as the Scriptures tell us the tower of Babel was. Furthermore, Callisthenes, who accompanied Alexander to Babylon, is said to have found that the Babylonians had astronomical observations, taken from the top of the tower, for 1903 years backward from that time, which carries us up to the 115th year after the flood, i e 14 years after the tower of Babel was built, which was completed in the year Peleg was born, 101 years after the flood." Prd Con pt 1 bk 1. Cf E Orient. H Ency Metr p 222 and 268, and the very interesting accounts of these ruins in Sir Ker Porter's Travels, extracted in H 1 1 σταδίου, cf Jelf, *Relative Gen* § 518, 1, and on the gen πύργων, § 512, 2.

ε μεσοῦντι—ἀναβάσιος—and when one is some where about the middle of the ascent. Cf Jelf, § 525, *Gen of Position* καὶ οἱ τράπεζα παρακίεται —Gesenius, quoted by Cr, considers this to refer to the custom called by the Romans *lectisternium*, and practised as well

by them and the Gks, as by the Asiatic nations. See the story of Bel in the Apocrypha. B. Cf. Arnold, Hist. of Rome, vol. iii. p. 117 (after the disaster of Thrasymenus)—“for three days those solemn sacrifices were performed, in which the images of the gods were taken down from their temples, and laid on couches richly covered, with tables full of meat and wine set before them, in the sight of all the people, as if the gods could not but bless the city where they had deigned to receive hospitality.”

d. of Χαλδαῖοι—i. e. the race of priests in Babylon, who applied themselves particularly to astronomy, astrology, philosophy and soothsaying; see Dan. ii. 2, 4; and who in the time of Strabo are said to have dwelt by themselves in a particular part of the city viz. the east side, cf. H. Bab. ch. i. p. 411 and alone to have had the name of Chaldeans, while the rest of the people were called Babylonians. The nation of the Chaldeans, B. considers formerly to have dwelt in the plains watered by the Upper Araxes, and to have been a nomad and warlike tribe, greatly given, like the Arabs, to plunder. This, the reader will recollect, agrees with the first notice we have of them in Scripture, viz. that three bands of them carried off Job's camels, Job i. 17; as well as with H. Bab. ch. i. p. 383, “We must distinguish the ancient inhabitants, the Babylonians, who dwelt here before the invasion of the Chaldeans, from the latter race, who, about the year 630, a. c., became the dominant people of Babylon. A revolution then took place in Asia, similar to that which Cyrus afterwards effected. A nomad people under the name of Chaldeans, perhaps identical with the Scythians, cf. iv. 11 a., descending from the Mts of Taurus and Caucasus, overwhelmed Southern Asia and made themselves masters of the Syriac and Babylonian plains. Babylonia, which they captured, became the chief seat of their empire and their king, Nebuchadnezzar by subduing Asia to the shores of the Mediterranean, earned his title to be ranked among the most famous of Asiatic conquerors. Thus was founded the Babylonian-Chaldean empire which about half a century later was in its turn overthrown by Cyrus. The reader will be careful not to confound the Chaldeans, the priests so called, (cf. H. i. p. 383, 410,) with the Magi of the Persians, in whose religion a far greater degree of purity as B. notes, is to be observed, as admitting of no images or statues of the gods; cf. i. 131 a. while the Chaldeans were particularly given to the worship of idols. Hence their manner of worship was held in detestation by the Jews and Persians, and hence the sacrifice of Verres, i. 183.

ON CLXXXII—α. γυναῖκες ἑταῖραι—The female attendants on the gods mentioned by Hecataeus at Babylon, Thebes, and Patara, were of the same kind as those who were known in Asia and Greece under the name of ἑταῖραι. Such in Corinth was the ἑταῖραι and in Athens the Hetaeriarum Societas, instituted by Solon. B. Even in Egypt there appears to have been women attached to the temples, though not as priestesses. Cf. ii. 35 d.

*ὅ* ἐτιὰν γένηται The *conjunctive* is used after temporal relative adverbs or conjunctions, when what is said is not considered as an actual fact, but only as something imagined or thought of, and the verb of the principal clause is in a principal tense, &c Jelf, § 841, 1 οὐ γὰρ ὦν αὐτόθι—According to Servius, Apollo dwelt during the winter at Patara, and during the summer at Delos, hence “Delius et Patareus,” Hor in Od iv 64 B Cf Smith’s D of A, *Oraculum*

CH CLXXXIII—*α* τάλαντων ὀκτασίων—*Material Gen*, Jelf, § 538 *τα τέλεα τῶν προβάτων*—The adj not unfrequently assumes a substantival force, and the subst to which the adj properly belongs is put in the attributive genitive, defining the adj instead of being defined by it This occurs in the following cases, &c, when, as here, the adj is in the neuter sing, sometimes in the neuter plural Cf viii 100, τὸ πολλὸν τῆς στρατιῆς vi 113, i 185, v 58, iii 154 Jelf, § 442, *α* *ὅ* ἐτι τὸν χρόνον ἐκείνῳ—*eien at that time*, i e up to the time of Xerxes, as is manifest from what follows B adds nothing on the possibility of the statue mentioned in the text being the same as that which Nebuchadnezzar set up in the plains of Dura, Dan iii 1 If the height given by Hdtus be correct, that is, 12 cubits, it could not be the same, for that mentioned in Daniel was 60 cubits in height, that is, the image and pedestal together, as Prid observes, who goes on to show that the image itself was 27 cubits, i e 40½ ft, which exactly agrees with what Diod. Sic ii 9, says, that “Xerxes, after his return from his Grecian expedition, plundered the temple of its immense riches, among which were several statues of massy gold, one of which was 40 ft in height,” doubtless the same as that spoken of by Daniel, which contained, according to Diodorus, 1000 talents of gold Unless, therefore, the text be incorrect, or the account given by the priests to Hdtus erroneous, the statue here mentioned as taken away by Xerxes could not have been the same as that spoken of by Diodorus and Daniel, which was more than double the height given by Hdtus On ἐγὼ μὲν μιν οὐκ εἶδον, cf i 187, *ὅ*, and on the motives of Xerxes in plundering the temple, besides that of recruiting his exhausted treasury after his calamitous expedition into Greece, cf i 181, *ὅ* It is also mentioned by Arrian, quoted by W Cf also H Bab ch i p 387, note, 395, 397

CH CLXXXIV—*α* ἐν τοῖσι Ἀσσυριοῖσι λόγοις—Cf i 106, *ὅ* γενεῇσι, *Instrumental Dat* Cf Jelf, § 609, 1 With comparatives and analogous words, that whereby one thing exceeds another is in the dative, conceived of as the instrument whereby the difference is produced So πολλῶ, ὀλίγῳ μείζων, ὀλίγῳ πρότερον Cf vi 58, ἀριθμῶ—*certo numero* 89, ἡμέρῳ μίῃ—*by one day* 106, πᾶσι λογ  
*ὅ* Σεмираμῖς—On the legendary history of this queen, read E Orient H p 217—220, and the article *Semiramis* in Smith’s D of Gr and R Biog, which ends thus “There is no occasion to suppose two different queens of the name the Semiramis of Hdtus

is probably as fabulous as that of Ctesias, and merely arose from the practice of assigning the great works in the East of unknown authorship to a queen of this name. Cf. also H. l. l. p. 396.

*c. πλεονέχεια*—to overflow, or to form a sea. So, speaking of Babylon, Isaiah, xxi. 1 says, The burden of the desert of the sea, and in Jer. li. 36, I will dry up her sea.

CH. CLXXXV.—*a. Νίτωρις*.—This queen is by H. Bab. ch. i. p. 393, supposed to have been the wife of Nebuchadnezzar and so, according to Hdtus, mother to Labynetos or Nabonadina, the Belshazzar of Daniel, the last kg of Babylon; by W and by Prid. she is considered to be the d.-in-law of Nebuchadnezzar and wife to Evil Merodach his s., and in that manner m. to Belshazzar. Cf. i. 77 b., and E. Orient. H. p. 264. In the first sentence, *ὅτι δὲ ὅτι ὅτι* γινώσκουσιν *ε. ε. λ.*, the participle is put in parentheses, when they have a subject in common with the principal proposition and in this case the verb in the principal proposition extends its influence to the parenthesis. Matth. Gr. Gr. § 556, obs. 1 2.

*b. Νίτωρ*—Cf. i. 100, *c.*

*c. πρὸς τὴν ε. ε. λ.*—On these works cf. H. Bab. ch. i. p. 375, seqq. and Prid. Conn. pt. i. By other writers they are attributed to Nebuchadnezzar and perhaps, as Prid. observes, Nitocris his d.-in-law finished what he had left unperfected at his death, and that procured her with Hdtus the honour of the whole. *διὰ τὴν πόλιν* *πλεονέχεια*—through the middle of the city Cf. Jell. § 450 1 on the adj. placed without the article.

*d. διὰ τὴν πόλιν ε. λ.*—Hdtus relates as a curious fact, that the Euphrates had been rendered so serpentine by the number of canals dug above Babylon, that in its passage to the city it passed three times the Assyrian village of Ardericca, and certainly on three different days. It is evident from this passage that Ardericca lay above Babylon, and that the aim of this undertaking was to defend the country from the Medes, and to facilitate the navigation of the vessels from the higher countries. Hence it seems probable that these alterations were made in the districts where the bed of the Euphrates is full of rocks and sandbanks, and that they formed an immense series of sluices and floodgates, making the river navigable, but at the same time so lengthening it, both by the time occupied in going through the numerous locks, and by the numerous windings of the canal, as to make it a three days voyage to pass the village of Ardericca. But all that seems extraordinary vanishes if it be considered that the canal was cut in this zigzag manner to diminish the fall occasioned by the steepness of the land. Thus the two outer branches of the canal, in passing to and fro, touched the two extreme points of the village: while the centre also passed by it, which fully explains the length of the voyage while the time it occupied may be accounted for by the delay occasioned in passing the great number of locks. This, to be sure is no more than a conjecture but it seems a more probable one, than that which makes

the length of the canal alone require a navigation of three days' duration" H Bab ch 1 p 374

c ἀπὸ τῆσδε τῆς θαλασσης—1 c *the Ægean, or, the Mediterranean* Cf 1 1, b The voyagers would, after navigating the Mediterranean, leave their vessel at some port of Syria, and then go by land to the Euphrates, and taking ship, sail down the river with the stream The preposition ἐς after λα-ατ-λέοντες is rejected by Schw, but the words may be taken in a sensus prægnans, *when they have come down to the Euphrates*, that is, from the mountains they must pass in crossing from the Mediterranean, and proceed thereon to Babylon B

f μέγας καὶ ὕψος ὅσον τι ἐστὶ—This B renders, *tantæ est illud opus magnitudinis et altitudinis quantæ ix quidquam aliud invenitur* The ellipsis in the sentence, according to his construction of it, he does not give The words ὅσον τι ἐστὶ, it would seem, have an idiomatic sense, such as, *so great is it*! hence render, *with thy of admiration, so great is it in size and height*! Schw considers it used for ὅτι τοσοῦτό ἐστι On the work here spoken of, cf II 1 1 p 375, "But according to Hdtus," &c &c

g ἑλκτρον λιμνῆς—a reservoir for a marsh (the pools of standing water left by the river), the lake acting as a drain for the morass formed by the overflowing of the river, and thus saving the fields ἐς τὸ ὕδωρ, till they came to water H Bab ch 1 p 376, explains it of stagnant water It seems to me that water naturally springing up, 1 c springs, are meant On ἑλκτρ *Accusat of equivalent notion*, cf Jelf, § 543, c, and 571

h ἐκ τε τῶν τλώων μακρὴ—Here after ἐκδέχεται understand τοὺς πολεμίους—1 c that after the enemies had done navigating the river, when they disembarked to go by land to Babylon, they would have to march round the extent of the lake, and hence their journey would be the longer, and their progress would be more easily prevented, than if they could at once advance straight on the town B τα σύντομα τῆς ὁδοῦ—Cf 1 183, a

CH CLXXXVI—a ταῦτα μὲν δὴ κ τ λ—*These works, or fortifications, she (the queen) raised around her city [having taking them] from the excavation*, 1 c she applied the earth that had been dug up in the formation of the lake to make the embankments spoken of ποιήσδε ἐξ αὐτ κ τ λ—and after them, cf 1 86, c, she made the following addition τῆς—*φασίων*—the city consisting of two divisions, or quarters On the Relative Gen φασίων, cf Jelf, § 518, 2, a

b ἐς τὸ ὥρυσε χωρίον On the transposition of χωρίον, cf Jelf, § 898, 2 τα χεῖλα τοῦ ποταμοῦ ἀνοικοδόμησε—she built up the banks of the river, &c, 1 c lined them with a facing of brick, constructing quays on both sides of the river This work, cf Prid, was carried on for the length of 160 furlongs, or 20 miles, and therefore must have begun 2½ miles above the city, and continued down 2½ miles below it, for through the city was no more than 15 miles

c. *ἡ δὲ δὴ* — Cf. 118, c.

d. *γέφυρα*. — This bridge was, cf. Diod. Sic. ii. 8, five stades in length, and was probably built of this length by the queen, not only so as to cross the usual bed of the river which, according to Strabo, was only one furlong across, but also to correspond with the width of the stream, when it happened to overflow. On the ruins of this bridge see Buckingham's Travels, p. 482. B.

CE. CLXXXVII — a. *οὐ γὰρ ἀμείων* — An instance of "Meiosis," signifying not only that it will not be better but that it will be much worse. — Cf. Il. 71 and 83; Hesiod, Op. et Di. 748, quoted by W.

b. *ἀνδρῶν* — *οὐκ ἐστὶν ἄλλος* — Cf. Jelf § 730, 2, b. *οὐκ ἐστὶν* is also used in the sense of *quominus quia*, with the infin. After *ἀνδρῶν* *ἔστιν*, *ἀλλοτρίων* *ἀλλοτρίων* *ἔστιν*, *ἀλλοτρίων*, which imply a negative notion.

*ἀνδρῶν* *ἐστὶν* — The same thing is related by Josephus, Antiq. vii. 16, xiii. 8, to have happened to Herod on opening the tomb of David, in which Solomon was said to have laid up great treasures; and Ælian mentions that the same fortune attended Xerxes on opening the sepulchre of Belus. B.

CE. CLXXXVIII — a. *καὶ τὰς* *τὸν κατὰ* CL. I. 183, a.

b. *ἀσθενέστερον*. CL. I. 74, b.

c. *βασιλεὺς δὲ μέγας* — The usual title of the Persian monarchs among the Greeks, with which L. compares the title of the Sultan, the Grand Seigneur. On the power and privileges of the Persian monarch, cf. H. Pers. ch. ii. p. 260, seqq. The king's table also was regulated by a system of etiquette no less absolute — as lord and owner of the whole empire, it was thought unworthy of him to taste any but the best and most costly productions of his dominions — the waters of the Choaspes — salt from the neighbourhood of the temple of Jupiter Ammon in the centre of the African desert — wine from Chalybon in Syria — wheat for his bread from Æolia, &c., &c. The Choaspes, the *Ἀραξ*, or *Karax*, a river of Susiana, not to be confounded with the Bahrus, the *Ἰλκί* of Dan. viii. 2, now the *Karoon*. Smith's C. D. *καὶ ἐπὶ καὶ*. Cf. Jelf, § 724 1 quoted in l. 30, a.

d. *τῶν ποταμῶν*, Partitive gen. with verbs of eating drinking Jelf § 537 *τῶν ἑταρῶν* Partitive gen. Jelf § 533, 3.

CE. CLXXVI — a. *ἐν τῇ ποταμῷ*. Cf. v. 52, where this river with others, is mentioned as crossed on the great road from Ephesus to Susa. R. p. 327 considers that Hydus has confounded together two distinct rivers, to both of which he has given the name of Gyn-des, considering them as the same and that the one here meant must be the *Alendeli*, and that mentioned in v. 52, the *Diala*. B.

b. *ἀσπίδιον* — For this, as their situation is unknown some conjecture *Aspiur* as R., or *Aspiur*. The situation also of the city is not clearly known, being by Strabo placed at some distance from the sea, and by Xenophon, Anab. ii. 4 3, not below the Tigris but much above it. Hence R. p. 323 infers that Hydus had no very certain knowledge of these regions. B. adds that on the authority

of modern travellers, Opis stood at the juncture of a small stream, the *Kyfri*, with the Tigris

*c* ἰσῶν ἱππων—Cf vii 40, *b* συμψήσας, *suching him into his water* B ὑ-οβρύχιον, *under water*.

*d* κατέτεινε διώρυγας—This, cf Schw Lex Herod, is put for υπέδεξε διωρυγας, κατατείνας αὐτὰς σχοινοτενέας, *he marked out by stretched lines 180 channels, &c*, ταῦτα τρόπον, *in every direction* Cf i 199

*e* αὐ-οὗ ταύτη—*in that very place*. Cf also i 210, 214, iii 77, iv 80, 135 B, and Jelf, § 605, *obs* 3

CII CXC—*a* ἐς τριηκοσίας κ τ λ On this number, cf i 178, *b* *b* προσάξαντο πολλῶν Enough, according to Xenophon, Cyrop vii 5, 13, for more than 20 years B On ἐτέων, Temporal gen, cf Jelf, § 523

CII CXCI—*a* τῇ ἀρχῇ τοῦ στρατοῦ—*i e the part of his forces most unfit for active service, the least effective portion* Cf i 211, and i 207, explained by τῆς στρατιῆς τὸ φανύλατον. B

*b* ἕτερα τοιαῦτα—Cf i 120, *b*

*c* τὸν γὰρ ποταμὸν κ λ “Into this lake, which usually resembled a morass, they could introduce the waters of the Euphrates by means of a canal, and it was by doing this that Cyrus conquered Babylon, when he forced his way into the city by the bed of the river” H Bab ch i p 376

*d* κύρτη—lit. *a fish-trap made of wicker-work* Cf Theocritus, Idyll xxi 11 B ως λεγεται κ τ λ—Cf Jelf, § 898, 4, *Consolidation of Sentences*

*e* ὑπο δὲ μεγθεος κ τ λ—*by reason of the size* Cf Jelf, § 639, 2, *b* *a* According to Aristotle, Polit iii 2, (quoted by B,) it was not known, even on the third day after, in some parts of the city that it was taken considering its size, cf i 178, *b*, this does not appear impossible, and at first the enemy might have entered into only one division of the city, viz where the palace stood in which Belshazzar's festival was held. Cf Jeremiah, li 31, “One post shall run, &c, to show the king of Babylon that his city is taken at one end” The siege, according to Xenophon, had lasted nearly two years—“In the taking of Babylon (says Prid) ended the Babylonish empire, having lasted from the beginning of the reign of Nabonassar, who first founded it, 209 years, and just 50 years after it had destroyed Jerusalem Cf i 181, *a* Herein were accomplished the many prophecies delivered by Isaiah, Jeremiah, Habakkuk, and Daniel against it It is to be observed, that in reference to the siege and taking of the place, it was particularly foretold by them that it should be shut up and besieged by the Medes, Elamites, and Armenians, Isa xiii 17, xxi 2, Jer li 11, 27, seqq, that the river should be dried up, Jer l 38, li 36, that the city should be taken at the time of a feast, Jer li 39, 57, while her princes and her wise men, &c were drunken”—Cf also H Bab ch i p 376, 397

*f* καὶ τὸ κάρτα—*very much indeed, in good earnest* S and L D



Rather *τὸ ἀκριβὲς* the thorough certainty, the real truth. The article joined with adverbs of quality and modality when the adverb stands for a substantive. Cf. iii. 104, *τὸ ἀκριβὲς ψέξα*. Thucyd. viii. 1 Jelf, § 436, c. *τὸ ἐπὶ πᾶσι δαίμονα κ. τ. λ.*—B. c. 533, cf. Clinton's Fast. Hell. ii. p. 8. Babylon was again taken by Darius. Cf. iii. 150.

CH. CXCII—*α. Σατραπείαν*—On the Persian system of government by satraps, cf. i. 153, b., iii. 117 b., 127 b.; H. Pers. ch. ii. p. 269 seqq. and cf. p. 264 223; and on the fertility of Babylonia, Bab. ch. i. p. 378, and ch. ii. On *ἄκον*, cf. i. 63, c.

b. *ἀράβης*. *Ararater*. Hence as the Artaba contained 3 chœnices more than the medimnus, it = 51 chœnices. The medimnus contained, cf. Smith's D. of A., 11 gallons, 7 pints, and a fraction of about one-tenth. Of the chœnix the size is differently given, varying from about 1½ pints to nearly 4 pints. It probably was of different sizes in the different states. Cf. H. i. l. p. 140, 141; and on the importation of Indian dogs, ch. ii. p. 207.

CH. CXCIII—*α. τὴν Λαυσιάν*—On the extent of this name here applied particularly to the *Babylonians*, cf. i. 102, b. A description of the province of Babylon, about A. D. 363, when Babylon had been converted into a royal park, is given in Gibbon's Decl. and Fall, vol. iv. p. 160, ch. 24.

b. *ἐλαττοφόροι*—*sollemones*, cranes with large buckets attached to draw up water *εὐρυπῶς*. S. and L. D. *πρὸς ἣν τέρπονται τὸν ἥλιον*—i. e. turned towards the point of the horizon where the sun rises at the winter solstice. (From Blak. s. Hdus, note 633.)

c. *Νίτρος ὁδός*—Cf. i. 102, b., 108, c. *αὐτὴ ἑστῶτις* cf. Jelf, § 782, g., quoted in ii. 23, b. *σίτῳρον*, millet.

d. *τὸ εἶδος κ. τ. λ.* This plainly shows that Hdus visited this country. Cf. i. 178, b. *τὰ κατὰ ἑξῆς* cf. i. 120, a.

e. *ταῖς εἰκόσι ἐπὶ τὸν κ. τ. λ.*—Pococke quoted in the Oxf. Tr., says, "the male bears a large fruit something like millet, which is full of white flour; and unless the young fruit of the female is impregnated with this, the fruit is good for nothing. And to secure it, they tie a piece of the fruit of the male to every bearing branch of the female." Cf. H. Bab. ch. i. p. 379.

f. *ὡς νιφάτις κ. τ. λ.*—that the fly (gall insect, *Cynips* of Linnaeus, S. and L. D.) may enter into it and cause the fruit to ripen. *ἄνθρωποι*, wild figs. Cf. S. and L. D.

CH. CXCIV—*α. τὰ πλοῖα κ. τ. λ.* Such vessels, cf. H. Bab. ch. ii. p. 423, are still in use on the Tigris, and are called *Kilats*. Rennell says *Kislah*, i. e. *round vessels*. He states that they are now but seldom made of skins, being merely reeds smeared over with bitumen. In shape they are like a sieve and draw only a few inches water. Cf. Lucan. Pharsal. iv. 134. The ark the cradle of Moses, was formed of the bulrush of the Nile and daubed over with pitch, we may suppose bitumen. R. p. 254.

b. *ῥαβδος* the ribs of the vessel, cf. ii. 90. *ἰσχυρὸς ἐπὶ τὸν βῆμα* i. e. serve as a bottom.

c οὔτε πρόμνην κ τ λ — *making no difference in the stern, nor narrowing the prow, making no difference between stern and prow* φοινικῆϊον οἶνον Cf II 37, e

d διαθεωνται — cf I 1, e απ' ὧν ἐκήρυξαν, *they straightway are wont to offer for public sale, from ἀποκηρύττειν* On ὧν, Ion for οὖν, cf Jelf, § 737, 3, quoted in II 39, a

CH CXCIV — a λινέω — *linen, flaxen, made of flax* Cf II 81, II. 305, and H Bab ch II p 417

b Βοιωτῖνσι ἐμβασι — *Boeotian shoes* A kind of felt shoe, S and L D, probably worn low on account of the heat of the country B

c σφρηγίδα σκῆπτρον — *On the signet-rings of the Babylonians, cf H Bab ch II p 419, 421, and Aristoph Aves, v 508, quoted by L*

CH CXCVI — a Ἐνετούς — cf v 9, a ὥς ἂν — *γενοίαιτο* The opt. is used with ἂν, as in independent sentences, when the adverbial sentence expresses an assumption, supposition, conjecture, of something happening at some time or season, depending on some condition to be supposed or expressed Jelf, § 845 γὰμων ὥραιαι, *Causal Gen* Cf Jelf, § 494

b ἀλέας — Cf I 133, c ρατα μίαν ἐκάστην, *each singly* Cf Jelf, § 629, 3, f

c ἐπὶ συνουκῇσει — *on condition of marriage* Cf Jelf, § 634, 3 c εὐδαίμονες — Cf I 133, b, ἐκδοῦναι, *to give in marriage*, I 93, f ἔσκον, *were* Cf VI 133, b ἂν — *ἐλαμβάνον, used to receive, were wont to receive.* Cf Jelf, § 424, 3, β, on ἂν with the Impf, to denote frequency

d ἡ μὴν κ τ λ — *that assuredly he would marry her* Cf Jelf, § 728, 3, a καταπορνέει — Cf I 94, a, and H Bab I l

CH CXCVIII — a ἐν μέλιτι — Cf the method of embalming among the Persians, I 140, b, and Corn Nepos, Agesil viii 7, who says that they poured melted wax “quod mel non habebant” round the body of Agesilaus to preserve it B

b περὶ θυμῆμα κ τ λ This custom, as well as that mentioned in the following ch, is alluded to in the Apocryphal Bk of Baruch, ch vi, the Epistle of Jeremy, v 43, “The women also with cords about them, sitting in the ways, burn bran for perfume but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken”

CH CXCIX — a On the luxurious habits of the Babylonians, cf H Bab ch II p 414, seqq

b στέφανον θυμῆγος, a circle, or, chaplet of cord Whether it is to this, or to the σχοινοτενέες διέξοδοι, that the words in Baruch, “The women also with cords about them” (περιθεμένας σχοινία), refer, does not appear certain, but the fact is indubitable, and is mentioned by Stabio and Aelian quoted by B κατέσταν, Ion for καθηνται, sit Cf II 86, οἱ ἐπ' αὐτῷ κ τ λ, *those who are appointed for this purpose*, i e *those who practise this art* the met seems taken from workmen sitting in their shops at work

c. *ἐκκαλέω* καὶ τὸ λ.—κα, ἰ. e. εὐλ, τίς, in *tuam gratiam*, ut tibi *propitia* adest dea B. *I beseech the goddess Mylitta to favour thee*: in S and L. D., *I call upon the name of the goddess in adjuring thee*: i. e. *I adjure thee by the goddess Mylitta*. Mylitta, i. e. *genetrix*, omnium parens, in Chaldee. B. On this goddess, worshipped under many titles, cf. l. 103, c., 131 d. The custom which obliged their women to prostitute themselves, as well as that of exposing sick persons in the market-place, and of the public auction of marriageable virgins, can alone be explained on the principle that many of their civil institutions were of such a nature as only to be calculated for a city into which there was a continual influx of strangers. H. Bab. ch. ii. p. 416.

d. *ὄναι* πλὴν *μυάθειος*—participes *pulchritudinis*, endowed with a certain degree of beauty and stature *ἐπ' αὐτοῖς* καὶ τινος *aliquid attingere aliqua re poteri, prædium esse aliqua re, nec tamen omnino ad abnegationem*. Wytten. quoted by B. Cf. viii. 103, a.

CII. CC.—a. *ἔρ' ὡς καὶ καλ.*—*having preceded them like a cake made them into a cake*. Cf. Jell, § 119, 2, a., *Accus. of cognate Substantive*. Cf. § 572.

CII. CCI.—a. *Μασσηγάρας*—They appear to have belonged to the nomad tribes which wandered beyond the bounds of the Persian empire i. e. beyond the Jaxartes; and which, sometimes Sæcæ, sometimes Scythians, sometimes Tartars, are not even at the present day known by any one common appellation. The Massagetas, as well as the Issedones, both of them belonging to the Mongolian race, were undoubtedly Scythians. B. l. p. 47 to whom B. refers, says, "It would seem Hdtus was not decided whether to esteem the Massagetas as a Scythian nation or not, but subsequent writers have most universally reckoned them so. So that the proper Scythians of Hdtus were those at the Fuxine and those of succeeding writers at the Caspian (or rather the Aral) and Jaxartes. For from l. 201 215, and 216, our author implies that the Massagetas were not confessedly a Scythian nation. — See R. p. 47 132, and 217 who sums up the principal points of similarity between them and the Scythians. Not to mention that the nomad life was common to both, we shall only observe I That the *clothes* and *food* of the Massagetas resemble those of the Scythians. l. 215 II That both nations lived in *waggons* or *carriages*. l. 216, and iv 46, l. 1 III That they fought chiefly on horseback. l. 215, iv 46, 132. IV That they sacrificed *horses* to their deities. The Massagetas in particular to the sun, l. 216, iv 61 On the Issedones cf. iv 5, d., and R. p. 134, and II Scyth. ch. l. throughout. *πρὸς ἄν.* towards the east. Cf. Jell, § 624, l. 1 a.

CII. CCII.—a. *ὁ δὲ Ἄρξης*—It is doubtful whether the Araxes of Hdtus is the Oxus, (*Σύβαν*) the Jaxartes (*Συάκων*) or the Volga Smith & C. D. Cf. also D. p. 52, and p. 103. Hdtus appears to have been very ill-informed about the Araxes, &c.—If the account of this river which had not ceased to flow could become so perplexed,

it is not perhaps too bold to suggest in connexion therewith, that the traditionary account of Cyrus' death in the country of the Massagetae, might also under the influence of time and distance, have lost some of its truth. The note (677) in Blak's *Hdtus* is worth consulting on this subject.

*b* ἡ ἰ καε-ιη κ - λ *Hdtus* rightly describes the Caspian as a sea distinct from all others, i. e. a lake. The dimensions, given in the next ch., are not far from the truth, but the width is too great, if meant for the Caspian alone, but as Alexander, and all geographers from his time to that of Dehsele, included the *Aral* as part of the Caspian, it is probable that *Hdtus* did so too, since he conducts the *Javartes* into the *Caspian* and not into a *separate lake*. The real length of the Caspian from N. to S. in a straight line is about 710 miles. The knowledge of the unconnected state of the Caspian was lost in the time of Herodotus, Strabo, and Pliny, but regained in that of Ptolemy. R p 193, and Smith's C. D.

*c* -ηι μιν γαρ -ἡσαν—*the sea within the Pillars of Hercules*, the Mediterranean, ἡ ἰ η θ ἰ α σ σ α 1 185. Cf 1 185, *c* and D p 62.

*d* ἡ ἰ ρι-ορη—not the *Persian Gulf* only, as in 1 180, *a*, but in the wider signification, *the Indian Ocean*. Cf 1 1, *b*. It is plain that *Hdtus* thought that Africa could be circumnavigated, as he joins the Atlantic and Indian Oceans. B. Cf iv 12 and D p 60.

CH CCIII—α μῆσος μὴ . . . ἵπρος ἔσσι—On the length of the Caspian see note *b* in preceding ch. In breadth, R. *εἰς*, it contracts itself to less than 130 miles at the N. neck, and to about 100 at the S.

*b* -α -ολλα -αι -α—all (of them, i. e. the nations) for the most part living, &c. Here *παρ-α* seems to agree with *οἰα*, and -ἰ πολλὰ is adverbial accus. Cf Jelf, § 578, *obs* 2. Cf v 67.

*c* ζῶα—Cf 1 70, *a*.

CH CCIV—α μ-ίχουσι μοιρην Cf Jelf, § 535, *obs* 1. The Massagetae occupy the greatest share in commonage. *μ-ιχ.* implies a joint possession, = *μ-α ἄλλωι ἰχοισι*. Blak's *Hdtus*, note 686. *Μασσαγε-αι*. Cf 1 201, *a*.

CH CCV—α ἰ-ουι-ο—*began to make, set about undertaking*. Cf 1 63, *f*, on this force of the imperf. *ἔιπασαν*, (as a means of crossing,) in opposition to *γίγνεται*. Cf Jelf, § 382, 1.

CH CCVII—α -αθημα-α γιγνόμεναι. Perhaps taken from the proverbial saying -αθημα-α μαθηματα Cf Thucyd ii 87, *καὶ ὅσα ημαρταιομεν κ - λ*, and *Aeschyl Agam* 185, -ἄθρ μαθος κ τ λ. —On -α ἰμ-αλιν ἡ οὔτοι, (*the reverse of what these men entertain*), cf Jelf, § 503, *obs* 2. *ἦ* is also used instead of the gen. after comparative notions.

*b* χωρὶς -οῦ ἀ-ηγημένου—*præter id, quod expositum est*. Plt in passive sense of a deponent verb. Cf Jelf, § 368, 3, *a*. *προβάτων*—Cf 1 133, *c*.

*c* οσον ἂν—*διεξιῶσι*—On the conjunctive with *ἂν*, cf Jelf, § 829, 4. *στρατιγης -ο φλαυρότατον*, cf 191, *a*.

CH CCVIII—α *Γνώμαι* συνίστασαν—*These opinions clashed*

together Cf. vii. 142, α, and viii. 79 α. ως κείναι διαβ., gen. abs. of participle instead of noun. Cf. i. 178, πάλαι—δεύρας τέρψ., and ii. 111 τ. ποτ. καταβύοντος—κατ. δ. πόταμος by Jelf, § 710, α.

δ. κατὰ ἐπὶ λόγον—according as she promised. κατὰ Ion. for καθύ, i. e. καθ' α.—Cf. iii. 86.

ε. τῆς τῆς ἔλθον—Before undertaking an expedition, on account of the uncertainty of its result, the Persian monarchs were wont to name their successor Cf. vii. 2, α. W.

Cn CCIX.—α. Ἀχαμένειδης—Cf. i. 125, c.

β. ἴμεν ἐχθόνται—Cf. i. 124 α. ἴμεν—ἰαί—thither Cf. Jelf § 605, obs. 5.

Cn CCX.—α. αὐτοῖς τῆς—Cf. i. 189, α. δεῖν δὲ ἀρχοῦσθαι—ἀρχαν κ. τ. λ. Hdtus alone uses δεῖν with the infin. without the article; apparently for antithesis. Jelf § 678, obs. 1.

Cn CCXI.—α. τὸν καθαῖον σπαραθὸν—the sound part of his army what was fit for active service opposed to τοῦ ὀχλοῦ. Cf. i. 191 α., and iv. 135. B.

Cn CCXII.—α. ἰσχυροκλήμεν—Indulgent Tomyris edris succumbit tendere et quasi in ore nascere improba verba so that when the wine has descended into your bowels, foul language floats on, rises to, your lips. W. Cf. Persius, l. 103, "Hoc natat in labris."

Cn. CCXIII.—α. ὅσα ἦν κακὰ—in what a calamitous condition he was. Cf. Soph. Aj. 336. οὐδ' ὅπως ἔνι αἰ κακῶν.—The gen. used with adverbs of place, when the relation is not strictly local. Jelf, § 527.

Cn. CCXIV.—α. περιεπλάνα.—Ion. for περιέπλεον—gained the superiority. The 3d person plur. aor. 2 mid. is frequently in Ionic—here for οὐτο, as in the Imperfect, e.g. περιεπλάνατο, Herod. vi. 25. ἐπεπλάνατο, vii. 172. ἐπιδάνατο, l. 214, ii. 166. Jelf, § 197 4. αἶψα τέρψ., cf. i. 189 c.

β. βασιλεύας Ἰρία.—Ctesias and others write that he reigned 30 years. In the 7th year after the restoration of the Jews, (a. c. 536,) died Cyrus, having reigned, since he first took the command of the Persian and Indian armies, 30 years; from his taking Babylon 9 years; and from his being sole monarch, after the death of Cyaxares, or Darius the Mede, his uncle 7 years; being at the time of his death 70 years old. Prideaux, an. 530 a. c. Cf. Clinton F. H. i. p. 12.

γ. ἰσχυροῦ—immixt. The 3d sing. i. aor. act. Ion. for ἰσχυρεῖται from ἰσχυρίζω. G reads ἰσχυρεῖται from ἰσχυρίζω or ἰσχυρίζω colligens superioris ori visus. Crassus head is said to have experienced somewhat similar treatment.

δ. πάλαι λέγον ἀρχαί.—Prideaux remarks that Hdtus, Diol. Sic., and Justin agree in their account of the death of Cyrus, but that Xenophon makes him die on his bed, in his own country; much the more probable account of the two; for neither is it likely that Cyrus, both so old and so wise a man, should engage in so rash an undertaking; neither can it be conceived that after such a blow his newly-erected empire could have been upheld, especially

by such a successor as Cambyses, nor that he, Cambyses, should soon after it be able to wage such a war with the Egyptians, and make such an absolute conquest of the country, as he did. Besides, all authors agree that Cyrus was buried at Pasargada in Persia, in which country Xenophon saith he died, and his monument there continued to the time of Alexander. "Hdtus naturally prefers the account he gives, as throwing in a stronger light the vicissitudes of human nature." Cf Thirlw ii p 173, and D p 105—107. B follows Ctesias, that he died of a wound in his camp, and then was buried at Pasargada, where both Strabo and Arrian mention this monument as standing in their time. Cf the very interesting description given from Porter and Mörner in E Orient H p 291, of an edifice which exactly tallies with Arrian's account of Cyrus' tomb, the cuneiform inscription on which was deciphered by Lassen, Professor at Bonn. H Pers ch 1 pp 126, 137, seqq, concludes that the building, of which he there quotes the description of Arrian and Sir R Porter, is undoubtedly Cyrus' tomb—that Persepolis, the modern *Chehl-Menâr* in the plain of Merdasht, is but a translation of Pasargada, or Parsagada, *the encampment of the Persians*—the name Persepolis being probably applied in a wider signification, so as to comprehend not only the place of Chehl-Menâr, but also the city, or rather the district, in which the multitude of ancient Persian monuments is found, and so extended to the tomb of Cyrus itself, (the ruins, according to Chardin, extending as far as ten leagues round,) which stands in the plain of Mourghaub, a plain which is connected with that of Merdasht, and watered by the *Khur-Aub*, the Cyrus of the ancients.

CII CCXV — *a* *Μασσαγέται*—Cf i 201, *a*

*b* *σαγάρης*—the weapon of the Sacæ and Scythians, vii 64, also of the Persians and Amazons, iv 70, whence R p 302, considers it a *species of bill-hook*, and S and L D as probably resembling the old English *bioion* *bill νομιζοντες*, *being accustomed*, or *wont*, cf i 131, *c*, sometimes put by itself in the sense of *using* or *employing*. Cf i 142, ii 42, 64.

*c* *χρυσῷ δε χρέωντι*—"The gold and brass with which their country abounded were not found in Great Bucharía, but in the Altai Mts." H Scythians, ch 1 p 20, on these mines H speaks at length in As Nat vol 1 *Asia*, p 27—31.

*d* *ἄρδεις, αιῖων-heads*. Cf also iv 81.

*e* *μασχαλιστήρας, belts, girdles*, fr *μασχάλαι, the arm-pits*. Cf Æsch P V 71, ἀλλ' ἀμφὶ πλευραῖς μασχαλιστήρας βάλε. Below *σιδήρ δὲ οὐδ' ἀργύρῳ* α τ λ. Here the negation is wanting in the first clause, and must be supplied from the second. Jelf, § 776, 2, obs 4.

CII CCXVI — *a* *φαρετρεῶνα ἄδεῶς*—Cf iv 172, on the Nasamones R p 78, note, says the Facquirs in India leave one of their slippers at the door as a signal of retirement or privacy.

*b* *οἱ προσήκοντες θούσι μιν*. Like customs L mentions as

having existed among the Hyperboreans and in the islands of Sardinia and Ceos, and at the present time in Arracan.

c. *Θαυ δὲ Ἰέρως* A custom also of the Persians, and in honour of the same deity B Cf. also Xenoph. Cyrop. viii. 3, § 5, and Ovid. Fasti, l. 386, Placet equo Persis, &c.

## BOOK II. EUTERPE.

### EGYPT ITS ANTIQUITIES, INSTITUTIONS, ETC. ETC.

CH. I.—a. *Καμβύσης*.—His reign from 529—521 B. C., and 525, A. C. his conquest of Egypt, Libya, and Cyrene to the frontiers of Carthage, and unsuccessful attempt against Ammonium and Meroe. On the date of Hdtus' visit to Egypt, cf. II. 3, § In Ezra, iv. 5, Cambyses is called Ahasuerus, cf. Prid. Conn. sub. an. 529 The internal constitution of Persia appears to have received little development under Cambyses. Like his father he also was a conqueror.—In estimating the character of this prince, however as given by Herodotus, great allowance must be made for the hatred borne him by the Egyptian priests, who could never forgive him the humiliation and loss of dignity to which he had subjected them and were thus led to represent him as brain-sick and epileptical. He is described in a less odious light by Ctesias, except that the murder of his brother leaves him with a stain which is of too frequent and almost uniform occurrence on a change of reign in the Asiatic monarchies. The continual wars which, like his father he waged at a distance from his own country and his consequent absence from the seat of government were little favourable to the advancement of civilization at home. Nevertheless the foundation of the principal cities of Persia and the adoption in the court at that early period of the Median system of education (to which viz. the committing the education of the heir to the throne to the women and eunuchs of the seraglio, may be traced the disorders during the reign and after the decease of Cambyses,) prove that a great alteration had already taken place in the manners of at least the principal tribe II. Pers. ch. ii. p. 222.

CH. II.—a. *Αἰγύπτου*. "In the language of the earliest inhabitants, Egypt was entitled *Chemu*, or the *Black Earth*; by the Hebrews it was called *Mizraim*; (¶ L. q. Menes the s. of Ham, Gen. x. 6, and with his posterity to have peopled Egypt after the flood) "by the Arabians *Mesa*, by the Greeks *Αἰγύπτος* and by the Copts *Elkabit* Smith's D. of Gr. and R. Geog. *Agyptus*. Cf.

particularly E Orient H ch iii p 66, and cf ch i p 10 Also ii 12, b Its length from Syene to the Mediterranean is about 526 miles, (Smith's Dict of Geog, *Ægyptus*,) but its mean width between Syene and Cairo is not more than 9 miles E Orient H p 12 On Egypt, its name, history, mythology, &c, &c, read in particular the article *Ægyptus*, above quoted from, E Orient H ch i — iv, and H Af Nat., Egyptians Some of the articles also under *Ægyptus*, by Prof Anthon in Class Dict., are worthy of notice, and there are two extremely pretty and interesting vols in the Libr of Entertaining Knowl, called "Egyptian Antiquities," by Long

b ἐπιτυχόντων—*homines viles*, B, *those one first meets with, any chance people, common people*, cf i 51, d τρεφ τροφήν παῖδια, on the double accus here, of the cognate substantive, and of the patient, cf Jelf, § 548, 2, a and § 583, and iii 154, ἐωῦτόν λωβ λώβ ἀνῆκ

c τὴν ὥρην αἰῶας—at the seasonable time to bring them goats Sometimes we find the point of time in the accus, but this only in general notions of time, such as *seasonably, lastly*, where the accus stands for the cognate substantive So here τὴν ὥρην = ὥραϊον, neut acc Jelf, § 577, obs 1 ἐπαγινέειν, Ion for ἐπάγειν

d φωνὴν ῥιζοῦσι—Cf i 85, d

e βεκός—Perhaps the children cried βεκ, imitating the cry of the goats, and the Gk termination has been added to it L It appears, however, that the word βεκ is Phrygian, cf Volney's Chronol of Hdtus, p 28, B, and Aristoph Nubes, 397, βεκκεσέληνε

CH III—α Ἐφαιστου—i q the Egyptian deity *Phthah*, the parent of the sun Cf Creuzer, Symb i p 529 B

b Ἐλιουπολιται λογιώτατοι—*doctissimi s rerum peritissimi* Cf i 1, a There were three principal colleges of Egyptian priests, at Memphis, Thebes, and Heliopolis, and of these the last was the most noted. B To these H i l p 323, adds Sais On the priest caste, H p 322—327, should be carefully studied Cf also ii 99, a It is clear that Hdtus went first to Memphis, at that time the capital, and obtained there his information from the priests, and then went to Heliopolis and Thebes for the sake of comparing it with theirs The historical accounts, ch 99—142, he noted down as he received them, from the mouths of the priests He generally mentions what he received from the priests at Thebes, as, for instance, ch 143 See also p 367, 368, of the same vol, and D p 47—51 His conclusion, particularly drawn from iii 3—15, is that Hdtus could not have undertaken his travels in Egypt till he was between thirty and forty years old, that is, from 454—444, B c Cf on Hdtus' sources of information, particularly in Egypt, through the medium of the Ionic residents at Naucratis, and elsewhere, Hist of Gr Lit, *Herodotus*, p 245

c νομίζων ἐπιστασθαι—*thinking that all men have an equal knowledge concerning them*, i e the names of these deities, which Hdtus would be guilty of no crime in mentioning, as thereby he would



divulge nothing further as to their mysteries.  $\delta\delta\iota\sigma\tau\alpha\rho\sigma\theta\alpha\iota\ \kappa.\tau.\lambda.$ , but what I shall mention besides, (the mere names,) &c. *Cl. inspi-ree*, li. 1 whom besides, or also, he ruled. B See D p. 48, 49, and 108.

CH. IV.—a.  $\delta\delta\iota\sigma\tau\alpha\rho\sigma\theta\iota\sigma\iota\sigma\ \kappa.\tau.\lambda.$ —every third year—after three years (inclusive of the year then current) \*The genitive expresses the time (or space) which is the antecedent condition of the action; and  $\delta\delta\iota$  the extension of the action through that time or space. *Jelf* 127 l. 2. *Cl. i. 32, a.*

b.  $\zeta\epsilon\alpha$ —*Cl. i. 70, a.*  $\iota\gamma\gamma\lambda\acute{\alpha}\phi\epsilon\alpha$ , carved in bas-relief

c.  $\mathcal{M}\epsilon\nu\alpha$ —*Cl. li. 2, a.* *Cl. E. Orient. ch. iii., Dynastic Hist. of Egypt*, p. 76, where an endeavour is made to approximate to the real date of the epoch of Menes, and a table given exhibiting the results obtained by Gliddon—\*We cannot define with precision the epoch of Menes within 500 years, but all differences considered, between the extreme of 2800, *a. c.* for remoteness and 2412 for proximity we would place Menes about 2750, *a. c.*; supposing the deluge had happened, according to the *LXX.*, 3154 *a. c.* *Cl. also Smith's D of Gr and R Geog. Egyptus*, Pharaonic Era.—Although Bunsen and other distinguished Egyptologists are disposed to assign an historical personality to Menes, his very name, as the name of an individual man seems suspicious. It too nearly resembles the Menu of the Indians, the Minyas and Minos of the Greeks, the Menerva of the Etruscans, and the Mannus of the Germans,—(in all which languages the name is connected with the root, *mon*, signifying "to think and to speak," see *Quarterly Review* vol. lxxviii. p. 140.)—to be accepted implicitly as a personal designation.—The Pharaonic era of Egyptian history may be divided into three portions—the old, the middle and the new monarchy. The first extends from the foundation of the kingdom in *a. c.* 3452, to the invasion of the Hyksos. The second, from the conquest of Lower Egypt by the Hyksos, and the establishment of an independent kingdom in the Thebaid, to the expulsion of the Hyksos. The third, from the re-establishment of the native monarchy by Amosis to the final conquest by Cambyses in *a. c.* 523. (*Henrick Ancient Egypt*, vol. ii. p. 116) See the 10th article *History* under *Egyptus*, in *Class. Dict.*, and li. 101 *a.*, 10, *a.*

CH. V.—a.  $\iota\epsilon\nu\sigma\tau\alpha\iota$ —they *L. c.* the priests.

b.  $\alpha\pi\lambda\omicron\upsilon\sigma\epsilon\iota\varsigma\ \epsilon\pi\acute{\alpha}\mu\epsilon\tau\alpha\iota\ \kappa.\tau.\lambda.$ —the days and (of 24 hours) equalled nearly 1300 stadia, *cl. iv. 86, a.*, or about 160 miles:  $\epsilon\pi\acute{\alpha}\mu\epsilon\tau\alpha\iota$  *a. fatham* 6 ft. Shaw says that the black mud appears by soundings at the distance of 20 leagues, and Pococke at 7 or 8. See R. § 18, on the Delta of the Nile.

CH. VI.—a.  $\Pi\lambda\epsilon\upsilon\sigma\tau\epsilon\iota\sigma\iota\varsigma\ \kappa\alpha\lambda\upsilon\sigma\iota\varsigma$ —the Gulf of the Arabs, from  $\Pi\lambda\epsilon\upsilon\sigma\iota\varsigma$  the W most city of Egypt. *Smith's U D*

b.  $\mathcal{I}\sigma\tau\omicron\sigma\sigma\iota\delta\epsilon\varsigma\ \mathcal{M}\epsilon\nu\epsilon\varsigma$ —El Idrish *cl. iii. 5.*  $\mathcal{K}\alpha\iota\sigma\tau\epsilon\varsigma\ \epsilon\pi\alpha\varsigma\ \mathcal{E}\iota\ \mathcal{K}\alpha\iota$ . B. The boundary of Egypt and Syria. R p. 43, &c.

c.  $\pi\alpha\rho\alpha\sigma\tau\epsilon\gamma\gamma\alpha\iota$ —the *farming* of the Persians = 30 stades, rather

more than a league Cf R p 331, seqq Others make it equal to 60 stades others to 40

*d* ἀχούριον ἐλευσσαι—On this and on the next ch, R p 16, 19, and 427, observes, in the report of Hdtus as to the extent of Egypt, he uses a stade totally different from that he uses when he refers to Greece or Persia This appears in a remarkable instance, where he assigns the same number of stades, within 15 to the space between Athens and Pisa, as between Heliopolis and the sea coast of Egypt, although the former be about 105, and the latter 86 G miles only, the one giving a proportion of 755 the other of 1012 to a degree So that he appears to have used stades of different scales without a consciousness of it It appears that the error arises from his having taken the schœni one third above the real standard, that is, 60 stades, instead of 40, as it really appears to be See throughout ch i Land and People, of II Egypt and article I, of *Ἀγρύππιος* Class Diet

CH VII—*a* Ἰλίου πύλιος—In the O T *On*, or *Belshumresh* Smith's C D About 6 miles to the N E, of Memphis Cf particularly E Orient II ch ii p 56—58, and Hist of Gr Lat *Hieroglyphs*, p 262 Also cf R p 539, and Long. Egypt Ant i p 47, seqq

*b* ἐνωϊκα . βωμοῦ—This altar, cf vi 108, stood in the forum at Athens, and was built by Pisistratus, s of Hippias, and dedicated by him to the twelve gods, whilst he was Archon which office he must have held while his father Hippias was yet in power, and before 510, n c, when he finally withdrew from Athens Hence B dates its erection 519, n c, while the power of the Pisistratidæ was yet unbroken Cf Thucyd vi 51 B is of opinion that, from the frequent allusions to this altar, in inscriptions where distances are laid down, it served the same purpose at Athens as the golden milestone at Rome, to mark out, by measuring from it the length of roads both through Attica and the other countries of Greece So also from the interesting relie, London stone, the Roman roads in Britain are said to have been measured Observe, however, that though the great military roads terminated at the “millarium aureum,” a gilt pillar set up by Augustus in the forum, to which B alludes, yet that distances were *not* measured to that, but to the gates of the city

*c* τὸ μη ἴσας κ τ λ Cf ii 6, *d* κα-αἰὺ τεν- σταδίων, Private gen Cf Jelf, § 529, I

CH VIII—*a* Ἐρυθρὴν θαλάσσαν—i e the *Sinus Arabicus*, the Red Sea B Cf ii 158, c, and D p 61 On its wider signification, cf i 1, *b* On the mts mentioned, cf ii 124, *b*

*b* αὐτῇ μὲν ὁρῶς—The mt ending in that part where the quarries are, (i e not going on any further from N to S,) takes a turn towards that part which I have mentioned, (viz to the Red Sea, as was said in line 4,) and then continues upwards with that sea, (and thus in an E or S E direction,) extending to the region of frankin-

*ceras*. On this mt. cf. also H. 124, &, H. 159, and on its length, a journey of two months, see the remarks of D p. 72. On the quarries of Egypt, cf. H. Egypt, ch. i. p. 291—293. "In the S. E. was found Syenite or Oriental granite used for monoliths, such as obelisks, columns, &c. The most N. district were mt. chains composed of calcareous stone, whence the pyramids were constructed—the middle district, from Syene to Latopolis or Esneh, of sandstone, of which the temples in U. Egypt are built, of various colours, grey yellowish, pure white, with veins, occasionally of light-pink or rose-colour. Cf. also E. Orient. H. ch. i. p. 14.

c. *κατακλυθεῖς*—covered, from *κατάκλυς*, *obolus*, *oblega*. W.  
d. *ὡς αἰνᾷ Αἴγυπτος*—for what is considered to belong to Egypt, so as to be the country of Egypt q. d. that from Heliopolis, Egypt strictly so called, extends to no great width. B. So Jelf, § 862, 6, *ut in Aegypto, for Egypt*.

CH. IX.—a. *ὅσον οὐρανὸς ἀπὸ γῆς*. Here Hdtus reckons 4860 stades from Heliopolis to Thebes, and in c. 7 *supr.*, from the sea to Heliopolis, 1500; therefore, according to this calculation, there would be 6360 stades from the sea to Thebes; while in this ch. he makes it but 6120. So that there is a mistake of 240 stades; probably the fault of the transcribers. Schw. On the exact agreement of the measurements of Hdtus with those made by the French, of the ruins of Thebes, from the sea 850 miles, and from Elephantine 225 miles, cf. E. Orient. H. p. 44.

CH. X.—a. *Νεδαίοντες ποταμὸν*. Cf. also c. 17 *infra* where as here, in enumerating the mouths of the Nile Hdtus makes only 5 instead of 7 omitting the Bolbitine and Phatnitic, or Bocotic, as being artificial. B. For an account of the mouths of the Nile collected from ancient and modern authorities, cf. H. sect. 19 E. Orient. H. ch. i. p. 19 H. 22 p. 209 and the map opposite, p. 236. A few lines above *ὡς ἂν γὰρ καὶ ἡμεῖς* λ. "How readily our author's memory turned to the different districts of his native land from his later home at Thurium, is shown by his comparison of some small portions of the sea-coast about Ilion, and in Ionia, with the larger localities of Egypt. D p. 40.

b. *Ἐγχεῖες*—Small islands at the mouth of the Achelous; *Cuculari*, Smith's C D. Cf. Thucyd. H. 102.

CH. XI.—a. *μῆκος αἰ. λ.* "Hdtus reckons the gulf itself 40 days navigation: wherefore we may take the whole to Cape Gardafui at full two months. The whole is about 30 degrees; equal to 71 days, at 23 miles per day. H. p. 696. Cf. also p. 197 *scpt.* Niebuhr the father of the Roman historian D p. 6, mentions, sailed the whole length of the Red Sea in 34 days, so that Hdtus' calculations were tolerably correct on this subject. According to Arrowsmith, Eton Geogr. 2d, p. 57, who probably reckons it only as far as the Straits of Babelfandel, and not to C. Gardafui, it is 1200 miles long, and 170 across in the widest part. From making the breadth so small, Dreiger quoted by B. concludes that Hdtus

is here speaking only of the breadth of the upper extremity of the sea, the *Sinus Hieropolites*, *Sea of Suz*

*b* ἐκ τῆς βορρῆς θαλάσσης—from the sea on the north, here meaning the *Mediterranean*, cf ii 32, *c*, as distinguished from ἡ νοτιή θαλάσσα, the same as ἡ Ἰνδοθρῆ, the *Indian Ocean* of which the Red Sea or the Arabian, as well as the Persian Gulf, was part cf i 1, *b* Cf particularly on the relative force of the terms, *the sea on the north*, and *the sea on the south*, iv 13, *c*

*c* ἐχέδον μὴ χώρης—This passage is explained by Blomfield, Gloss Choeph 449 *εὐνο-τραίνων*, to bore through or penetrate, so as nearly to meet one another. *In intimos recessus penetrant idem fere tenae spatium dissecantes, ut initium hujus cum fine illius concordet, quod ad parallelismum attinet, parvo autem spatio inter se distant* The sense of which appears to be, that the two arms of the sea (the one being the Red Sea, and the other supposed by Hdtus formerly to have existed, the first running from S to N from the Indian Ocean, and the other from N to S from the Mediterranean) carried out their extremities nearly to the same extent, (so that the end of the one sea was nearly in the same parallel with the mouth of the other,) but were separated from each other only by a small tract of land. If I have rightly understood the above explanation of Blomfield, it differs from that given in S and L D, where παραλλάσσον-ας is explained of *passing by*, and *overlapping each other*

*d* ἔλτομαι—I think or reckon. In the same sense in the oracle, i 65, &c B

CH XII—*a* ἄροκτιμένην κ - λ—extending farther into the sea than the adjoining country, to wit, Libya.

*b* μελάγχλαιον τε καὶ κατῆρρηγνυμένην—both of a black soil and crumbling. Hence Egypt was anciently called *Χημία*, cf ii 2 *a*

CH XIII—*a* ο - σσάμοδς κ τ λ—On the inundations of the Nile, cf E Orient H ch i p 17, seqq, and H i i p 287, seqq

*b* Μοιρι οὐκω ἦν κ τ λ—Dating Hdtus' visit to Egypt at 450 B C, cf ii 1, *a*, and Mæris 2040 B C, (Chronol E Orient H,) the number of years intervening will be about 1500

*c* οὐ γὰρ . ἀποσ-ροσφῇ—for they have no other refuge against the want of, i e resource for obtaining, water

CH XIV—*a* εἰ μήτε υἱεταί κ τ λ This was the opinion of many of the ancients, cf also iii 10 travellers, however, have observed rain in Egypt, less in Upper Egypt, in which, see Pococke i p 195, during the space of eight years it had been known to rain hard but twice for about half an hour, but much more frequently in Lower Egypt, especially during the winter Cf H i i p 286

*b* οἷ οὔτε ἀροτρῶ κ τ λ Cf Deuteron xi 10, "For the land—is not as the land of Egypt—where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs" Cf H i i p 288, seqq

*c* ὕς From the probability of the swine eating instead of tram-

pling in the seed, and from the use of oxen and not swine in treading out the grain Deuteron. xxv 4, the word βοῖς has been here and in the following line, conjectured instead of the  $\nu\zeta$  and  $\iota\omega\iota$  in the text. L. considers that Hdtus was mistaken as to the time when the pigs were let into the fields; which perhaps, was done before the corn was sown that they might eat the roots of the aquatic plants, which might injure the grain, but H. confirms the use of the pigs to trample the grain in, from Plutarch Sympos. iv. p. 670, and other authors; though their employment in treading it out he is unable to confirm, and would therefore read  $\phi\omega\alpha$ , but for the unanimous authority of the MSS. Perhaps the employment of swine instead of oxen in treading out the corn, arose from the reverence among the Egyptians to the latter animal, and their consequent unwillingness to use it for a servile purpose. H. L. L. p. 337 agrees with the account given in the text as it stands.

CH XV.—a. Πυραῖς ἐνὶ ὄρεϊ. This watch-tower stood on the prom. of Canopus, immortalized since as *Aboukir*. D.

b. τὸ κατὰ Θάλασσαν κ. τ. λ. Reckoning the distance along the coast from the Canopic to the Pelusian mouth at 40 schoeni, and each schoenus at 40 stades, cf. H. U. d., which gives a total of 1600 stades, the calculation of Hdtus will not be far from that of modern geographers, who make the distance about 34½ G. miles.

c. Ταφύλας. This name is found added to that of more than one place in Egypt; cf. H. 113; it was derived probably from their preserving in those places the embalmed bodies. W.

d. πολλοὶς ἐκκαταβαίνοντες—many were left behind in their old possessions, and many gradually descended into the lower and more recently formed regions. From this passage H. L. L. p. 310, infers that Thebes or U Egypt was first inhabited, and thence the rest of Egypt was colonized and derived the seeds of civilization, &c. With regard to the assertion of Hdtus that directly follows, "that there was once a time when the whole of Egypt was called Thebes, not only the fruitful valley of the Nile but also the Eastern and Western borders, cf. H. 7 l. p. 432, and compare the answer of the oracle given in H. 18. Cf. also Diod. l. 50 quoted by H.

e. αἱ Θῆβαι κ. τ. λ.—Thebes was called Egypt. Cf. L. 13, f. Though Hdtus mentions this famous city elsewhere, H. 3, 56, 59, yet he gives no account of it; that he visited it, may be inferred from the conversations held in H. 143, and cf. H. 3; besides which, it would be extraordinary that having gone as far as Elephantine H. 9 he should not have seen and stopped at Thebes. Unless therefore he intended to add a description of it at some later period, which from some reason he neglected, the conjecture of Creuzer would appear probable that he purposely omitted it, as Hecataeus had already given an account of it. Cf. H. L. L. p. 430. Cf. on it Homer H. ix. 383, seq.; Tacitus, Ann. ii. 60; and Diod. l. 4. The Gk name of Thebes, *Διοβολίς* indicates that it was the *Δε* or *Δε*-temple, of the G. T., the possession of *Δε* = the Egyptian Jupiter. Cf.

11 42, *g* It stood on both banks of the Nile, where *Medynet-abu* now stands, on the W side of the river, and *Luxor* and *Karnak* on the E B The name Thebæ is perhaps derived from the Egyptian word *Thbak*, the city, and the No-Ammon of the Hebrews and Diospolis of the Greeks are mere translations of *Thbak*—antepi-Amoun of the Egyptians, i e City of the Most High E Orient. H p 45 On Thebes and its monuments, cf the ch so entitled, in H Egypt, and the plan of the city in the same vol Read also E Orient. H ch 11, Thebes, p 38—45, and Long, Egypt. Ant 1 p 62, seqq

ῥ τῆς κ τ λ —These measurements refer not to the city, but to the territory, the Thebaid, or U Egypt, from Heptanomis to the borders of Ethiopia B

CH XVI—α τρια μορια κ τ λ The division of the world, W observes, was a point of great doubt among the ancients, some making but two continents, Asia and Europe, considering Africa to be a portion of the last, as Sallust, Bell Jug c 17, others again considering it to consist of three, as Lucan Pharsal ix. 410, but still connecting Africa with Europe, while Isocrates, Paneg., and Silus Italicus, 1 195, hold it rather to belong to Asia “Hdtus, R observes, p 3, and 411, “excludes Egypt from Africa, as well as from Asia, which can only be accounted for on the ground that he does not, like others, distribute the habitable world into *continents*, but *regions*, and that Egypt might be considered as a region of itself He seemed to think Egypt, if we may so say, *extra-continental* in effect, he thought the *land of Egypt* alone constituted the natural and proper limits or boundary of Asia and Africa Thus in iv 39, he says Asia *terminates* at Egypt, and in iv 41, that Libya begins where Egypt ends Again, in ii 65, Egypt is said to be *near to Libya*, (to which may be added, that in iv 197, when enumerating the nations of Libya, he says nothing of the Egyptians) On the other hand, in iv 41, 42, he says, except in that part which is *contiguous* to Asia, the *whole of Libya* is surrounded by sea, &c It certainly appears on the whole that Hdtus had either no decided opinion of his own on the subject, or that in one of the places he has merely expressed the opinions of others, without explaining his own” See also D p 59—62

δ τοῦ Δέλτα Νεῖλος—but the Nile parts into two streams at the apex of this Delta, &c Cf E Orient. H ch 1 p 17—21, and H 1 1 p 287, seqq

CH XVII—α Καταδούπων Ἐλεφαντινης—These were the bounds of Egypt towards Nubia, the first is now called the lesser cataract, *Chellal*, not far from Syene Elephantine, an island and a city, the boundary of Egypt from the Pharaohs till the Romans, cf Tacit Ann ii 61,—just below the cataracts, near Syene, it is now called *Jeziret-el-zah*, i e the *flowery island* B, and E Orient. H ch ii p 36

δ μέχρι μέν Νεῖλος κ τ λ —On the mouths of the Nile cf ii

10, *a*, and refs.  $\delta\delta\delta\delta$ — $\tau\omega$  *N* *terris* *fls* but the direct path or course of the Nile is the following On the dativus commodi here cf. Jell, § 587 obs. 2, and V 8, *a*.

CH. XVIII.—*a*.  $\text{Μαρίης}$ —This city stood beyond the Delta, on the S. side of the lake Marotis: it was noted for its wine even till the time of the Romans. Cf. Virgil, Georg. II. 91, &c. The region where it stood, now almost a desert, is called *Mariuth*. B. Cf. Horace L. Od. 37. 14. The city *Apis* stood on the coast of the Medit. on the border of the country towards Libya. Smith's C D *b*  $\text{Βουλόβανος}$   $\text{Ιππύοβα}$ —cf. II. 41 *a*, iv 186.

*c*.  $\text{καὶ οὐκ ἐκοιλοῦσαν ἀβρῶτες}$ —and do not use the same language with them. Cf. I. 142. W  $\delta\delta\delta\delta$ — $\rho\delta\epsilon$  *ε* *τ* *λ*. cf. III. 15 *d*, and ref. to II.

CH. XIX.—*a*.  $\delta\tau\epsilon$   $\text{κατὰρροῦται}$  *ε* *τ* *λ*— $\delta\tau\epsilon$ , *why* wherefore. Cf. Matth. Gr. Gr. 477 *a*. From the constant rains in the upper districts of Ethiopia from May to Sept., the Nile begins to rise in Egypt about the time of the summer solstice in the middle of June. It continues to rise till the end of July though still confined within its channel, but in the first half of August it overflows its banks inundates the neighbouring territory and its waters continue without intermission to extend themselves till Sept. About this time it begins gradually to fall but so slowly that it is not till the end of October that the waters return completely into their bed. H. I. I. p. 237

*b*.  $\text{ἀπολάττω}$   $\delta$   $\text{πλάσσει}$ —decreasing as to, i. e. in its stream, or bulk of water Cf. vii. 43, *a*.

*c*.  $\text{ἀπας}$ —foggy vapours. B. Cool breezes from the water S and L, D

CH. XX.—*a*.  $\tau\omega\upsilon$   $\delta$   $\text{ἰρίῃ}$  *ε* *τ* *λ*. Thales' opinion, according to Seneca. B. Cf. E. Orient. H. ch. I. p. 17 On the Etesian winds, cf. vi. 140, *a* "Agatharchides appears to have been the first who discovered the true cause of the overflow of the Nile. Agatharchid. ap. Diod. I. p. 50. H. I. I. See also D p. 69

CH. XXI.—*a*.  $\delta$   $\text{ἰρίῃ}$  *ε* *τ* *λ*. The opinion of the Egyptian priests, according to Diod. I. 37 also of Puthymenes of Massilia, of Diemarchus, and of Hecataeus of Miletus, cf. II. 143, *a* who visited and described Egypt. B

CH. XXII.—*a*.  $\delta$   $\text{ἰρίῃ}$  *ε* *τ* *λ*. The opinion of Anaxagoras, and of Euripides, Frag. ex Archelaus traged. and Helen. I. II. Observe the force of the particles *οὐ* and  $\text{ἐἴ}$  *a* here; "But the third supposition, though by far the most plausible is furthest from the truth. For it is plain  $\text{ἐἴ}$ , that this is not better founded than the rest since it asserts that the waters of the Nile are supplied by melted snow For the Nile flows from Libya through the midst of Ethiopia and thence into Egypt. How then (*οὐ*) I ask ( $\text{ἐἴ}$  *a*), could its waters be supplied by snow seeing that it flows from the hottest regions of the earth to those that are of a colder temperature? Stephens Gk. Particles, p. 102, seqq.

*b*.  $\tau\omega\upsilon$   $\tau\alpha$   $\text{καλλέ}$ —sub.  $\text{τινέρας}$  W; but the sentence does not

appear to need it, render, of which reasons the greater part are of such a kind, that to a man capable of forming an opinion on such subjects, it would not appear even probable that the increase of the Nile should be owing to snow B

c ὁτι ἀνομβρος κ τ λ In this, as regards the mountainous parts of Ethiopia, Hdtus was mistaken Strabo and Callisthenes both ascribed the overflow of the Nile to its true cause, viz the violent rains that fall in Ethiopia from May to September W Cf II 19, a Homer appears to have known it, from the epithet of δῦπερς, swelled by the rains, applied by him to the Nile, Odys v 477 B

d ἐπι δε ημερῇσι τ τ λ—but as a consequence of snow falling there needs must be rain within five days Cf Jelf, § 699, obs 2 This remark applied, probably, to Halicarnassus or Thurn, where Hdtus lived, and hence he has transferred it to Ethiopia, as if it were a universal rule As regards the cranes, and the cause of the blackness of the natives, cf Seneca Quæst iv 2, and Eurip Helen v 1497 W

CH XXIII—α 'Ο δὲ περὶ Ὠκεανοῦ λέξας Hecatæus of Miletus is meant, cf II 21, α supr The obscure cause, which contains nothing to convince us, mentioned shortly after, refers to the river Oceanus, the mighty stream said to encompass the whole disc of the earth Cf IV 8, and Homer II xiv 245 B Cf also D p 59

b ἡ τίνα τῶν κ τ λ Cf II 53, c

CH XXIV—α τὴν χειμερινήν κ τ λ The origin of this notion of Hdtus is explained by Bredow, Uranologia, Herod p 7, 13, quoted at length in B “It arose from his belief that the earth was a flat surface, on which the heavens were fitted like a hollow hemisphere, the extremities of which joined the edges of the world during the summer time in Greece, the sun held a middle course in the heavens, but when the cold came on, he was driven further south, to Libya, &c, where, accordingly, it was summer, while it was winter in Greece Hdtus of course considered Greece to be in the middle of the earth, an idea, as regards Delphi, continually found in the Tragedians Cf “Philosophy of Hdtus,” Blackwood’s Mag Jan 1842, and D p 59—62, and p 68

CH XXV—α Ὠς—δηλῶσαι—Cf Jelf, § 864, l ὑπολείπεσθαι περὶ ἑωυτόν—Also the opinion of the Stoics, who thought that the sun was, as it were, fed with water Cf Cicero, Nat Deor II 15 B Cf D p 69

b αὐτὸς ἑωυτοῦ κ τ λ—much inferior in bulk of water to what it generally is, viz. than in summer Cf Jelf, § 782, g If the subject at one time is compared with itself at another, so that AN INCREASE OF DEGREE is signified, the genitive of the reflexive pronouns ἑαυτοῦ, σεαυτοῦ, ἑαυτοῦ is used, and after this last αὐτὸς is added Sometimes, as here, the difference of time is marked by ἡ, and an expression of time Cf v 28, α., viii 86, b, ἡ πρὸς Εὐβοίῃ

CH XXVI—α διακαιῶν κ τ λ—Sol qui exurat suum transitum, i e omnia quæ transeat exurat burning up, heating to excess S and



L. D. On the comparison of the Nile and the Danube cf. II. 33, see D p. 65, 68, 68.

Cn. XXVII.—a. τῆς αἰῶνος ε. τ. λ. Cf. II. 19, c.

Cn. XXVIII.—a. ἀρχαῖα—from of old, from at first. Cf. I. 2, a.

b. Νεῖλος τὸς πηγὰς ε. τ. λ.—Cf. Hor. iv. Od. 14, 15, Te, fontium gul, &c. Diod. Sic. i. 37 also mentions the universal ignorance on this point. The name Nile seems connected with the Indian term *Nilas*, black, E. Orient. II. p. 15; which see for the allusions to it in the Greek and Latin poets. Many consider that Bruce, in placing the fountains of the Nile near the village of Gueck in Abyssinia, has mistaken one of the rivers that fall into the Nile for the Nile itself. The confluence of the *Bahr el Azrek*, the *Blue River* the Abyssinian and E. branch, and the *Bahr el Abiad*, i. e. the *White River* is in about lat. 16° N., and the name of Nile, it should seem, should be restricted to the united waters of the Blue and White Rivers; but which of these two great streams has better claim to be regarded as the main branch of the Egyptian river is yet a question. The 'White River' has never been explored; and this, as he considers it to be the more remote as well as the largest stream, R., p. 441 holds to be the true head of the Nile; placing its source not in Abyssinia, but in some country very far to the S. W. of it, and perhaps as far S. as the parallel of 8° but less remote than Hdtus, Ptolemy or the Arabian Geographers supposed. That Bruce visited the E. sources of the Nile, R., p. 436, entertains no doubt; but these he denies to be the proper heads of the Nile Cf. particularly Early Orient. Hist. ch. i. p. 16, Smith's C. D., *Nilus* and D p. 64—66.

c. γραμματικὸς ε. τ. λ.—the secretary steward of the college or *dykark* appointed to manage the common treasure of the temple arising from the revenue of the estates attached to it. II. 44 p. 326.

d. Σινύης—Assuan. On Elephantine cf. II. 1, a.

e. Κρυψί Μυρ—Cryphi, according to Champollion, quoted by B., means *la mauvaise* and Μερφί, *la bonne*.

f. ταῖτα γινόμενα Day —εὖ γινόμενα, ea quæ sunt et reapias consequunt. W.

Cn. XXIX.—a. δὴν ὅντι, dat. commodi. Cf. Jelf § 599 1. Dat. expressing reference to. κατέκλιον βάρη i. e. they fasten ropes to the vessel on both sides, for the purpose of drawing it along, in the same manner that the priests were wont to fasten ropes on the horns of restive oxen to drag them up to the altar.

b. ἄρ'—immediately after or from this point. When applied to space ἄρ' denotes to point where a new country or territory immediately begins. Jelf, § 719 4, a. 1 τ. γινόμενα—According to II. Ethiop. ch. II. p. 175, 457, seqq., the island *Kalabake* or perhaps another 20 miles further on. Qu. *Ikrar* Smith's C. D., *Tachemphak*, i. e. the place of many crocodiles. R.

A place called *Kharisum*. See H. Dy' account of the junction of the 10 streams in his *Akharum* and the *Niles*.

*c* ἔχεται μεγάλη This great lake does not now exist it might have been only a temporary inundation, or the features of the country may have been changed since, and the lake filled up with sand. Cf H Ethiop ch ii p 175, and on the course of the Nile above Egypt, p 343, seqq

*d* καὶ ἔπειτα Μερὴν Part of this description is quoted and admired by Longinus de Sublim § 26 See the remarks in Spurdens' translation "We may safely conclude, 1st, that the ancient island of Meroe is the present province of *Atbar*, between the river of the same name, or the Tacazze, on the right, and the white stream and Nile on the left It is between 13° and 18° N lat. In recent times it has formed a great part of the kingdom of Sennaar, and the S part belongs to Abyssinia 2ndly, Meroe was an extensive district, surrounded by rivers, whose superficial contents exceeded those of Sicily rather more than one half 3rdly, Upon this island stood the city of the same name—a little below the present *Shendy*, under 17° N lat, 51° E long" H Afr Nat i State of Meroe, ch ii Cf also Smith's C D, *Meroe*

*e* Δία Θεῶν καὶ Διόνυσον—Jupiter Ammon, and Osiris, are meant. Cf ii 41, *a*, 42, *c f*, and particularly H Ethiop ch ii State of Meroe, p 209, seqq "Ammon was the original oracle god of Africa, if afterwards, as was the case in Egypt, other deities delivered oracles, yet they were of his race, of his kindred," &c τῷ ἄν, *quocunque* Cf Jelf, § 605, *obs* 5, *Local Dat* The adverbial datives are used both in the transmissive as well as the local force of the dative.

CH XXX—*a* Αὐτομόλους—These deserted, according to Diod Sic i 67, from a different reason to that here given, viz because Psammetichus, when marching into Syria, gave the honour of the right wing to foreign soldiers, and placed the Egyptians on the left. The foreign soldiers of Diod were probably the Ionians and Carians mentioned in ii 152 If this be correct, it agrees with the conjecture of Ἀσασμαχ for Ἀσμάχ, *i e* ἐὼνομιται, *those placed on the left* B

*b* Αἰγυπτίων τῶν μαχίμων—*of those of the war-tribe, soldier-caste* Cf E Orient H ch iv p 154, and H Egypt, ch ii. p 327—330 φυλακαὶ κατεστ—πρὸς Αἰθίοπων κ τ λ *Custodiæ collocatæ sunt adiei sus Æthiopes*, &c, properly, *before* the Ethiopians, &c., but the gen denotes them as the cause of the guard, as in Latin *munimenta ab hoste* Jelf, § 638, I 2, *e* On the island of Elephantine, cf ii 17, *a*

*c* Δάφνησι κ τ λ—Mentioned in ii 107, it stood about 16 miles S of Pelusium, and is the *Taphnes* and *Tahpanhes* of the O T It was thither "the rebellious Jews under Johanan retired, and not long after Nebuchadnezzar took it, and placed his throne in the entry of it, as Jeremiah had pointed out by the hiding of stones Jer xliii 7—11 Ezek xxx. 18" Prid

*d* Μαρεῖν—Cf ii 18, *a*

*e* τρία ἔτη κ τ λ—Cf Aristot Rhet. iii. 16, § 5

*f* οἱ κτλ—was for not allowing them, tried to dissuade them. Cf. v. 93, α and Jell, § 398, 2, also ix. 2, α.

*g* οὕτως δὲ ἔειπεν—In Machiavelli, Hist. of Florence, viii. a similar speech is attributed to Catherine Storm. B.

*h* ἡ ἡγεμονία ἐστὶν ἡ ἡγεμονία—Here ἡγεμονία which refers to the Egyptian deserters, governs ἡγεμονία, i. e. the Ethiopians, who were dispossessed of their territory. With regard to the extent of Ethiopia, R., p. 430, remarks, that, by it Hdtus designates the whole of the S part of Africa, extensive as from his own descriptions, he must have conceived it to be. Cf. also H. Ethiop. p. 147 seqq.

Cu. XXXII—α. λέγουσιν—Cf. I. 153, α. On the Ammonians, cf. II. 42, f, iv 181 and II. 25. The temple of Jupiter Ammon appears undoubtedly to have stood in the Oasis of Siwah or Seneu. See R. § xxi. p. 576, and H. Carthagin ch. vi. p. 99—104 for a very interesting account; also Smith's C. D., Oasis.

*b* καταμύσας—Cf. iv 172, α.

*c* τὰς γὰρ Ἀβύρας α. λ.—Cf. also iv 181 where the same three-fold division of Libya is mentioned; this appears to be still preserved in the names *Barbary*, or *Tell the fertile land Biledalgera*, or the land of dates and Sahara, or the sand. This is the more probably true, as it is a division made in accordance with the nature of the country. The regions that lie beyond the desert of Sahara are fertile and cultivated; at the present time known under the name of *Nigritia* or *Sudan* of which, from the end of this ch., we may conclude that Hdtus was not altogether ignorant. B. Cf. H. Ethiopia ch. I. p. 149.

*d* Σαλαμίνος δὲ πέγ—Cape Cauda according to R. p. 421 D'Anville, and Smith's C. D. cf. iv 43. B. follows Ritter in considering it to be Cape Spartel.

*e* τὰς γὰρ Ἀβύρας ὁδόνων—with regard to those parts of Libya which extend along the sea on the north, i. e. the Mediterranean. Cf. II. 159, α and R. p. 36.

*f* ἐν τῷ αὐτῷ—Cf. Jell, § 890. In Greek one or more dependent clauses in a narration may stand as an *oratio obliqua* in the accus. and infin., depending on a verb of saying, &c., expressed or implied, instead of the *verbum finitum*. ἔδειξε γὰρ αὐτὸν α. λ.—On this expedition, cf. H. Carthagin ch. vi. p. 92, seqq. "Though the number of real adventurers was but five yet their attendants must have been more numerous, so as to form a small caravan; in no other way is travelling possible in these regions. *κατασκευασμένοι* not, to gather but to eat or taste fruits. Cf. Thucyd. II. 90. The fruit meant was probably that of the *butter-tree*. II. I. L. p. 94.

*g* ἀνθρώπων—It is evident from this account, that the Danaones reached the Negro lands beyond the desert, and came to a Negro people. H. I. L. p. 83, men of diminutive stature but not dwarfs.

*h* ἐκ τῆς πόλεως—This city H. I. L. 94 and R. p. 431 consider to have been probably the present Timbuctoo, and the river the Niger.

or *Quorra*, which is now ascertained not to be the upper part of the Nile The Niger is by the natives called the *Ioliba*, i e *Great river*, this agrees well with the words ποταμόν μέγαν What Hdtus here says of this river having crocodiles, he appears to have forgotten in iv 44, where he mentions the Indus as the 2nd river which had crocodiles, the Nile being the first, unless, indeed, he really considered this river to be part of the Nile See Smith's C D, *Niger*

CH. XXXIII — α γόητας κ τ λ “We know from Mungo Park that a belief in magic and amulets generally prevails among the negro nations” H l l p 93

δ συνεβαλλετο αιρεί Cf note h in the preceding ch  
 ε τῷ Ἰστρῷ ορμᾶται Rendered by Schw *parallelum Istro cursum habet* B thinks that Hdtus is not intending to speak of the courses, but of the fountains, or sources, whence the Nile and the Ister flow, meaning that *they both took their rise opposite each other, from the same quarters*, that is, *in the same quarter of the S part of the world in which the Nile begins its course, in that same in the N does the Ister rise*, and to elucidate this, he adds that *the Ister divides Europe in the midst*, in the same way as the Nile divides Africa. μέτρα, however, *per se*, cannot mean either “sources,” or “courses” The real point of comparison is that the Nile runs through Libya, just in the same way as the Danube through Europe, and the proof adduced is, that they disembogue into their respective seas nearly opposite each other Render, *it proceeds upon equal measures*, meaning, I think, that *it pursues an analogous course to the Danube, and that the courses of the rivers are proportionate* Cf also the following note On the course of the Ister, cf also iv 49, and Pind Olymp iii. 25

δ. Πυρήνης πόλις—This city is scarcely mentioned in any other writer As it is certain that the Danube does not take its rise in the Pyrenees, as Hdtus seems to think from the name of this city, but in Mt Abnoba, in the Black Forest, L and others have endeavoured to connect the word *Pyrene* with the names of two small streams, *Brigen* and *Pregen*, which take their rise near the Danube. But from what has already been said, concerning the fountains of the Nile and the Danube being opposite to each other, and their flowing in a parallel direction, it can hardly be doubted that our author here *does* intend to speak of the country of the Pyrenees Mts, and places the fountain of the Danube over against where, he considered, the Nile took its source B This is also evident from the position of the Celtæ in iv 49 Cf Smith's C D, *Pyrene*

ε Κελτοί στηλέων All that was beyond the straits of Gibraltar, towards the ocean from the promontory of Calpe, where the Pillars of Hercules were considered to stand, was called without these Pillars Thus Cadiz (cf iv. 8, α) and the extreme part of Lusitania was considered without the Pillars of Hercules Arnold, Hist. of Rome, i. p 491, says, speaking of the Bar’ of the

west of Europe that "though it may be true that the Kelts or Gauls had long before the fourth century of Rome crossed the Alps, and that Keltic tribes were to be found in the heart of Spain, yet they had no connexion with the civilized world, the Carthaginians had no opportunity of enlisting them into their armies, nor had the Greek traders acquired any direct knowledge of them. Their name was known only through the reports of those Phœnicians who navigated the Atlantic and the Bay of Biscay on their way to the tin mines of Britain. And this explains the strange description of their position given by Herodotus, that the Kelts dwell without the Pillars of Hercules, and that they border on the Kynessians, who live the farthest to the west of all the people of Europe. This is clearly the language of some Phœnician Periplus of the western coasts of France and Spain: the Kynessians must have lived on the coasts of Portugal, Gallicia, and Asturias; and perhaps on that of Gascony and Guenne; beyond these, as the voyager pursued his course along the land, he came to the country of the Kelts, who occupied the whole coast north of the Garonne, and were very probably intermixed with the Iberian Kynessians on the coasts of Gascony and Navarre. The Greeks, when they read this account, little suspected that these same Kelts reached from the shores of the ocean inland as far as the Alps, and, possibly, nearly to the head of the Adriatic; and that while they heard of them only as dwelling without the Pillars of Hercules, they were advanced in the opposite direction almost within the horizon of Greek observation, and in a very short time would unexpectedly appear like a wasting torrent in the heart of Italy." With reference to the identity of the Kelts and Galatsæ from p. 523 of the same vol., "They are undoubtedly only different forms of the same name; the first was the form with which the Greeks were earliest acquainted, at a time when their knowledge of the Kelts was confined to the tribes of Spain and Gaul. The great Gaulish migration of the fourth century before Christ introduced the other and more correct form "Galatsæ"; yet many writers continued to use the old orthography and in fact, with the exception of the Galatians of Asia Minor the other Gauls in all parts of the world are generally called by the Greeks according to their old form of the name, not Galatsæ, but Keltsæ.

f *Korymbion*, called in iv 49 *Cynetes*: cf. the preceding note  
 g *Torpeia*—also called *Istropolis*, on the coast of the Euxine, near the mouth of the Danube. Smith's C. D. Also mentioned in iv 78.

CII XXXIV — α. δ. *El Alyvretos* *eterna*. That this is an error of Hdtus, owing to the limited state and means of obtaining geographical knowledge in his time, is now well known. Observe in this sentence *δωρις* with *Gen. of Position*, Jelf, § 523, and in the next, *δωρις* with *Det.* expressing reference to CII L 14, d.

b *πῶς ἐκρίβηται* &c. λ. CII L 14, d.

CH XXXV — *a* ἰργα λογαν μιζω — *wonders too great for description* On τα πολλά — *ai* τα, cf 1 203, *b*

*b* ἀγοραζονσι — *in foro egiunt et versantur* On κα-ηλευονσι, cf 1 94, *c*

*c* οἱ δὲ ἀνδρες ἵσαν αἰσι — “Weaving undoubtedly employed a large part of the population—as it was the business of men, it was therefore not merely a domestic affair, but carried on in large manufactories” On the perfection to which the art was carried, cf E Orient H ch iv p 165, II Egypt. ch iv p 453, seqq Cf also in 47, *c* ἰ-ι - κει, upon their heads Cf Jelf, § 633, 1

*d* ἱπᾶ-αι — *takes the office of priestess* This applies probably only to the more ancient times under the Pharaohs. Though women did not then act as priestesses, yet, cf ii 54, they held inferior offices in the temples in Egypt, like the ὑποδοῖλοι in Greece Cf 1 182, *a*

*e* τρέψιν. βουλομῆσαι — Cf Soph Antig 337 ὦ — *αὐτ'* *εἰσω κ τ λ*

CH XXXVI — *a* Οἱ ἱερεῖς ξιρῶν-αι — “The Jewish priests also followed the custom of the Egyptian, and, it is said, cut off the hair of their beard with scissors once every fortnight while they served at the temple” Cf II on the Egyptian Priest-caste, Egypt ch ii p 323—327

*b* ν-ο — *οἱς θανάτου* — *at the time of the deaths*, *i e* of their friends, &c Cf Jelf, § 639, in 2, *b* ν-ο with Acc Temporal, (as here,) Extension in time—which is conceived as extending under and parallel to the object Cf ix 58, *a* The Jewish priests also were forbidden, except in certain circumstances, to mourn and disfigure themselves Cf Levit. xxi 1, 5

*c* γραμμα-α γράφουσι κ τ λ — On the Egyptian modes of writing, read particularly E Orient. H ch iv p 183—194 Briefly, “The characters used by the ancient Egyptians, before their conversion to Christianity, (after which they adopted the Greek alphabet with a few supplementary letters,) were threefold, 1 Hieroglyphic, 2 Hieratic, and, 3 Demotic The *first* was formed by images of visible objects, the *second*, by very coarse and indistinct outlines of the whole or of parts of such images, and the *third*, by a further reduction of such outlines in a similarly crude and negligent style The *first*, from which the others were derived, was originally, beyond a doubt, a simple system of picture writing, representing ideas by their visible images, when possible, or by obvious symbols, when any direct representation was impossible”—In hieroglyphics four kinds of characters were employed, 1 Pure hieroglyphics or images, 2 Symbols, 3 Phonetic characters, 4 Enigmatical—The *hieratic* or *sacred* character consisted of nothing more than imperfect and dashing sketches of the hieroglyphics, which thus assume the form of a rapid and flowing hand—The common Egyptian character, called *demotic* from its popular use, epistolographic from its fitness to letter-writing, and *enchorial* from its being peculiar to that country, and distinct from the Greek, so

familiarly known there under the Ptolemies, seems to have been derived from the hieratic by nearly the same process as that was from the hieroglyphic. It is however more simple; not strictly alphabetic, because a small number of images or figures are still found in it; some symbols also occur; but these figures and symbols are almost invariably so curtailed and simplified, as to lose all resemblance to the objects expressed. The whole, therefore, has the appearance of a written alphabetic character &c. Condensed from the above; which is well worth a most careful study; comparing, as it does, and reviewing, the works of the most famous writers on this subject of ancient and modern times. Cf. also H. Egypt. Prelim. Observat. p. 255, seqq., who enters into the discussion at great length.

CH. XXXVII.—α. ρδ ρε ζευρυ—It has been much disputed whether the Jews or Egyptians first practised circumcision. B. considers it certain that the Egyptians were the first who practised and taught it to other nations; but that the Jews derived their knowledge of it directly from God's command to Abraham; later however in point of time than the Egyptians, and from a different cause; as to the Jews it was a religious rite and to the Egyptians a point of cleanliness. Cf. E. Orient. H. ch. iv p. 156, "Circumcision was generally practised, (in Egypt,) as among other oriental nations, and was indispensable to initiation into the sacred mysteries. The want of it is called in Joshua, v 9 the reproach of Egypt, a phrase implying two things—that circumcision was regarded in Egypt with peculiar honour and that the Hebrew slaves, for their neglect of it during their servitude were spurned as a race of impure and degraded foreigners." It was practised also by the Colchians, &c. H. 104.

δ. οὐ δὲ λήγει α. ρ λ—Cf. on the same custom among the Jewish priests, Numb. viii. 5—8, and xix. 7—ὡς ἑρπάζετο ὑπόλας every third day

ε. λεθῆρα λυλῆρ—garments of flax i. e. linen: by this word, however, it is probable that cotton is also to be understood; H. Egypt. ch. ii. p. 327; cf. also i. 193 α., H. 81 α.; Ezech. xxvii. 7 Proverbs vii. 16, and Isaiah xix. 9

δ. οὐρε ρε γδρ α. ρ λ—Cf. H. 24, c., H. Egypt. ch. ii. pp. 325, 326, on the estates attached to the temples; and E. Orient. H. ch. iv p. 153.

ε. αἶνος ἀρπίδρος Hydrie adds ἀρπίδρος, to distinguish it from the αἶνος ἱερῶν generally used in Egypt H. 77 because as he there adds, they have no vine in that country an assertion which doubtless applied only to that part of Egypt marked out for the cultivation of corn. For though the juice of the grape came far more into use after the reign of Psammethichus, yet it is evident that the ancient Egyptians were neither unacquainted with the vine, nor with wine made from it; as this passage and H. 60 shows, as well as the testimonies of Strabo and Diod. Sic. l. 3. On the

wine from barley, or *beer*, mentioned in n. 77, cf Diod Sic i 20, 34, who says that it was called ζῆθος, now called by the Egyptians *Busa* B That the vine was known in Egypt at a very early time is manifest from Numb x 5, W add also the dream of the chief butler in Gen xl 9—11 Dried grapes were also placed in the body of the bullock, cf n 40, and Osiris is identified by Hdtus with Bacchus, the known inventor of wine They had also palm-wine, n. 36, used also by the Babylonians, i 193, cf iii 20. Cf H Egypt ch iv p 450

ἰχθύων πασασθαι — A fish was, among the Egyptians, according to Clemens Alexand Strom v § 7, the symbol of hatred, from the legend of the fishes tearing the body of Osiris, when cast into the Nile by Typhon B

ἡ κναμους οὔτε τρώγουσι κ τ λ — *they neither eat raw nor boiled* Abstinence from beans is said to have been derived by the Pythagoreans from Egypt, cf Cicero de Div i 30, &c, it is less generally known that hence also none of the initiated in the Gk mysteries were allowed to taste them, as having been considered impure by *Ceres*, when she blessed mankind with all other kinds of seeds for his use The sacred bean among the Egyptians was probably the Lotus, or *Nelumbium speciosum*, whose root and fruit were articles of food, n 92, and from its sanctity, all other beans were, in process of time, held sacred B On the two kinds of Lotus, cf H Egypt ch iv p 448—450

ἡ ἐπειν ἀντικατιστᾶται — This refers to the Sacerdotal Caste, the different establishments or colleges of which were kept as distinct from each, as the order itself was from the other castes See H i l ch ii p 323, 324, seqq B Instances among other nations of the separation of the priest caste were the Magi, the Druids, the Levites, the Brahmins, and at Athens the families of the Eumolpidae, Ceryces, Eteobutades, &c On the impress stamped upon Egyptian life by the predominance of the sacerdotal caste, as the prevailing element in Egyptian society, cf n 164, *a* and *b*

CH XXXVIII — *a* Ἐπάφου — Cf n 153, and iii 27, 28

*b*. τρίχα ἦν κ τ λ — Cf also Diod i 88, and Plutarch de Isid et Osirid. p 363 B. Only red oxen were sacrificed among the Egyptians, both because Typhon was red, and because the Apis was black, cf iii 28 B L remarks "that the Jews borrowed from the Egyptians the sacrifice of a red heifer without spot." That such was the colour of the victim whose ashes were used for the purpose of purifying the unclean is certain, cf Numb xix 2, and Heb ix. 13, but the colour of the victim was most probably not derived from the Egyptians, but was typical of Christ, spoken of in Isaiah lxiii 1—3, as clothed in red apparel, which, as the colour of blood, denoted either his death, or the bloody destruction of his enemies

*c* εἰ καθαρὴ τῶν προκ σημείων — *if it be without blemish touching the appointed marks* — ἦν δὲ τούτων παντῶν ἢ καθαρὸς — *if in all these*



respects it be without blemish. This is explained by Jelf of the *Gen. Priest.*, and so in 8 and L. D. also; but it seems to me erroneously as the beast was plainly to have the marks, and not to be without them. *ἡ ἀλλὰ λέγει—in alia narrationis parte* Id de quo hic agitur habes iii. 28. Schw

δ γὰρ ἐκαστοῦ—of the same nature probably with the *Creta Asiatica* spoken of by Cicero in *Verr* iv. 28, &c., cf. *Plutarch de Isid. et Osirid.* p. 383, who mentions that the seal bore the figure of a man kneeling with his hands behind his back, and a sword presented to his throat. B.

CII XXXIX.—α κεφαλῇ—καταπεσέμεν—As an expiatory sacrifice on whose head they laid their sins, and devoted to destruction. Cf. the sin-offering *Levit. xvi. 8, 21 22*; *Numb. viii. 12* *et ut Isidro, they sell it them straightway* In the continued narrations of *Hdtus*, *ὅτε* is found in its Ionic form *ω* in the sense of *straightway* and between a preposition and the verb with which it is compounded. Jelf, § 737 3, cf. also § 643, obs. 2, *Twentieth in Compound Verbs*.

β. πύονσι, τοῖσι ε. τ λ.—*ferunt (caput) in quibus forum est et quibus Græci advenit mercatores, hi igitur caput in forum ferunt et vendere solent quibus vero Græci non advenit hi caput in flumen conficiunt.* B.

CII XL.—α. ἔλκετον—*the taking out and inspection of the entrails.* Cf. ii. 87 b

β ἰστέν δὲ ἀντιβήσαντες—but when they have done beating themselves. Cf. ii. 73, ἀντιβήσας. The burning of the ox's body after taking off the limbs and stuffing it with spices, alludes, according to Creuxer to the mutilation and subsequent embalmment of *Osiris*. The stuffing of the animal, with the exception of the oil to make it burn, he refers to the discovery of corn and the cultivation of the vine. B. See also the remarks of *II. Egypt. ch. ii. p. 339, seqq.* on the popular fests and sacred rites of the Egyptians; which, notwithstanding the influence of agriculture and the arts of peace and the teaching of the ruling caste, bear evident marks of the rude state in which the lower classes remained, as to their character and manner of thinking; above which, in a moral point of view, they seem to have been very little raised, &c.

CII XLI.—α. τὰς δὲ θῆλιας ε. τ λ. This regulation, which lasted till the Emperor *Constantine* arose from the utility of the female for breeding and also from the cow being the symbol of *Isis*, and the emblem of the creative power of nature. The name *Ισ* according to some = *ancient* hence applied to the moon. *Iablonzki* considers it = *the cause of abundance* and that it was applied by the Egyptian priests to the moon, from her supposed influence on the atmosphere winds, rains, &c., and they regarded it like the sun, *Osiris*, as one of the sources of the inundation of the Nile. B. Also by *Osiris* was understood the Nile itself, cf. ii. 90, b., and by *Isis* the land of Egypt or the fruitful earth; cf. *II. Egypt. ch. ii. p. 34.* The ox and the cow seem to have been their symbols, and emblems

of the generative force of nature, the horns on the head of the image of Isis probably referring to the horns of the new moon. On the successive changes which the ideas concerning Isis and Osiris underwent, cf Smith's D of Gr. and R Biog, *Isis* Briefly, Isis and Osiris, at first, = the goddess of the earth and the god of the Nile, next = the divinities of the moon and sun, finally identified with Demeter (cf II 59, *d*) and Dionysus. Cf also notes on II 42, 144, and particularly E Orient II ch iv p 195, on the Theology of Egypt, and cf p 71.

*b* γραφουσι, represent γραφω, pinguis, et omnino imagine exprimeret vel in tabula vel lapide B

*c* οἱ-ε μαχαιρῶν οὐκ ἐπιτρέψεται—So in Gen xliii 32, "The Egyptians must not eat bread with the Hebrews, for that is an abomination to the Egyptians" the prohibition probably extended to other nations also B

*d* ἐς-ὃν-ο-αμον α-ἰασι—The river is the Nile, into which the cows were probably thrown from a belief in its generating and prolific power B

*e* βαρις—cf II 96, *a* B

*e* Προσω-ι-ιδος νησου—Formed by the Sebennytic and Canopic branches of the Nile B The Athenians sent to aid Inarus against the Persians, were besieged and defeated there, 455 B C Cf Thucyd i 104, 109

*f* Ἀφροδῖτις—from Ἀτὰρ or Ἀθωρ, (night,) the Egyptian name of Venus, cf II 156, *a*, and Βαχί or Βεχ, a city, Iablonsky, quoted by B, an etymology which agrees with Pliny and Strabo, who call this city *Aphroditopolis*. The word Βεχ is also found in *Balbec, the city of the Sun* L Athor, one of the eight great deities E Orient II ch iv p 196

CII XLII—*a* Ὅσοι ἰδρυν-αι-ιρον—ἰδρυνται=ἰδρυμνον ἔχουσι, or ἰδρύκασιν ταυτοῖς, so II 44, ἰδρυσσάμενοι ἐκ-ῆν-αι L has rendered it ridiculously Schw On Thebes, cf II 15, *c*

*b* νομοῦ—nome, district It is the opinion of II 7 1 ch II p 315, seqq, that each Nome belonged to its own particular temple and college of priests, and was kept distinct from the other Nomes by the difference of religion and rites, so that these Nomes being, at their origin, appended to the temples, and every new settlement of priests constituting one of these Nomes, they were in their earliest form just so many independent states of the priest caste. It is therefore in this sense that the Egyptian tradition ascribed this division to Sesostris, because he was sole monarch of all Egypt. Thus we arrive at the conclusion, that, "the most ancient states of this country were originally settlements of the priest caste, who by accustoming the inhabitants to fixed dwellings and to agriculture, by the introduction of a religious worship formed according to the locality, and supported by local circumstances, wove a political band by which they connected these rude tribes with themselves" Cf Appendix to this vol, *Nomes*

c. *Ἰσιος καὶ Οὐσιος*.—Cf. note a. in preceding ch. As a summary of the opinions of the most noted writers on Egyptian Theology see E. Orient. H. ch. iv p. 193, seqq Theology of Egypt, and Article 12 of *Egyptus*, in *Class. Dict.* "The secret doctrine of the Egyptian priests contained, like every other mysterious system practised in the habitable globe a Divine Triad; which some writers refer to traditions of the Trinity, and others to the triple offspring of Noah. The Egyptian Triad consisted of the Father, of whose deity every thing is part, a single, indivisible, infinite, and eternal being, who created the egg of the world by his word, and produced from himself a subordinate Creator a son like unto the father. This is the second person of their Triad, and is the same with *Knept*, the god of Thebes, cf. ii. 74, a., the deity without any beginning or end, and with *Ammon*, cf. note g. *infra*. The sun is the third Demiurgus, who, incarnate, becomes *Osiris*, the author of all good, and he it is who completes the Egyptian Triad. To him was added the moon, *Isis*: the one the father the other the mother of all things. In the three seasons, which, though strangers to one another form the year by a marvellous concert and agreement these two deities govern, produce and nourish every thing connected with this visible universe. By some *Osiris* is considered the same as *Misraim* s. of *Ham* who peopled Egypt after the deluge. Cf. ii. 2, a. The great gods were eight in number four male and four female. E. Orient. H. p. 196. Perhaps this Ogdoad took its rise from a tradition of the 8 persons preserved in the ark, the egg that floated on the waters; all knowledge of the ante-diluvian world being lost, and its origin ascribed to what was but the re-peopling of it by Noah and his triple offspring. There were also twelve gods of the second order; cf. E. Orient. H. p. 197.

d. *Μεναίος*.—in the Delta, on the south side of the lake Tanis (*Menzaleh*), Ru. near *Matarieh*. Smith & C. D. Cf. ii. 46.

e. *Ἡρακλῆς θεὸς ἡλίου*. λ.—B. quotes *Cruzer's* explanation of this fable. His theory *Symbol.* ii. p. 203, appears to be the same with that propounded by *Dupuis*; viz. "that *Hercules*, or *Horus*, (see the extract from *Cruzer's Symbols*, ii. 276, under *Horus* *Class. Dict.*, and ii. 144, a.) is no other than the sun, and that his twelve celebrated labours were nothing else than a figurative representation of the annual course of that luminary through the signs of the Zodiac. He is the powerful planet which animates and imparts fecundity to the universe whose divinity has been honoured in every quarter by temples and altars, and consecrated in the religious strains of all nations. Many ages before the pretended *Tirynthian* hero is said to have performed his exploits, Egypt and *Phœnicia*, which certainly did not borrow their divinities from Greece had raised temples to the sun under the name of *Hercules* and had carried his worship to the isle of *Thasos* and to *Cadix*. Here was consecrated a temple to the year and the months, which divided it into 12 parts, that is, to the twelve labours or victories

which conducted Hercules to immortality. It is under the name of Hercules *Ἄστροχίτων*, or, *the god clothed with a mantle of stars*, that the poet Nonnus designates the sun, adored by the Tyrians." The coincidences between the 12 fabled labours and the Zodiacal signs are ingeniously pointed out by Dupuis, whose remarks are given at length in the article *Hercules*, Class. Diet., to which I am indebted for the preceding.—The fable related by Hdtus refers to the entering of the sun in the spring into Aries, the first of the Zodiacal signs among the Egyptians, and from this sign of Aries is to be derived the ram's head and horns, with which they decorated Jupiter Ammon. This last is the observation of Cruzer.—So also R. p. 593 that if Hercules denoted the sun, and the ram the first sign of the Zodiac, the whole may be an allegory of the opening of the year. Cf. Appendix to this vol., *Scriptural facts disguised in Hdtus*. It is to be remembered, that, besides their Hercules, the Gks also compared their Apollo with the Egyptian Horus, as a solar deity. Cf. ii. 114, and particularly on the Oriental origin of the legend of Heracles, ch. v. p. 84, of L. Hist. of Greece.

In the following sentence, *τελος δὲ—τον Διαμην κριον κεκτηρ—πολλεσθαι κ τ λ*. Cf. Matth. Gr. Gr. § 650, c, "When two propositions are placed together, of which the first expresses generally what the second defines more exactly, they are often placed without any connexion, especially after *τοῦτο*, *-οὕτω*, *οὕτως*, and such *asyndeta* are often found, as in the sentence in the text, even where no proposition with *τοῦτο*, &c., precedes.

f. *Ἀμμωνιοι*—"These people," cf. R. §§ 20, 21, "dwelt in the Oasis of Ammo, (where, near the temple, was the famous fountain of the Sun, iv. 181,) now called the Oasis of *Suah*, where Browne discovered, in 1792, the site of the temple of Ammon, 5 degrees, nearly, W. of Cairo. In 1798 Hornemann discovered the *Fons Solis*. In 1816 Belzoni visited the spot, and tried the temperature of the fountain. He had unfortunately no thermometer, but judging from his feelings, he found it might be 100° at midnight, 80° in the morning early, and at noon about 40°. The truth appears to be that no change takes place in the temperature of the water, but in that of the surrounding atmosphere, for the well is deeply shaded, and about 60 ft deep. The account of Hdtus, who was never on the spot, is evidently incorrect. He must have misunderstood his informer"—*Ammo*, Class. Diet. A plan of Ammonium, or *Suah*, and an interesting account of the ruins of the temple, from Browne, Hornemann, and Minutoli, is given in H. Eth. ch. ii. p. 209, read also Carthage p. 100. Cf. Hist. of Gr. Lit., *Herodotus*, p. 256.

g. *Ἀμμοῦν* *Δια* "Ammo, (Plutarch de Isid. et Osir. 354,) the Egyptian name for Jupiter, particularly worshipped at Thebes, *No-Ammon* cf. ii. 15, e. Jablonski derives Ammo from *Am-oen*, *shining*. According to Champollion the younger, *Amon*, or *Amen*, means in Egyptian, *secret*, *concealed*, or *he who reveals his secret*.

powers. It is sometimes, the same writer informs us, united with the word *Kaept* another appellation of the Supreme Being, and from this results the compound *Amen-neb*, or Amen-Neb, which is found on a Gk inscription in the Greater Oasis." Latronne, quoted in the art. before mentioned. Cf. particularly E. Orient. H. ch. iv p. 204, "The Egyptian Theology embraced much that remained of patriarchal faith—the first religion of the world. In fact, the name of the great god, Amon, Hamon, or Khem, is but a disguised form of the name of their prime father—Ham." Pococke in Lit. of A. Gr p. 248, note suggests the Hebrew *Amon faithful*, connecting the myth with Abraham's sacrifice of Isaac. Cf. Appendix to this vol., *Scriptural facts disguised in Hdtus*.

h. *ἐπένθησαν τὸν κρηὶν*—*plangunt arctem* they beat themselves for they mourn for the ram. Cf. II. 61 132 W Cf. Jelf § 566, 4, ode

i. *θήκη*—a burying-cave. Est enim Hdtο *θήκη* conditorium, sive camera in qua plerumque sarcophagus locus. Cf. III. 16, seqq. Schw

CII XLIII—*α. εἰς αἶψα ἀφικνέσθαι*—no where in Egypt. Gen. of position—used when the notion of position (local, moral, or temporal) is determined by its relation to something else which is in the genitive Cf. I. 163 *ἔκον τῆς γῆς*. Jelf, § 527—*ἐν τῇ γῇ ἧρα κλέος τῶντων* *ε. τ. λ.* Both Amphitryon and Alcmæna derived their origin from Peræus, descended from Belus, kg of Egypt. B. *ἀποδείχσαντι*. Ion. for *ἀποδείξασιναι* *αἰετ*. (Cf. VII. 76, b.) have not been appointed have not been given the rank of gods. Cf. III. 63 *ἀντιέτιπν*, appointed steward, and III. 88, *Βαρ* *ἀντιέτν*, was appointed kg

b. *ἔκτις τις ἐκ τῶν ὀκτώ*—*lylente*—since what were the eight god became the twelve: since the number of the gods was increased from eight to twelve. Cf. II. 42, c. Amasis, from 570 B. C.—526 B. C. Cf. Clinton's F. H. vol. i. p. 14. Above *οὐκ ἔστιν δὲ αὖτ' οὐδ' οὐκ* To call particular attention to a leading notion or thought the Gks frequently express it twice—once positively and then negatively or vice versa (Parallelismus antitheticus) cf. Thueyd. VII. 44. Jelf, § 899 6, *Pleonasm*.

CII. XLIV.—*α. ἐπὶ δὲ*—*Ἡρακλῆς*—The Hercules of the Phœnicians was possibly the same deity the lord of the solar system, whom the Egyptians worshipped. Cf. note on ch. 4. His title in Tyre was *Melkarth*, the king of the city or the strong king II. Cf. τ. 43, c. See also D. p. 45.

b. *ἡ μὲν χρυσὴ λίθον*—On χρ. *ἀντιέτν*, cf. I. 50, d. The meaning of *εμπαράλινον* is doubtful; for neither is emerald found of the size here spoken of, nor if it were could it emit any light during the night; on the contrary the larger it is the more dull, B.; probably some semi-transparent stone like the *agema-marina*. S and L. D. H. Bab. ch. II. p. 430, conjectures it might possibly have been *lapis lazuli* like the pillars of the Jesuits church at Rome *ἀδρ ποτερος* *μυαθός* *ἀντιέτν* *greatly* Some substantives standing in the equivalent ace., have assumed from long usage a purely adverbial

sense, as κράτος—*strongly*, Æsch Suppl 763, τάχος &c So here μέγαθος = μεγάλην λαμπύδα Jelf, § 579, 7 B thinks something must have dropped out of the text, expressive of the size of the columns

c εἶναι δὲ ἔρεα . δισχίλια—Tyre, after Zidon, the most ancient city of Phœnicia, Strabo λvi p 1097, Isaiah, quoted by W, also alludes to her antiquity, cf λviii 7, "Is this your joyous city, whose antiquity is of ancient days," &c The antiquity here assigned by the priests is too great, as they would thus, B observes, place the foundation of their city at 2760 B c, that is, before the Flood. According to Hales, Tyre was founded B c. 2267, and Zidon at a still earlier period, Zidon, any how, flourished at a very early age, cf Gen λh 13, "Zebulun shall dwell at the haven of the sea—and his border shall reach unto Zidon," and Josh λ 8, "And chased them unto the great Zidon" As to the temple that the priests asserted was coeval with their city, cf H Phœn ch 1 p 295, who observes that it had been long demolished and another built in its place by kg Hiram, the friend and contemporary of Solomon But even that the temple built by Hiram was the one seen by Hdtus, as H seems to suppose, may be doubted, for Old Tyre on the continent was taken by Nebuchadnezzar, after a 13 years' siege, 572 B c, on which the inhabitants retired to the island, where they built New Tyre, the city Hdtus must have visited, subsequently taken by Alexander the Gt On Tyre and the prophecies concerning it, read Ezek xxvi—xxix, and Isaiah xxiii, and Keith upon Prophecy, under Tyre ἔπων ἔχ θας εἶναι—*having the surname of Thasian* The verbs ὀνομάζειν, ὀνομάζεσθαι, frequently add εἶναι to the nom or acc Cf iv 33 Jelf, § 475, 2, obs 3, and cf § 666 Infin without the article, after verbs or adjectives which express the notion of *ability, causing, &c*, and after verbs expressing action, to denote the object or effect thereof

d ἐς Θάσον, ἐν τῇ γενέσθαι Heracles was worshipped at Thasos principally in the character of a saviour (σωτήρ) Smith's D of Gr and R Biog, *Heracles* On Thasos, which from its wealth in mines attracted the attention of the Phœnician colonists, cf vi 47 B and H Phœn ch. ii p 312

CH XLV—a. ἐπεὶ δὲ καταρχοντο—*cum ad altare auspiciarentur sacrificium*, Schw, *when they were commencing the ceremonies over him before sacrificing* These ceremonies were the plucking the hair from the forehead, sprinkling the barley, pouring libations on him, &c. Pococke, Hist. of Gk Lit, thinks this an Egyptian version of a Scriptural fact. Cf. Appendix to this vol, *Scriptural Facts disguised in Hdtus*

b κῶς ἂν θόουεν—That the custom of human sacrifices, abolished in Egypt by kg Amasis, existed no longer in the time of Hdtus, is evident from this passage, but that such had been practised in Egypt is certain from Diod Sic i 88, and the testimony of Manetho, Plutarch, and Porphyry Cf also Athenæus iv 21 W

a. *καὶ ποῦν ἴσῃ*—*quomodo verisimile sit?* Viger, *Idiotism*, p. 255. *How is it natural, or possible for him?* S. and L. D. "He (Hdtus) applies but one standard, and that is nature; and his conclusion is, that such things cannot be." *Hist. of Gk Lit., Hdtus*, p. 249.

CH. XLVI.—a. *Ἀφροδίτην αἰ ἀφροδίτα*, i. e. the *Mendociana*. Cf. II. 42. B.

b. *τὸν Πάντα τῶν αἰ Μενδοίων*—On the eight primitive deities of the Egyptians, cf. II. 42, c. The representation of Pan under the image of a goat refers (Crenzer *Symb.* I. p. 476, &c., quoted by B.) to the passing of the sun from Taurus to Capra, when the prolific principle in nature typified in the worship of Pan, is at its height. Hence the he-goat was his emblem. According to Bochart, Mendes means *goat*; according to Jablonski, *prolific, fertile*. See the art. *Mendes*.

c. *οὐ μὲν ἴσῃ λέγει λέγων* *I may not say* So the comparative for the positive, II. 47 *οὐκ ἐλαττωριερός κ. τ. λ.* V. Cf. Jell, § 784.

d. *καὶ τούτων* *καὶ δὲ τούτων*—These words in both cases refer to the he-goats. So *αἰσθαλὴς αἰψῶν* *Hom. Odys.* xvii. 246, 268. Schw.

e. *τῶν αἰ δαίμων*—*hoc ad hominum notitiam pertinet.* B.

CH. XLVII.—a. *οὐ γὰρ κ. τ. λ.*—Swine were not less an abomination in the eyes of the Egyptians, than they were to the Jews; a superstition which no doubt had its rise in some local circumstance with which we are unacquainted, or at least cannot account for with certainty. II. Egypt. ch. II. p. 337.

b. *αἰ ἐνδοξαί κ. λ.*—The contempt in which the swine-herds were held, arose in a great measure from the desire of the priests and legislators of Egypt to turn the attention of the people as far as possible to the pursuits of agriculture as being that on which the state most depended. Hence a pastoral and nomad mode of life was held in such abhorrence by them that those who followed it were considered in a manner infamous. B. Cf. II. 14 c., II. 100 b. 129, a. and H. L. L.

c. *αἰ δὲ ἐπὶ ἐκτελεσθαι κ. τ. λ.*—Cf. I. 93, f.

d. *Σελήνῃ δὲ κ. τ. λ.*—The sacrifice of a pig to the moon refers to the *ἑρπὶς λέγων* which Hdtus is unwilling to relate that Typhon pursuing a pig at the time of the full moon, found a wooden chest containing the body of Osiris, which he tore to pieces. Cf. also *Odys.* xx. 156. II. *ἐπὶ δὲ Σελῇ* (sc. *δὲ Σελῇ*). Cf. Jell, § 373, 2 on ellipse of the subject, when definite and implied in the predicate.

e. *ἐνδοξαί*—the *caul* in which the bowels are enclosed.

f. *σπασίνας* *ἵς*—*pass f. dough, or paste* cf. *Thucyd.* I. 126, *σπασατα ἱσχυρῶς*, and Smith's D. of A. *Embody Sacrifices*.

CH. XLVIII.—a. *τὰς ἑρπὶς τῇ ἑσπέρῃ*—on the evening preceding the festival, the eve. In the festival of Apaturia, cf. I. 14 & the first day was called *Ἀπυρία* or *Ἀπύρνα*, from the commencement of the festival on the evening. II. P. A. § 100.

b. *τῶν ἀπολεπόντων*—to him who sold it them. Cf. I. 70, c.

*c* τὴν δὲ ἄλλην ὁρτὴν—the remainder of, *1 c* the remaining ceremonies of, the festival Schw

*d* πλὴν χορῶν—That this is the correct reading, and not χοίρων, the sense shows, for it is evident from the Schol on Aristoph Ran 341, that the Gks, as well as the Egyptians, sacrificed pigs in the Dionysiac festivals B

*e* αἰγалаτα νευρόσ-αστα—imagines, quæ nervo moventur Cf Lucian, ix p 99, de Dea Syr 16 B

*f* τρογγίεται δὲ αὐλός—The flute, said to be invented by Osiris, was peculiar to the festivals of Bacchus As the harp was used in mysterious rites, so the flute was in the Bacchic festivals, which were openly celebrated Cf Creuz. Symb 1 p 418 B

*g* αἰδουσαι τὸν Διόνυσον—lamenting, singing mournful dirges in honour of, Bacchus, *1 c* Osiris, slain by Typhon and cast into the waters. Creuz. in B

*h* λόγος ἱρὸς λεγόμενος—Cf Plut. de Isid et Osird p 358 The story that Hdtus is unwilling to divulge, is that Isis collected the scattered limbs of Osiris, who was torn in pieces by Typhon, but was unable to find the virile member, which was devoured by the fishes in its place she consecrated the phallus, an imitation of it, whence arose its veneration in the Dionysiac festivals B Cf *Dionysia*, Smith's D of A

CII XLIX—*a* Μελαμτους—A name perhaps referable to the Egyptian origin of the priests and to the Egyptian rites brought from that land of dark soil, perhaps by the natives themselves, who were also dark B On the Egyptian origin of the Gk Worship, &c, cf ii 81, *b* Melampus was also noted as a soothsayer and physician Cf also ix 33, *a*, where the three families of the Olympic soothsayers, the Clytiadæ, Iamidæ, and Telliadæ are mentioned, of whom the Clytiadæ considered themselves as belonging to a clan which produced very many soothsayers, viz the Melampodidæ This explains the fable that Melampus received the gift of prophecy from Apollo on the banks of the Alpheus, Pausan v 8, 1, in the place where it was exercised by his descendants the Clytiadæ Muller, Dor 1 bk ii c 3, p 281, cf ix 33, *a*, 34. On the gen after ἀδαῆς and ἔμπειρος, cf Jelf, § 493

*b* σοφισται—in the same sense as in i 29, *a*

*c* οὐ γὰρ δὴ συμπεσεῖν κ τ λ—For I certainly cannot affirm that the Egyptian practice with regard to the festival of the god, is a mere coincidence with that of Greece for in this case we should be obliged to suppose that the Greek practice was of native growth, and not, as is the case, of recent importation Or, for I do not mean to assert that the coincidence between the Dionysiac rites as practised in Egypt and in Greece was accidental, for [had the Grecian rites been indigenous] they would have been in accordance with the Grecian character, and not of recent introduction Such appears the sense required by the context, Hdtus asserting his belief that the Dionysia of Greece were partially borrowed from Egypt—for the coincidence could



not have been accidental, nor could Egypt have borrowed from Greece.

d. τὴν αὖν Βοιωτίαν κ. τ. λ.—So called from the Boeotians, an Æolian tribe, who were driven from Arne by the Thessalians, 60 years after Bell. Troj., and established themselves in it formerly called *Cabaria*. Cf. Thucyd. i. 12, and Diod. Sic. iv. 67 B. Cf. Smith's C D *Boeotia*, and Smith's D of A., *Boeotarch*.

CH. L.—a. Ἰδίας ἐὶ κ. τ. λ.—*Hidius* means to say that the Egyptian names of the deities were transferred into Greece not by the use of the actual Egyptian name among the Greeks, but by the translation of its sense into Gk; so that the notion conveyed in the name was the same in both languages. Creuz. *Symb. il.* p. 283—292, in B. Cf. *il.* 55, a., 81, b.

b. ὡς καὶ σφόδρα κ. τ. λ.—Cf. *il.* 43. Creuzer *Symb. il.* p. 334, observes, that if there be any similarity to be found between the Dioscuri of the Gks, and the Cabiric deities of the Egyptians, it is not to be looked for either in the name or in the origin of these deities, but simply in the influence they were supposed to exercise; for the Egyptian religion acknowledged no heroes as deities, nor adored them as such. Furthermore as to Juno, though other writers speak of an Egyptian Juno, yet it would seem more probable that they have mistaken for her the Egyptian Venus, cf. *il.* 41 f; as the worship of Juno appears to have been brought from the upper parts of Asia to the island of Samos, where her most ancient Greek temple stood, and thence to the rest of Greece. From the same parts of Asia came probably the worship of Vesta. B.

c. Ἰακωνίδης κ. λ.—Cf. iv. 183. *ναπίωνι* κ. τ. λ.—pay customarily no honour to, &c. Translative Dat., Jelf, § 593, 1 and cf. § 591 obs., quoted in iv. 117 a. In S. and L. D. it is rendered, are not used to demigods, i. e. practise no such worship. *ναπίων* cum dat. like *χρησθαι*, to be accustomed to a thing hence to make common use of to use iv. 63, a. *ναπίων* iv. 117 a., *παρὶ* there quoted.

CH. LI.—a. *καὶ ἐντοίμωσαν*—have adopted these customs, &c. Accus. after verbs of learning practising being in the habit of Jelf, § 561 *καίτοις ἐς ἑλλήνας* are reckoned among the Gks, accounted as Gks. Cf. S. and L. D., *καίτοις*, *il.* — Cf. vi. 53, a., 104, b.

b. τὰ Καβίρια κ. τ. λ.—The Cabiri were the "Magni Dei" adored in the Samothracian Mysteries; according to some four in number Ceres, Proserpine, Pluto, and Castor, the same with the Ithyphallic Mercury. In these mysteries it is manifest *Hidius* was initiated. Cf. Hist. of Gr. Lit., *Herodotus*, p. 250, and p. 261 Smith's D of G and R. Biog. *Cabiri*, and Creuz. *Symb. il.* p. 318, who observes by this Mercury Ithyphallicus was typified the creative and generative force in all things, especially in the male opposed to Proserpine the same nature in the female the one considered to reside in the sun, the other in the moon. Hence Cicero, *De Nat. Deor.* iii. 21, Plutarch, and Porphyry understand the first *de Sole regitans* and the second *de Luna regitans*. B. *ἄρτις* p. 107

ται, *has been initiated into the mysteries* Accus of Cognate notion, Jelf, § 548, b

CH LII—*α ἐπωνυμίην δὲ κ τ λ*—Hence Mitford, ch ii § 1, concludes that the Pelasgians acknowledged but one god, for where polytheism prevails, distinguishing appellations must and will be given, but the unity of the Deity precludes such a necessity

*β θεός* *ὅτι κόσμῳ θέντες κ τ λ*—Hence Hdtus derives *θεός* from *θεῖναι*, to arrange or constitute the world. Plato, Cratyl p 397, derives it from *θεῶ*, *curro*, referring to the motion of the heavenly bodies, the earliest objects of adoration It appears to be sprung from the same root as the Latin *Deus*, and the Gk *Δεός*, *Σδεός*, *Ζεός*, in all of which is conveyed the same idea of *supreme Lord* B To the Gk and Latin, the Sanscrit *Deva* is added in S and L D \*

*γ ἐν τῇ Δωδώνῃ οἱ Πελασγοὶ*—Cf i 57, a, ii 55, a and refs, and cf also particularly Hom II xvi. 233, and Odyss xiv 327, quoted by B, and on the situation of Dodona, ii 56, b

CH LIII—*α μέχρι οὗ πρῶην τε καὶ χθές κ τ λ* *till yesterday or the day before, so to say*, meaning, *not till very lately*

*β Ἡσίοδον πῆλοσι* Hence, as Hdtus was born 484, B C, cf i a, he considers Homer and Hesiod as not earlier than 884, B C The various dates assigned to Homer's age offer no less a diversity than 500 years (from B C 1184—684) See the most interesting article *Homerus* by my friend Dr Ihne in Smith's D of Gr and R Biog Clinton fixes Homer probably between 962—927, B C, and Hesiod probably between 859—824, B C

*γ οἱ ποιήσαντες κ τ λ*—According to W, L, and Wytténb, *described in verse, hi vero sunt, qui deorum generationes Græcis carmine prodiderunt*, meaning that *Homer and Hesiod were the first who related and adorned in verse the legends, which tradition had handed down to them, these legends not being their own invention* But this interpretation appears neither agreeable to the sense of what has gone before, nor will *ποιεῖν* with a dative following, as Wolf, Prolegg Homer, p 54, observes, bear the meaning assigned to it by W Other examples also of *ποιεῖν* with a dat. are adduced by Creuzer, Symb ii p 451, proving that the word can only mean *making or inventing*, so that no other interpretation can be here admitted than, that *Homer and Hesiod were the first who drew up a Theogony for the Greeks, primos Hesiodum atque Homerum Theogoniam Græcis condidisse* The sense in which they are said to have been the inventors of a Theogony, is explained by Heyne and Creuzer to be, that all those myths concerning the nature, form, offices, &c, of the gods, formerly scattered in the various poetical compositions that preceded their age, and variously reported in traditional lore, according to the different places in which they were known, were by Hesiod first embodied and enlarged upon, and by Homer adapted to the dignity of epic poetry, with such additions

\* There is a very interesting article bearing on this subject in the Edinb Review, No 192, for Oct. 1851.

and embellishments, that they came by posterity to be regarded in the light of a perfect code or system. B. On the Oriental sources of Gr. mythology, cf. the very interesting ch. iii. in E. Hist. of Gr., and cf. Müller's Lit. of A. Gr. ch. iii. and xvi.

*ἡ γὰρ ἀρχὴ ἀνθρώπων* Cf. *Æsch.* P. V. 228, or 237 Blomf. B. *οὐδὲ γὰρ ἀπορίσκειν ἀνθρώπων* —Hdtus does not here mean to deny that there were poets before the time of Homer and Hesiod, for in many places he seems to refer to verses and traces of rites which must be referred to a more ancient date, cf. ii. 49 51 52, 81 and on the poets themselves, cf. ii. 23; but as Heyne and Creuzer explain, he here intends to speak of the poems circulated during his own time under fictitious titles, as the works of Orpheus, Linus, and others. B. On these, cf. ch. iii. and xvi. of Müller's Lit. of Anc. Gr. or Hist. of Gr. Lit. p. 1—12.

*ἡ γὰρ ἀρχὴ ἀνθρώπων* —meaning what he has mentioned in ii. 52. This care in distinguishing his own opinion from what he reported on the authority of others, is a strong instance of Hdtus' candour as a writer. B.

CH LIV —*α. γυναικας ἰσχυρας* — Cf. note *α.* on the following ch. and ii. 3., *δ.* on the sense of these words. Cf. also ii. 56, *ἀπὸ τοῦ ἀνθρώπου κ. τ. λ.* On *ἐργασαντο δὲ ἀπὸ γυναικας* —that there was a great search made by them for these women, cf. Jelf, § 620, 3, *c.* on *δὲ*, signifying "causation by a person, with passives instead of *ἐργαζομαι* with the gen. (but seldom)." Cf. v. 2, *α.*

CH LV —*α. Ταύρα πρὸς α. λ.* —H. Ethiop. ch. iii. p. 244, note, 226, 243, seqq. makes particular reference to what is here narrated. After speaking of the commercial intercourse (the principal seat of which for Africa was Meroe) that in the earlier ages existed between India and Arabia, Ethiopia, Libya, and Egypt, which founded upon their mutual necessities, became the parent of their civilization, and of which traces are found in the earliest Gk mythology in the fame of the Ethiopians and the hundred-gated Thebes in Homer, (cf. iii. 18, *α.*, and vii. 70, *β.*) the myths of Jupiter Ammon, the Triton Sea, the Garden of the Hesperides, the Gorgons, &c., he goes on to say that "the account here given of the origin of the Dodona oracle under the Pelagi seems evidently to prove, that not merely rumour of this commerce found its way into Greece, but that an attempt was actually made, at a very early period, to introduce it from Africa, by the then usual means of founding a sanctuary and oracle ii. 51—53. The priests of Ammon at Thebes informed him, ch. 54, that the oracles of Ammon and Dodona were both founded from Thebes; and he himself testifies that they were both delivered in the same manner. So far as regards Ammon, we know from other credible testimony that this oracle was a colony founded by Thebes and Meroe; it is therefore exceedingly natural to conjecture the same of Dodona, and to consider the holy women as merely representing these settlements, because they as prophetesses, certainly were the chief personages.

Thus, then, becomes explained the account of Hdtus, II 51—58, the oracle at Dodona commanded the Pelasgians to adopt the Egyptian names of the deities, which at that time passed through them to the Hellenes. I need scarcely repeat that I only state this as a conjecture, but yet I know no more natural way of explaining Hdtus's extraordinary account of the adoption of the Egyptian names of deities in Greece than that the oracle of Dodona was influenced, from now known causes, to introduce the Egyptian worship into Greece. That this did not produce the same effect as in Africa is easily accounted for. Greece was altogether a different world, whatever the Greeks adopted from foreigners they always stamped as their own property." Read ch III, *Oriental Sources of Grk Mythology*, in *E Hist. of Gr* p 26, seqq, and cf p 24

*b* δύο πελειάδας κ τ λ — Cf II 57, *a* — φηγόν, not *the beech*, but the *esculent oak*, as in II 56, derived probably from φαγεῖν, its fruit being used for food in ancient times

*c* οἱ ἄλλοι ἱρόν — Whether Hdtus here intended to mean the *Selli*, cf note *b* on following ch, or, as they were also called, *Helli* and *Tomuri*, whom Strabo, VII. p 328, says were originally the priests of and attendants at the oracle round which they dwelt, (and in whose stead three priestesses were afterwards appointed,) is uncertain B

CH LVI — *a* ἀπιδόντο, *they sold* I 70, *c*

*b* πρῆθῆναι ἐς Θεισπρωτούς, Dodona, in Thesprotia, (which Hdtus doubtless visited, see D p 40,) stood, as Pouqueville has accurately determined, not far from where the city Janina now is, around which region the *Selli* formerly dwelt, on the site where the castle of *Castezza* at present stands. The mt which rises on the north of it, was probably the *Tomurus*, so celebrated by the poets B "In the heart of this country, Epirus, within whose limits the Molossians, Thesprotians, Chaonians, and many other obscurer people, had, from the earliest times, led the same life and kept the same institutions, stood the ancient temple of Dodona, a name famous for generations before Delphi was yet in existence, the earliest seat of the Grecian oracles, whose ministers, the *Selli*, a priesthood of austere life, received the answers of the god through no human prophet, but from the rustling voice of the sacred oaks which sheltered the temple." *Arnold*, *Hist. of Rome*, II p 438 Cf particularly on Mt *Tomurus*, (clearly the *Someru* of the Indian Epic, another form of *Meru*, the sacred mountain, again to be prominently recognised in *Meroe* of Ethiopia, the seat of a high sacerdotal caste,) *E Hist. of Gr* p 33, ch III, *Oriental Sources of Gr Mythology*

*c* φηγῶ — Cf II 55, *b*

CH LVII — *a* Πελεϊαδῆς κ τ λ They were thus called, *Creuzer*, *Symb* IV p 161, considers, because the dove was the peculiar bird of *Venus Dione*, and was believed to take its seat on the oak of *Jove*, with whose worship at Dodona that of *Venus Dione* was conjoined, and thence to utter the responses of the ἱερεῖς *Amc*

the Egyptians also the black dove was the emblem of those widows, who not being allowed by the sacerdotal laws of the Egyptians to contract another alliance on the death of their husbands, thenceforth dedicated themselves to sacred offices and ministration. Something to the same effect is quoted by Creuser from "The History of English Poetry" pref. p. 101 viz. that all that Hdtus here says, arose from a golden dove, the symbol of Venus Dione, being suspended from the oak of Dodona. H.

δ. *λεῖν δὲ* *παρὰ τὴν α. τ λ.* W renders *divination in temples*; but *τὰ ἱερά* in Hdtus frequently = *τὰ ἱεῖα*, the victims sacrificed. So *θῆναι τὰ ἱερά*, l. 59 viii. 54, *maculare victimas*. Il. 40, *καὶ καί ποτε τὸν ἱεῖον ἀνέλεσθαι victimarum*. Cf. also v. 44, ix. 19, 36, and viii. 134. *ἱεῖα χερσὶν ἀνέλεσθαι*, ex victimis respondens dei potest. Hence here *τὸν ἱεῖον* (l. q. *δὲ τὸν ἱεῖον*) & *παρὰ τὴν α.* is the manner or custom of divination from victims. Schw.

CH. LVIII.—*α. προσερχόμενοι*—*accesiones, nempe ad Deorum aras, supplicationes, resorting to the temples to pay one's vows*; whether this be the meaning or bringing offerings in procession, appears doubtful. Schw.

CH. LIX.—*α. τῇ Ἀφροδίτῃ*—CF. Il. 83, 156, &. On Bubastis, cf. Il. 60, &, and read E. Orient. H. ch. Il. p. 59.

δ. *Βαβυλῶν πόλις*—*Babylon* in Lower Egypt, in the middle of the Delta, on the W bank of the Nile. Smith's C D. Its name, according to Jablonaky from *Βα-Οὐρου* the tomb of Oorus; according to Champollion, from *Ταπουρού*, the city of Oorus. B.

ε. *μύρονος* *ἱεὸς ἱεῖον*—This stood a little below the centre of the Delta. R. p. 513.

δ. *ἰσὺς δὲ* *Ἀρχή*—As Isis among the Egyptians was the cause of all abundance the soil they dwelt on, the mother and producer of all things, cf. Il. 41 *α.*, 42, *ε.*, she agrees with the Ceres of the Greeks, cf. Il. 171 the earth, and the parent and mother of all things thereon; whence her name *Ἀρχή*, Mother of the Earth. So Isis called *Mother the Mother* viz. of the World. Cf. Creuz. Symb. iv p. 303, note, 492. H.

ε. *τοῖς δὲ τῇ Εἰδῇ α. τ λ.*—CF. Il. 62, *α.*, 63. On the town of Bato, &c., cf. Il. 153, δ.

CH. LX.—*α. ἀποδιδόναι, more deferrenter*—CF. iv 76, &c. V.

δ. *Βαβυλῶν*—The *Pibesth* of Ezekiel, xxx. 17. R. p. 461. In the Delta on the E. bank of the Pelusiac branch, cf. Il. 153, on the spot now called *Tell-Bastah*, the hill of Bastah. E. Orient. H. ch. Il. p. 59.

ε. *ἀνὰ δὲ δαίμονος*—CF. Il. 37 *ε.*, and H. Egypt. ch. iv p. 450, and on the festival of Artemis Bubastus, p. 367.

CH. LXI.—*α. εἰσέρχαι α. τ λ.* CF. Il. 40, and on Basiris, Il. 59, δ. δ. *τὸν δὲ δαίμονος*—On the verb, cf. Il. 42, δ. The deity is Osiris, whose death by Typhon was thus bewailed, and whose memory as the founder of agriculture and the arts of civilized life, was thus preserved. CF. Il. 40, δ., 132, *α.*

CH LXII—*α Σάιν*—In the Delta, on the E side of the Canopic branch, where the village of *Ssa-al Hadja* now stands. It was the ancient capital of Lower Egypt, and the chief seat of the worship of the Egyptian goddess Neith, Hdtus ii 59. On the feast of ii 170, 171. B, and Smith's C D.

*β λύχνα καίουσι*—Lamps were common in the Egyptian festivals in this they were probably used from Osiris being adored as the god of fire and the sun, ii 41, *α*, and for the same cause afterwards in the festivals of Serapis. Also to *Neith*, as goddess of the purest light. Spencer (*de rit* Hebr iv 6) thinks that from Egypt the Jews also derived their custom of lighting candles, &c in some of their festivals. B. Cf Persius, Sat v. 181, "*Lucernæ Portantes violas*"

*γ φυλασσοντες κ τ λ* Cf i 48, *β*

CH. LXIII—*α Ἡλίου πόλιν κ τ λ* On Helopolis cf ii 7, *α*, and on Buto, ii 155, *β*

*β Πατρήμι*—mentioned by none of the ancients, except Hdtus, cf ii 63, 64, 71, 165, in the W of the Delta. By Mannert it is identified with Xoïs. B. Cf Smith's C D, *Xoïs*

*γ ἐν νηφ̃ μικρῷ ξυλίνῳ*—in a little wooden shrine or chapel, cf ii 91. B

*δ οἱ δὲ ευχολιμαῖοι*—those who wish to pay their vows, B, or, those who are under a vow

*ε μαχη γίνεται* This combat, Creuzer, Symb iv p 267, quoted in B, considers a representation of one of the doctrines of the Egyptian Mysteries. "Mars, among the Egyptians and other ancient nations, was held to be the god of nature, who contained the seeds of all things, which seeds, when communicated by him to the earth, his mother, see next ch, gave birth and life to all that exists. And as they believed this to have happened at the commencement of the world, so they considered that the same process took place at the beginning of each year, in the spring, when the world, as it were, begins anew, and again receives the seed, not at once and without some struggle, but only after resistance and opposition. Hence, as the ancients held that both the influence that made nature productive, as well as the generative power of nature herself, resided in the deity, it may be conceived that these combats, in which the image of Mars was only after a struggle carried into the temple, represented in an allegoric manner the struggles and resistance of nature, that had to be overcome by agricultural toil and labour at the commencement of every year." Hence the meaning, *inhonesta notio*, (Valck) in *συμμιξαι* in the following ch, which confirms Creuzer's idea of this combat, viz, that *the entrance of Mars after contest and labour is a representation of the toil and labour necessary to be undergone every year, before the earth can be made to receive the seeds committed to her care*,—an illustration of the Divine command, "In the sweat of thy face shalt thou eat bread"—for, "cursed is the ground for thy sake,"

the Egyptians also the black dove was the emblem of those widows, who not being allowed by the sacerdotal laws of the Egyptians to contract another alliance on the death of their husbands, thenceforth dedicated themselves to sacred offices and ministration. Something to the same effect is quoted by Creuzer from "The History of English Poetry" pref. p. 101 viz. that all that Hdtus here says, arose from a golden dove, the symbol of Venus Dione, being suspended from the oak of Dodona. B.

δ. *τοὶ δὲ παρὰ τὴν ε. τ λ.* W renders *discretio in templis*; but *τὰ ἱεῖα* in Hdtus frequently = *τὰ ἱερῆα*, the victims sacrificed. So *θῆον τὰ ἱεῖα*, l. 59 viii. 54, *μακρὰς θύμους*. Il. 40, *ἡ δὲ Μελπομένη τὴν ἱεὴν ἀνέστηκεν θύμους*. Cf. also v. 44, ix. 12, 36, and viii. 134. *ἱεῖα χρονογυῖα*, as victims responses *des patera*. Hence here *τὴν ἱεὴν* (i. q. *δὲ τὴν ἱεὴν*) *ἡ παρὰ* is the manner or custom of divination from victims. Schw.

CH. LVIII.—a. *προσπύγῃς*—*accessiones*, nempe ad *Deorum aras*, *supplicationes* resorting to the temples to pay one's vows: whether this be the meaning, or bringing offerings in procession, appears doubtful. Schw.

CH. LIX.—a. *τῇ Ἀφροδίτῃ*—Cf. il. 83, 156, *δ*. On Bubastis, cf. il. 60, *δ*, and read E. Orient. H. ch. il. p. 59.

δ. *Βούβαστος πόλις*—*Abousir* in Lower Egypt, in the middle of the Delta, on the W bank of the Nile. Smith's C D. Its name, according to Jablonsky from *Bo-Ousiri*, the tomb of *Ousiri*; according to Champollion, from *Tepousiri*, the city of *Ousiri*. B.

c. *μύστωρ Ἰσος ἱεὸν*—This stood a little below the centre of the Delta. B. p. 513.

d. *Ἰς δὲ Ἀγάθη*—As *Isis* among the Egyptians was the cause of all abundance, the soil they dwelt on, the mother and producer of all things, cf. il. 41 a., 42, a., she agrees with the *Ceres* of the Greeks, cf. il. 171, the earth, and the parent and mother of all things thereon; whence her name *Ἀγάθη*, *Mother of the Earth*. So *Isis* called *Mother*, the *Mother* viz. of the World. Cf. Crenz. Symb. iv p. 303, note 492. B.

a. *τοῖα δ' ἐς πόλιν ε. τ λ.*—Cf. il. 82, a., 63. On the town of Buto, &c., cf. il. 155, *δ*.

CH. LX.—a. *καλλίστην, νερὶ σεφερνέτην*—Cf. iv 76, &c. V.

δ. *Βούβαστος*. The *Pibesth* of Ezekiel, xxx. 17. R. p. 481. In the Delta on the E. bank of the Pelusiac branch, cf. il. 159, on the spot now called *Tell-Bastah* the *hill of Bastah*. E. Orient. H. ch. il. p. 59.

c. *οἶον ἀρτίον*—Cf. il. 37 a., and H. Egypt. ch. iv p. 400, and on the festival of *Artemis Bubastus*, p. 307.

CH. LXI.—a. *Ἰσος ε. λ.* Cf. il. 40, and on *Buxiris*, il. 59, *δ*.

δ. *τὴν δὲ νεκρῶσαν*—On the verb, cf. il. 42, *δ*. The deity is *Osiris*, whose death by *Typhon* was thus bewailed, and whose memory as the founder of agriculture and the arts of civilized life was thus preserved. Cf. il. 40, *δ*, 132, a.

CH LXII—*α* Σάν—In the Delta, on the E side of the Canopic branch, where the village of *Ssa-al Hadjan* now stands It was the ancient capital of Lower Egypt, and the chief seat of the worship of the Egyptian goddess Neith, Hdtus ii 59 On the feast cf ii 170, 171 B, and Smith's C D

*β* λύχνα καίουσι—Lamps were common in the Egyptian festivals in this they were probably used from Osiris being adored as the god of fire and the sun, ii 41, *α*, and for the same cause afterwards in the festivals of Serapis Also to *Neith*, as goddess of the purest light. Spencer (de ritt Hebr iv 6) thinks that from Egypt the Jews also derived their custom of lighting candles, &c in some of their festivals B Cf Persius, Sat v 181, "Lucernæ Portantes violas"

*ε* φυλάσσουντες κ τ λ Cf i 48, *β*

CH. LXIII—*α* Ἡλίου πόλιν κ τ λ On Helopolis cf ii 7, *α*, and on Buto, ii 155, *β*

*β* Παρήμι—mentioned by none of the ancients, except Hdtus, cf ii 63, 64, 71, 165, in the W of the Delta. By Mannert it is identified with Xoïs B Cf Smith's C D, Xoïs

*ε* ἐν νηφ̃ μικρῷ ξυλίνῳ—in a little wooden shrine or chapel, cf ii 91 B

*δ* οἱ δὲ ευχῶλιμαῖοι—those who wish to pay their vows, B, or, those who are under a vow

*ε* μάχη γίνεται This combat, Creuzer, Symb iv p 267, quoted in B, considers a representation of one of the doctrines of the Egyptian Mysteries "Mars, among the Egyptians and other ancient nations, was held to be the god of nature, who contained the seeds of all things, which seeds, when communicated by him to the earth, his mother, see next ch, gave birth and life to all that exists And as they believed this to have happened at the commencement of the world, so they considered that the same process took place at the beginning of each year, in the spring, when the world, as it were, begins anew, and again receives the seed, not at once and without some struggle, but only after resistance and opposition Hence, as the ancients held that both the influence that made nature productive, as well as the generative power of nature herself, resided in the deity, it may be conceived that these combats, in which the image of Mars was only after a struggle carried into the temple, represented in an allegoric manner the struggles and resistance of nature, that had to be overcome by agricultural toil and labour at the commencement of every year" Hence the meaning, *inhonesta notio*, (Valck.) in *συνμίξει* in the following ch, which confirms Creuzer's idea of this combat, viz, that the entrance of Mars after contest and labour is a representation of the toil and labour necessary to be undergone every year, before the earth can be made to receive the seeds com. cu "nation of the Divine command, "In t" eat bread"—for, "cursed is the gr"



CH. LXIV — *a. vovious*—Cl. l. 131 *a.*

*b. συμπίλει*—Cl. note *a.* on preceding ch. So also *ἐπιθυροῖς*, *ἐπιθυροῖς ἐς ἄβυσσον* *ἄβυσσον* and *ἄβυσσον* *ῥαπὸς*, in li. 115. *B.*

*c. τῆς μητρὸς*—Hence, as Cr. conjectures, in all likelihood, arose the Greek fable of Mars and Venus; this goddess, as seems probable, being the *Mother* into whose temple Mars desired to enter and the Greeks derived the story from the Egyptians, but without understanding to what it alluded. See note *c.* on preceding ch.

*d. ἐν ἱερῶν*—Here, in the wider meaning including the *ναὸς* and the *ἱερὸν* the sacred close grove, and all the buildings that might adjoin the temple as well as the temple itself cf. l. 47 *a.*, and Thucyd. iii. 96.

*e. Ἀβύσσου δι' ὀφθαλμοῦν α. τ. λ.* That the adoration of beasts by the Egyptians could not have arisen from the respect they bore to animals for their utility or from feelings of superstition alone, may well be believed the cause of it must be sought in something far different; it had reference doubtless to some of the mysterious doctrines of the Egyptian Theology concerning the hidden operations of nature, the causes of which were objects of their greatest research. The signs of the Zodiac also, intimately connected with Egyptian belief and doctrines, contributed to it in no slight degree. Cf. *Creux Symb.* l. p. 473. *B.* H.'s opinion upon this difficult subject, *Egypt. ch. ii. p. 335 seqq.* I shall endeavour to condense: "Animal idolatry the prevailing superstition of almost every part of Africa, and, reasoning from the analogy of other nations, the religion of the earliest rude inhabitants of Egypt—its origin, difficult, if not impossible to explain—all hypotheses, such as the rarity of the animals, their utility or their noxiousness to man, insufficient—a mere childish delight in this or that kind of animal probably one of the causes; the great variety of it to be explained by the great number of different tribes which inhabited Egypt—in later times it stood in a closer relation to the political formation of the people, and was made the means, in the hands of the ruling priest caste, at the foundation of their colonies, of alluring the neighbouring savage tribes and bringing them into a political connexion with themselves. As it differed in the different nomes, we may conjecture that the priests, in the places where they founded colonies, gained over the rude inhabitants by the adoption of their worship, and, by appointing apartments in their temples for the animals which these held sacred, made these temples the common sanctuary of the tribe. This worship probably much changed by political revolutions; for example the national worship of the sacred steer of Memphis may be supposed to be owing to Memphis having been the capital of Egypt. Of the animals held sacred by the vulgar the priests made, in their literature a very different application: many of their written characters borrowed from them. As hieroglyphics were pictures of objects of nature and art, pictures of animals naturally formed a large proportion of these characters. Further as these animals were held

sacred by popular superstition, they became pre-eminently adapted, by a very natural association of ideas, as the representatives of divinity. Thus the sparrow-hawk at the entrance of the temples, signified in general, divine, sacred, consecrated: the beetle the universe, &c. From certain attributes of the gods being expressed by certain animals, probably arose the custom of representing the deities with the heads of animals, and hence, from the constant endeavour of the priest caste to copy, to a certain extent, the deities they served, in their bearing and exterior deportment, arose the portraying of the priests with animals' heads or masks." "As the adoration of animals in Egypt was not founded on their utility to man, Lucian (*de Astrol* v 218) conjectures that the several animals were emblems of the imaginary figures, into which the ancients had in very early times distributed the stars, distinguishing them by the names of living creatures, but the relation between the zodia, or celestial images, and the animals of the Egyptian temples is far too limited to warrant this hypothesis. The real clue is, no doubt, that furnished by Heeren, Feticism; and the result, the notion is as worked out by him, a system of religion, with Feticism for basis, worship of heavenly bodies for outward characteristic, and, within, a science founded on astronomy, and by the operation of which the fetichs, serving as gods for the people, became merely symbols for the priests, who, allowing the mass of people to indulge in this gross and humiliating species of adoration, reserved for themselves a secret and visionary system of Pantheism or emanation. Article 15, *Ægyptus*, Class Diet. Cf *E Orient H* ch iv p 198, and Appendix to this vol, *Animal Worship*, from Smith's *D of Gr and R Geog*.

CH LXV — *a* εὐσα τῇ Λιβύῃ — on Hdtus' idea of Egypt being a region by itself, cf ii 16, *a*

*b* ἀνεί-αι — *ab ἀνίημι* — are consecrated, dedicated Cf ii. 165, are devoted, given up wholly to

*c* μελεῶναι κ τ λ — keepers, stewards μελεῶνός is *dicatur qui alieyus rei curam gerit*, cf iii 61, viii 31, 38 B

*d* εὐχας τάσδε σοί κ τ λ — The σοί refers to the μελεῶναι just mentioned. On the passage, cf Diod i 83 B

*e* ὃς ὁ ἀνίβιν ἡ ἱρῆκα κ τ λ — On this ibid cf ii 75, *c*. seqq. The ἱοῖξ or ιραξ, one of the sacred birds of Egypt, the falcon, called by Egyptians βαιηθ, soul. Hence as the symbol of the soul, its figure is every where painted in the entrances of their temples, and in other sacred places. Hence the reverence paid to it Cf *Cruz. Symb* i p 487, quoted by B. Also *H Egypt* ch ii. p 357, and *E Orient H* ch. iv p 186, 187.

CH LXVI — *a*. εἰ μὴ ἐπιδόμβανι . . . τούτοις — if something of the following nature did not frequently happen to the wife, κοῶ βαυιν *incidere, accidere*, v. 172. iii. 42, 1. 22, ix 45. *b* θῆα πρήμα-α . . . αὐτοῦ — *mira res accidit* with Gessner, madness, a supernatural impulse &c.

δ. *ἰθαί* *ἰθαί* Cf. note a. on preceding ch.

CH. LXXVII.—a. *αἱ μὲν ἐπὶ κ. τ. λ.* "The Egyptian husbandmen or peasantry who dwelt in villages and open places, and made the tending of cattle and agriculture their business, always remained distinct from the nomad herdsmen, who dwelt in the mountains and marshes, where the land is unfit for tillage. H. Egypt. ch. ii. p. 335.

δ. *μνήμην*—*ἱστορίαν*, Accus. after verbs of learning concluding studying practising being in the habit of &c. (Cf. H. 51 a.) Jelf, § 581 Cf. § 548, c. *μνήμην* not memory so much as observation, attention to all that has already past. Care and great attention to the records of time past, and a strong desire to keep up this knowledge in those who come after Schw considers to be here meant. Hence *λογιστικὸν* just after *ῥητορὶν* *πρακτικὸν* *μαρτυρῶν* *περί*, most conversant with antiquities, &c. &c. Cf. I. 1 a.

c. *καλλήν*—bread, so called, Casaubon conjectures, from its shape being like a cone, similar to our long rolls. B.

d. *αἱ μὲν δὲ ἐκ ἐσθίων* *ἀμύλας*. On these two points, cf. H. 37 a., and H. I. 1 p. 450 On the importance of the Egyptian fisheries, cf. H. Egypt. ch. iii. p. 442, and Isaiah xix. 5—8, there quoted.

CH. LXXVIII.—a. *παλαιῶν*—ad imitationem expression. Jelf, § 368, a., *Remarks on the Dependent Verbs*.

CH. LXXIX.—a. *Μεσέρις*—meaning, according to Jablonsky, *offspring of Menes, the eternal*, said to have been the first king of Egypt, cf. H. 4, c. Hence Osiris or Horus is probably meant, on whose mournful fate the song was composed. Cf. Creuz. Symb. I. p. 446, seqq., B., and H. 48, g. h.

CH. LXXX.—a. *Σεπείοντες* *ἀεὶ καὶ μέντοι κ. τ. λ.*—On the reverence paid in Lacedæmon to the aged, cf. the scattered notices in Muller's *Dorians*, ii. pp. 94, 194, 403, and Aristoph. Nub. 989. *ἀεὶ καὶ μέντοι* *ὅθεν*, *return from the road for them, make way for them*. Separative gen., Jelf, § 530, 1 b.

CH. LXXXI.—a. *καὶ ἄνω καὶ ἄνω*—*καὶ ἄνω* *τ. λ.*—under-shirts next the skin, fringed about the legs and reaching to the knees; *Kali* or *Keli*, in Egyptian, meaning, according to Jablonsky *the knee or leg*. Modern travellers inform us that in Egypt dress has undergone little change. According to Creuzer the *καὶ ἄνω* are now called *milayah*, and the *ἱσάρις* *shirah* are the Arabian barmecers B. Cf. I. 185, a., H. 37 c.

b. *Ὀφθαλμοί* *Πυθαγορείων*—Cf. H. 49, a, b., 53, a., &c., illustrating the connexion between the Egyptian and the Gk Sacred Rites and Mysteries, and the derivation of the latter from the former; at least as far as regards the more ancient Gk doctrines. On the origin of the Gk mythology and its connexion with the Egyptian, cf. Thirlw. l. c. vi. p. 185—192; on the Pythagorean doctrines, H. a. xii. p. 141 seqq., and cf. E. Hist. of Gr. ch. iii., *Oriental Sources of Gk Mythology*.

c. *αἱ δὲ* *ἑσπερὶς* *κ. τ. λ.* Cf. the reference in H. 37 c., to



to the ancient Peruvians and Mexicans. The reasons for its practice in Egypt were chiefly 1st, Their unwillingness to have the body either consumed by fire, which they considered a beast, or eaten by worms, cf. *ib.* 16; 2dly, Their desire to preserve it, from their belief in the transmigration of souls, cf. *ib.* 123, and Diod. i. 91 and from the commonly received idea that if the body were kept entire and fresh, the soul would remain the longer near it and be detained from setting out immediately on its unhappy wanderings through the earth; 3dly That they might retain after death, pledges, in the earthly remains of those most dear to them: with this idea were connected the annual sacrifices to the dead, the worship of the Manes, and the custom of depositing the body either in or near some temple B. In his 6th Excursus; to which a list of writers on embalment is annexed. By H., on the other hand, embalment and the care taken in the preparation and safe preservation of mummies is considered to have originated from and to be connected with the popular belief in a *continuance after death*, a coarse sensual kind of notion, and one closely connected with *the continuance of the body* the identity of which was never laid aside and upon its preservation depended the continuance of existence in Hades, or Amenthea, the empire of the lower world. Cf. *ib.* 67 g The doctrine of the transmigration of souls, H. considers, could not possibly have been the popular belief bearing about it too clearly the marks of having been formed according to a scientific system, to be considered any other than a philosophical system of the priests. H. Egypt. ch. ii. p. 339, seqq Cf. also ch. iv in E. Orient. H. p. 170. Some trace embalment to the religious creed of the country; others view it as a wise expedient suggested by the annual inundation, during the continuance of which in so many parts of the land sepulture was impossible. Both causes perhaps co-operated. Other reasons, such as scarcity of wood for funeral pikes, are given in art. 10, *Ægyptica*. Cf. also L. Egypt. Ant. i. p. 15, and *ib.* p. 99 seqq

Cn LXXVI — α αλ κριταται, cf. i. 193, b

δ. τὰς πλὴν ἐκταλασσοτάτας — sc. *rapidity* — Observe that of each of these three ways of embalment there were further subdivisions, as is evident from the mummies that have come down to us. Minutoli and Belzoni reckon five methods in all. The expense of the 1st method, according to Diod. i. 91 was an Attic talent 243/ 15s., and of the 2nd twenty minas, or 81l. 5s. B. Cf. L. Egypt. Ant. ii. p. 99 seqq

ε. τοὶ αἱ θεοὶ λ. — The name and image of Osiris, doubtless, are meant. Cf. *ib.* c1 132, 170 B. And L. Egypt. Ant. ii. p. 104

δ. οἱ φίλοι τοῦ τελευτήσαντος — viz. the friends of the deceased, and αἱ ἐκταλασσοτάται are the τανκιστοὶ or embalmers. αἱ ἐκταλασσοτάται are the public buildings set apart for the purpose of exercising their art, whither they carried the corpses. Cf. end of the preceding ch. B

ε. φάρμακα — consisting of resin and of aromatic drugs, and other



promotion. The sun, moon, earth, and Nile which, as so many various parts and powers of nature became under the veil of divers symbols, objects of worship, became so scarcely at all on their own account, but only so far as they promoted increase and fruitfulness. Osiris is a representation of the Nile, when he steps forth and manures the earth; in like manner the representation of the sun, so far as he returns yearly to bring back fecundity to the land; and becomes thus, in general, the symbol of civilization, so far as it is founded upon agriculture. H Egypt. ch. ii. p. 342. Cf. also ii. 41 a

CH. XCI.—a. *Χίμας*, on the E. bank of the Nile, in the Thebais, or Upper Egypt; by the Gks called Panopolis, from the worship there paid to Pan. Ruins of it are to be seen at *Elkass*. Smith's C D and West.

b. *Περσός* κ. τ. λ.—The exploits of Perseus and Bellerophon are laid out of Greece, in the East,—he (Perseus) is carried along the coasts of Syria to Egypt, where Hdtus heard of him from the priests, and into the unknown lands of the south. There can be no doubt that these fables owed many of their leading features to the Argive colonies which were planted at a later period in Rhodes, and on the S W coast of Asia. But still it is not improbable that the connexion implied by them between Argolis and the nearest parts of Asia, may not be wholly without foundation. Thirlw l. p. 123. Creuzer Symbol. vol. I., thinks that the legend of Perseus refers to astronomical and physical phenomena—that the hero is no other than the Egyptian Hercules, Horus, or the sun, cf. ii. 42, c whose advent brings fertility and prosperity *εὐφρα. ἀφ' αὐτῶν* Aly., who conquers all that opposes him; the solar influence overcoming moisture fogs, vapours; and, rejoicing like a giant to run his course, completes in spite of them his annual revolution—who, transferred to Greek mythology is the Hercules of the 12 labours, the founder of the Olympic games, as he here is of those in Chennia. Cf. also E. Hdt. of Gr. ch. v. p. 81 Legend of Hercules.

c. *ἀθλὸς πόντος* *ἀγωνιστὴς* *ἵππων*—a gymnastic contest, including every kind of exercise Schw

d. *χλαίνας καὶ ἄλλα*.—Both, as well as cattle, mentioned as prizes in the Gk games. Cf. Pind. Ol. ix. 146, Nem. x. 82, and Hom. Il. xxii. 169 and Schol. B.

e. *καρίβατος*—Cf. I. 90, d

CH. XCII.—a. *οἰκὸς τοῖς Νεῖσι*—As formerly the whole of Lower Egypt was a marsh, so, even in after-ages, though much raised by the deposit of the river it still continued in very great measure fenney; so that we have frequent mention of the *marshes of Egypt*. Besides this general appellation, *ὁ Νεὸς* was peculiarly applied to the region between the Bolbitine and Sebennytic branches of the river and of this part Hdtus here means to speak. Its inhabitants followed a pastoral life, perhaps not being of the Egyptian stock but of the Arabian or Libyan, and in mode of living resembling

the nomad tribes, whence they were hated and despised by the rest of the Egyptians, who devoted themselves to agriculture, and from whom they must be carefully distinguished. Those dwelling above the marshes are the same as those who, he elsewhere says, inhabit the part of Egypt that is sowed. B Cf ii 77, *a*, and the ref to H, who enlarges on the fact, that "it was not so much the keeping of cattle—which in fact was equally indispensable with agriculture—as the *nomad life* of the neatherds, to which caste belonged those tribes who dwelt in the *marshy plains* of the Delta, that was an abomination to the Egyptians, Gen xli 34, and directly opposed to the views and policy of the ruling priest caste, who carefully strove to nourish the hate and scorn in which they were at all times held." Cf ii 100, *b*, on the sway of the Shepherd Kings in Egypt, and ii 123, *a*

*b* ῥὸς εὐτελείην τῶν σιτίων—*ad iuctus facilitatem* B

*c* λωτον Of the two kinds of lotus here mentioned, (on another kind, cf ii 96, iv 177,) the 1st is the *Nymphaea lotus* of Linnæus, with a white flower, and an esculent round root, like that of the potato, the second, *Nymphaea nelumbo*, or *Nelumbium speciosum*, "with a pinkish flower, whose capsule contains esculent seeds." The first is still found in great abundance in Lower Egypt, near Damietta, and is used as food, the latter species appears extinct in Egypt, though plentiful in India. Schw Savary (letter l) says, "The calix of the lotus blows like a large tulip, with a sweet smell like that of a lily, it is found plentifully on the sides of lakes and in the rivulets near Damietta, which are covered with this majestic flower, that rises upwards of two feet above the water." A detailed account is given in H Egypt ch iv p 448, seqq

*d* κάλυκι—not a *calyx*, but a *separate stalk or stem* H l l

*e* την δὲ βύβλον—the plant from which the *papyrus* was made, generally so called itself. The part which ἐξ ἄλλο τι τράπουσι, was employed as well for writing on as for manufacturing sails, mats, garments, bed-coverings, cordage, &c B Cf also ii 100, ἐκ βύβλου—from a *roll of papyrus*, and on the period when it came into use among the Greeks, v 58, *c*. On the Papyrus plant, see more in Heeren, l l ch iv p 449, seqq

*f* ἐν κλιβάνῳ διαφανεί—in a *red-hot stew-pot* κλιβανος, some kind of pot or pan, probably with a cover to keep in the heat.—Cf H Egypt ch iv p 448

*g* ζῶσι ἰχθύων μόνων—This appears to speak the non-Egyptian origin of the inhabitants of the marshes, (cf ii 92, *a*), any how, their half-barbarian method of life, for, as H observes, speaking of the Ethiopian Ichthyophagi, it is a remark that applies to the whole history of the human race, that the nations subsisting on fish are the very lowest in the scale of civilization Cf i 200, *a*, and the ref to H Egypt. in ii 77, *d*

CH XCIII—*a* τῶν γὰρ ὧν κέγχρων—The construction here given by Schw, who makes the gen τῶν ὧν depend on τῶν



probably introduced, and whose temple they built in this place, a spot peculiarly adapted for their mercantile transactions. B.

c. ἐπιβάλλων στίγματα ἑαυτῷ κ. τ. λ.—gets stamped upon himself sacred marks or brands, thereby showing he was dedicated to the deity of the temple and initiated in his rites. Perhaps in reference to this custom Galat. vi. 17, I bear in my body the marks of the Lord, &c. B. Cf. also vii. 233, α.

d. ὄνως Cf. Hom. Odyss. iv. 228, whence it has been supposed he was a king of Egypt. Diodorus mentions a seaport, Thonis, to which he assigns a high antiquity H. l. l. p. 458.

Cn. CXV—α. ἀνακράωνας αὐτῷ—alas as addens, i. e. exclaims. B. Exclaiming her vehemently S. and L. D.

Cn. CXVI—α. ἵς δ—wherefore, on which account. Schw. So also W. would render it in l. 115.

δ. ἐκτελέσθαι δὲ κ. τ. λ. These lines are from IL vi. 289, and the title under which Hdtus has here mentioned the part of the poem whence they were taken, though applied in later times only to the 5th book of the Iliad, may very well have been understood by him as including part, perhaps the whole of the 6th also. Other parts of the Iliad had similar titles, taken from the subjects they were chiefly concerned with: thus the 1st, the wrath of Achilles; the 11th, the bravery of Agamemnon. So the Necyomanteia of the Odyssey &c. Cf. Lit. of A. Gr., Homer p. 20.

c. ἀντιτίθει ἑαυτῷ—has corrected or contradicted himself S. and L. D. ἵς δὲ ὄνως. In Odyss. iv. 227 351.

d. ὃ ἡ Ἑρπὶς κ. τ. λ. Cf. l. 72, α.

Cn. CXVII—α. ἐπὶ πλάνῃ—it is plain. S. and L. D. Cf. ix. 68, α. Jelf, § 359.

b. Κατὰ ταῦτα κ. τ. λ. The subject of the Cyprian verses was the Trojan war from Helen's birth. On their author read Coleridge's Introd. to the Gk Classic Poets, ch. on the origin and premon of the Iliad and Odyssey p. 50: The most celebrated

the second race of Ποιῆται were the Homeridae a name given to a school or family of them, which had its head-quarters in the island of Chios, and pretended to be the correctest reciters of the verses of Homer. Among these was Cynæthos, whose fame was so great that the Hymn to Apollo was attributed to him, and it may be suspected that the well-known lines relative to the residence and person of Homer are an instance of the fraud and the talent of him, or of some other Chian rhapsode. Certain is it that during the age of this second race a great number of poets flourished, by whom it is reasonable to believe that much of the cyclical heroic poetry now or anciently existing under various names, must have been composed. We are told of Arctinus the Milesian, author of the Æthiopis; of Lesches the Lesbian, author of the little Iliad; of Stasinus the Cyprian, author of the Cyprian verses &c. &c. On the Cyprus of Stasinus, cf. also Müller Lit. of A. Gr. ch. vi. p. 63.



to, is used by good authors only with persons, or things conceived of as persons. It is more common in Attic Greek, though we find it as early as Homer. *Od.* p. 218, *ὡς αἰὲν τὴν ἀποιὸν ἀπὸ θεῶν ὡς τὴν ἀποιὸν*. It is joined with names of towns, used instead of the inhabitants thereof. *Thucyd.* viii. 36, 103. *Jelf*, § 626.

g. § 6. *καὶ τὴν ἐνοικίαν*. Ut *ἐνοικίαν* matrimonium functione esse. *H.* 120 &c., ita *ἐνοικίαν* *ἀλάν* ut *matrimonium* dare *ἐνοικίαν* dare. B.

CH. CXXII.—a. *καὶ τὰ πρὸς τὴν ἀπὸν α. τ. λ.* Cf. note d. on preceding ch. The playing at dice with Ceres, and winning and losing in turn, signifies, according to Szathmar's *Dissertat.* on the Pharaohs, experiencing by turns favourable and unfavourable harvests. V The doctrine of the immortality of the soul appears also to have been intended to be conveyed in this fable. Cf. the following ch. The golden napkin also was a pledge of the golden crop, shortly to rise from the earth, and the weaving the cloak an emblem of weaving the web of human life, in which all its chances were portrayed. B.

b. *ὅτι λέγουσιν α. τ. λ.* "The animals of the lower world, the guardians of Amenthes. H. cf. *h.* 85, a., 67 g

CH. CXXIII.—a. *Ἀχαιὸς καὶ Ἀλεξάνδρος. i. e. Ias and Ostris.* Cf. *h.* 41 a. 42, c., and particularly the ref. in the preceding note.

b. *ἐπεὶ δὲ καὶ α. λ.* After quoting various opinions as to what is here intended to be asserted, B. concludes, probably rightly that Wyttenbach best interprets Hdtus' meaning, viz. that the Egyptians first asserted that the soul being immortal, passed into all other bodies in turn, and again returned to a human body at the end of 3000 years, cf. *h.* 149, d., and that therefore the Egyptians were the authors, not so much of the doctrine of the immortality of the soul, as of the *Metempsychosis*. Cf. *h.* 85, a., and ref. to H., &c.

c. *καὶ τὴν ἐπὶ λόγῳ λέγει αὐτὸν Ἕλληνας α. τ. λ.*—Hdtus here probably alludes to Pherecydes of Scyros and Pythagoras; the first of whom flourished about B. C. 600 and was tutor to the latter. W

CH. CXXIV.—a. *Χεοῖα* Cheops, or Chemmis, B. C. 1092. *Chronol. E. Orient. H.* Cf. also ch. iii. p. 78, and ch. iv. p. 181 quoted in App. to this vol., *Pyramids*. *Ἰλίου*, cf. v. 50, a.

b. *ἐκ τῶν λευκοῦν α. λ.* "The granite or southern district extends from Philæ to Assuan, and is formed for the most part by rocks of Syenite or oriental granite in which the quarries may yet be seen, from which the ancients drew the masses required for colossal statues and obelisks. Between Assuan and Esna, the ancient Aphroditopolis, is the sand-stone or middle district, which supplied alaba for most temples, and beyond it the northern or calcareous district stretches to the southern angle of the Delta. This last chain of hills furnished not only the solid part of the pyramids, but materials for many public buildings long since destroyed, because they proved excellent stores of lime and stone for the Arabs and other barbarians, who destroyed Egypt for so many

centuries" Article 1 Geological Structure, *Ægyptus* Cf E Orient H ch 1 p 14

c τῆς ὁδοῦ κατα τὴν κ τ λ This causeway appears, from Norden and Pococke, to have been kept in repair even till the present day, though some of its materials have been changed, being now built with free-stone "The stones," says Pococke, "for the pyramid, might be conveyed by the canal that runs about two miles north of the pyramids, and thence part of the way by this extraordinary causeway For at this time there is a causeway from that part, extending about 1000 yards in length and 20 feet in breadth, built of hewn stone," &c See Pococke, *Descrip of the East*, 1 p 42

d τῆς ἐστὶ παντακῇ κ τ λ —Hence as the πλεθρον = 100 feet, the height of the great pyramid, according to Hdtus, is 800 ft, and the width of one of its sides the same Extraordinary to say, no two either of the ancients, or of the modern travellers, who have calculated or measured its height, agree together, which can only be accounted for from its being measured from the level of the surrounding sand, and this, though its accumulation since the days of Hdtus may very well account for his dimensions of it exceeding those of any one else, we must necessarily suppose to be of a very shifting nature, and thereby to have caused the discrepancy observable in the measurements of Le Brun and Niebuhr These, as well as the many others, of Strabo, xvii p 1161, Diodorus, 1 63, Pliny, H N xxxvi 12, and of modern travellers, may be omitted as only likely to cause confusion According to the article *Pyramides*, Class Dict, "The height of the first, ascribed to Cheops, is 477 ft, 40 ft higher than St Peter's at Rome, 133 higher than St Paul's in London, and the length of the base is 720 ft This pyramid had been opened and some chambers discovered in it, but not so low as the base, till Mr Davison, British consul at Algiers, explored it in 1763, and discovered a room before unknown, and descended the successive wells to a depth of 155 ft Another spacious room under the centre of the pyramid, supposed by Mr Salt to have been the place for containing the *theca* or sarcophagus, though none is now found in it, was discovered at a later period by Capt Cavighia, this last room is 20 ft. above the level of the Nile, and Hdtus erred in supposing that its waters could ever surround the tomb of Cheops" See further the interesting article whence this extract is borrowed, which illustrates the connexion between Egypt and Hindoostan, on which cf 11 143, g, 164, a The opinion of H, it should be observed, opposed to that of Wilford and others, is that the pyramids *were* sepulchral monuments, raised, in all probability, to preserve the entrances of the subterranean burying vaults, prevent their being choked by sand, and keep the whole distinct—further, that they belong to the most ancient monuments of Egypt, are of Ethiopian origin, and were built by those 18 Ethiopian Pharaohs, who reigned long be-

fore Sesostris, and are included in the 330 kings whose names were read over by the priests. H. Egypt, ch. ii p. 363 and 318. Cf. particularly E. Orient. H. ch. ii p. 78, and ch. iv p. 177 seqq., quoted in Appendix to this vol., *The Pyramids*. On the district of the pyramids—which stand sometimes singly and sometimes in groups on the strip, about 35 miles long reaching from Ghizeh to beyond Mefidun—see H. Egypt. ch. i. p. 297.

CH. CXXV.—*α. πυραμίδας (pyramides) quædam eminentiæ, graduum formam representantes, seu, εναεσθαι quos alii βυβίλας dicunt, arulas quas. W. Courses, or steps. 8 and L. D.*

CH. CXXVI.—*α. τῆς ἐν μέσῳ τῶν τριῶν—The three here mentioned are the great ones at Ghizeh, the 1st built by Cheops, the 2nd by Chephren, ii. 127, and the 3rd by Mycerinus, ii. 134. The little one built by Cheops' daughter Zoega considered to be the same observed by Norden and Pococke between the Sphinx and the great pyramid. B.*

CH. CXXVII.—*α. Χερσέως—1033, († 1492,) a. c. Chronology in E. Orient. H. For the particulars of his pyramid, which was opened by Belzoni, and appears to have been explored also in the 15th century by one of the sovereigns of the Ottoman empire see article *Pyramids*, quoted above, and Appendix to this vol., *The Pyramids*.*

*δ. οὐτὶ γὰρ—οὐδὲ γὰρ—for neither are there beneath it any chambers reaching below ground. γὰρ, with Accus. Local. Extension under any object. Self § 639, iii. l. δ. οὐτὶ ἐκ τοῦ Νισίου α. r λ. On Hdtus' error in this point, cf. ii. 124, d.*

*ε. τῶν ἐπὶ τὸν ὄρειον—the first tier or range cf. l. 179, ε. The Ethiopian Stone is the beautiful oriental, or rose-coloured granite from the quarries of Philæ, Elephantine, and Syene cf. ii. 124, δ., and E. Orient. H. ch. i. p. 14.*

*δ. τετραπύκνυρα πύλας ἐκαστὴς α. r λ.—i. e. he built it 40 ft lower than the great pyramid, close by which it stands. W. Lit. going 40 ft lower than the same size, &c.*

CH. CXXVIII.—*α. τοῖς ἐκ τοῦ μέγαν ποιμενικοῦ φύλλου α. λ.—On the conquest of Egypt by the Hyksos, or Shepherd Kings, neighbouring nomad hordes of Libyan, Ethiopian, and Arabian descent, their establishment of themselves in Lower and Middle Egypt for 260 years—Memphis their capital—hence their kings enumerated in the series of Egyptian dynasties—their expulsion, after a long struggle by the rulers of the kingdom of Thebes, cf. ii. 100, δ., E. Orient. H. ch. iii. p. 80—83, H. Egypt. ch. ii. p. 317 seqq. That this race were, under the 18 Ethiopian Pharaohs, ii. 124, δ., the builders of the pyramids, long before the flourishing times of Egypt under the Sesostridae, is considered by H. l. l. p. 363 and 318, no improbable conjecture. See also H. l. l. p. 336, on the contempt in which the caste of Neatherds—of Arabian or Libyan descent—owing to their nomad life directly opposed to the views and policy of the ruling priest caste—were held. Cf. ii. 47 δ.*

CH CXXIX — *α* Μεγιστήριον — 960 B C, Chronol E Orient II  
His name, according to Zoega, signifies *triquital*

*b* -εργουμένη — Cf 1 22 *a*

*c* βόη ζιλιή — Cf the following note

CH CXXXII — *α*. -ύ-τωι-αι. τοι οἱ ἐομαζόμενον θεὸν  
κ - λ — On the verb, cf n 12, *b* The deity was doubtless Osiris,  
cf n 61, *b* Creuzer, Comment on Herod p 127, quoted by B,  
discusses the reason of Mycerinus' having entombed his daughter  
in the image of a cow — "by this means having, as it were, wedded  
her to Osiris, who assumed the shape of that animal By so doing  
Mycerinus effected a kind of apotheosis of his daughter, and pro-  
cured divine honours for her For this reason she was brought  
out once a year, when the lamentation for Osiris was celebrated,  
and to this refers also the illuminated chamber where the image of  
the cow was kept, and the perfumes," &c

CH CXXXIII — *α* ἐκ ἐλ - οὔ χονε-ηριον — *after that first oracle*  
B Cf 1 86, *c* ἐξηβη-ηρια ἐ-ι-ησιω-α-α — *most agreeable places of*  
*amusement* B

*b* ἡ α οὐ ἐν ἡμέραις αὐτῇσι — *where αὐτῇσι*  
is the nom absolute, — *the nights being converted into days* Cf  
vi 21, *b*

CH CXXXIV — *α* Πυραμίδα κ - λ — On this, generally called  
the 3rd Pyramid, see Pococke's Travels, vol 1 p 17. -ολλων ελασ-  
σω -οῦ -ατρος — *left behind him a pyramid of far less size than his*  
*father left*, = οὔ - α - ελ - ολλων ελασσω - πυραμίδα ἢ ὁ - α - ηρ If the  
comparative word belongs to the verb of the clause, either the gen  
or ἡ may be used Jelf, § 782, *c*

*b* εἰκοσι - οὔτων κ τ λ — *amounting twenty feet of three plethra on each*  
*side* Cf n 124, *d*, on the -λιθρον On the Ethiopian stone, see  
n 127, *c*

*c* οὐ γὰρ αὐν κ τ λ — *for they would not otherwise have attributed*  
*to her the building of such a pyramid* κατὰ Ἀμασιν βασι — *during the*  
*reign of Amasis* Cf Jelf, § 629, 2 κατὰ, duration of time, *during*

*d* Αἰσώ-ον κ τ λ, flourished about 570 B C See Smith's D of  
Gr and R Biog

CH CXXXV — *α* ὥς αὐν εἶναι Ῥοδῶ-ιν κ - λ She made much  
money, considering she was Rhodopis much for a person of Rhodopis'  
station Instead of the accusat., some read the gen Ῥοδῶ-ιος —  
*looked at as the property of a private lady like Rhodopis, but still not*  
*so large as*, &c Jelf, 869, 6 Cf n 8, *d*

CH CXXXVI — *α* Ἀσυχιν Asychis, also called Bocchoris, 815  
B C, E Orient H Chronol On the temple of Hephaestus and  
the propylæa, cf n 99, *g*

*b* μὴ αὐτῷ ἐκείνῳ τελευτήσαντι κ τ λ From the Egyptian belief  
that those deprived of sepulture could not attain the tranquil king-  
dom of Osiris in the other world Cf n 67, *g*, 85, *a*, and ref to  
H The custom of giving the dead as pledges, which prevailed  
also among the Romans, was abolished by Justinian B

c. *αὐτὴν γὰρ ἐκπύκνωσεν* &c. λ.—*for pushing down with a long pole into the lake &c.* Cf. II. 130.

d. *πλὴθος ἰσχυρὸν* Cf. I. 178, b.

CH CXXXVII.—a. *Ἀρσίου*—571 B. C., Chronol. E. Orient. H. Cf. also ch. III. p. 100. The Sabaco of Hdtus, the first Ethiopian kg of Egypt, the same with the So of 2 Kings xvii. 7 Usher and Prideaux, Conn. part I. bk I. sub an. 742 B. C. H., Ethlop. ch. II. p. 214, seqq., considers that, under the name of Sabaco, Hdtus has included his whole dynasty that is, the three monarchs, Sabaco, Sevechus, and Tarhaco, the three mighty rulers of Meroe, who, between 700 B. C. and 800 B. C.—contemporary with the reigns of Hezekiah and Hoshea, Salmanassar and Sennacherib—conquered at least Upper Egypt. Tarhaco is, without doubt, Tirhakah the Ethiopian, who came out to fight against Sennacherib; and Sevechus, or Sabaco, the So to whom Hoshea sent an embassy 2 Kings xix. 9. Cf. also H. Egypt. ch. III. p. 421–432, and ch. V. p. 466, on the end of the splendid period of the Pharaohs about 800 B. C. On the conclusion of the Ethiopian sway cf. Smith's D of Gr and R. Geog. *Egyptus*, the New Monarchy &c., II. 141 a. Also on this portion of the history the Amer Qu. Review 7–39 quoted in *Egyptus*, Hist. Class. Dict.

b. *τὰ δὲ δῶα*—Cf. II. 92, a.

c. *τὰς ἐμπερυγὰς*—Cf. II. 103, a., 109 b.

d. *Βουβαστὶς*—Cf. II. 60, b.

e. *ἡ δὲ Βουβαστὶς Ἀφροδίτη* The name Bubastis was given to the new moon, meaning according to Jablonsky *she who discloses her face*. The resemblance between her and the Diana of the Gks and Romans was imperfect, as the Egyptians did not consider her to be the goddess of the woods; hence Juvenal, Sat. xv 8, "Oppida tota canem venerantur nemo Dianam." B.

CH CXXXVIII.—a. *ῥαῖον* &c. λ.—*figures, statues of men, colossal.* Cf. II. 103.

b. *ἀπασί*—*a wall, especially a loose wall of small stones, a stone fence.* S. and L. D. Cf. I. 180, b. *ὡς λίθον*—*a canopy of stone.* Cf. Jell § 533, obs. 2. *Attribut ce gen. of the maternal.*

c. *Ἐπίμολπος* Hermes, of whom the Gks made a god of the 2nd rank, was in some sort a personification of the Egyptian priesthood; in this sense therefore he was regarded as the confidant of the gods, their messenger interpreter of their decrees, genius who presided over science; conductor of souls; elevated indeed above the human race but the minister and agent of celestial natures; was designated by the name *Thot* or *Thoth*, in Egyptian signifying an *assembly* more particularly one composed of ages and educated persons, or the sacerdotal college of a city or temple; thus the collective priesthood of Egypt, personified and considered as unity was represented by this imaginary being to whom was ascribed the invention of language and writing as well as the origin of geometry arithmetic astronomy music, rhythm, instau-

nacherib with a blast, that God would send upon him, seem to denote this thing. Hdtus gives a disguised account of this deliverance from the Assyrians, in a fabulous application of it to the city of Pelusium, instead of Jerusalem, and to Sethon the Egyptian king, instead of Hezekiah," &c. It would appear however with deference to Prideaux, that the loss of the Assyrian army did not take place before Jerusalem, if one may so infer from v. 33, of the ch. of Isaiah—"Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city nor shoot an arrow there, nor come before it with shields, nor cast a bank against it, &c. Whence it would seem that the army did not even appear before Jerusalem. That "the king of Assyria was warring against Libnah is the last thing we hear of him, before beginning his retreat; hence it was before Libnah that his army perished, and we may conclude with L. that Pelusium was so called; especially as Josephus says that Sennacherib was before Pelusium, and was about to take the place, when he heard that Tirhakah, king of Ethiopia, was coming to the assistance of the Egyptians. If this solution be correct be careful not to confound this with the Libnah of the tribe of Judah, mentioned in Josh. xxi. 13. The story in Hdtus' account arose, according to Bochart, quoted by B. from the similarity of the words *λῆψις*, a mouse, and *λοιμὸς*, a pestilence, which Hdtus confounded, when the priests told him that the army had been destroyed by a pestilence. A more probable explanation is that of Michaelis, quoted by Creuzer viz. that a mouse was the hieroglyphic symbol for destruction and slaughter and that Hdtus was deceived by the figure of this animal sculptured in the hand of the statue of the king and took it literally. Possibly the priests, though they understood the meaning of the symbol, might be unwilling to communicate it to Hdtus; though initiated into some of their mysteries. Cf. Hist. of Gr Lit., Herodotus, p. 50.

d. *καὶ μὴ πάλιν*—*καὶ δὲ ἄρα* Cf. Jeff, § 643, *Twice in Compound Verbs*. a. Where the preposition seems to be separated from the verb, but really is used alone in its original force of a local adverb. obs. 1 Here belongs an abbreviated form of expression; when the same compound should be repeated in each of several succeeding sentences, the verb is used only in the first, and the preposition stands alone in the others. Cf. viii. 33, a., ix. 3, d.

Cn OXLII.—a. *καὶ οὐκ ἐπὶ τῇ πόλει*—*τοῦ*. Cf. l. 3, a.

b. *Παύει δὲ ὁ ἥλιος τὸν ὅλον ὁρίζοντα*. Goguet, quoted by W., thinks that here is obscurely intimated the change of the course of the sun under Joshua, Josh. x. 12, 13, and the sign given to Hezekiah. Cf. Horne's *Introduct.* vol. I. ch. iii. § 1.

Cn OXLIII.—a. *Ἐκείνῳ αὐτῷ*—an historian and native of Miletus; flor. about B. C. 520. Cf. also v. 36 and l. 23, v. l. 137. Cf. Hist. of Gr Lit., Herodotus, p. 15, and Smith's D of Gr and B. Blog., and D p. 84.

b. *τῷ λόγῳ*—*λογισμῶν* cum Herodotus vocat, *φῶς φυσικὸν*



*enarrat, refert, sensu latiori, unde et fabularum narratorem et historiarum Scriptorem* νοχ indicat" B In the 1st sense in ii 134, and in the 2nd here, and in v 36 and 125

c ολον τι και εμοι From this we may infer that Hdus not only visited, but made some stay at, Thebes Cf ii 3, b, 15, e

d. το μέγαρον Cf i 47, a

e κολοσσούς ξυλινους "They were probably colossal pilaster-caryatides" H Egypt ch. iii p 419

f και αναδησαντι εις θεον, —'Ες θεον αναδησαι [εωυτον], and αναδησαι την πατριην, = το γένος εις θεον αναφειν Similarly αναψαι το γένος εις Δια V

g Πιρωμιν εκ Πιρώμιος—In the modern Coptic *Romi* is simply = Lat *uir*, —*μι* is said to be the article cf. Wilkinson's Egyptians i. p 17 S and L D Lacroze, Hist Christ des Indes, 429, traces an analogy between Brahma, Birma, and the Egyptian Piromi, and observes that Brama, which the Indians of Malabar pronounce roumas, signifies, like piromis, an honest and virtuous man, Herod ii 144, and that piramia, in the language of Ceylon, means man There is an evident analogy between pirom or piromis and Pharaoh, dignity, honour, elevation, equivalent to our title highness From *Pyramides*, Class Diet, where it is adduced as one of the proofs of the intimate connexion between the religious systems of Egypt and India, a point profoundly discussed in the Oriental disquisitions of Wilford, "after the perusal of which, we are left under a strong impression, if we are not actually convinced, that there must have been a period when a Hindoo dynasty reigned by right of conquest in Egypt, and established in it the religion of Brahma" Cf ii 164, a "This title (*pyromis*) perhaps did not refer to the moral character, but to nobleness of descent—these offices of high priest, in the Metropolitan temples, were the first and highest in the state To a certain degree they were hereditary princes, who ranked next to the kings and enjoyed nearly equal advantages Both Memphis and Thebes had at the same time high priests and kings, so long as they flourished as separate and independent states Whenever mentioned in history, it is as the highest persons in the state Thus, Gen xli 43, Joseph, when elevated, connected himself with the priest caste, marrying the daughter of the high priest of On or Heliopolis" H Egypt ch ii p 324

CH CXLIV —a Ὠρον τὸν Ὅσιριος Ὅσιρις δὲ κ τ λ—On these deities, cf ii 41, a, 42, c e, 59, d, 90, b The allusion in καταπαύς Τυφ is thus illustrated by Creuzer cf ii 42, e "Horus recalls his father Osiris from the lower world, revives the parent in the son, avenges him on Typho—the solstitial sun brings back the Nile from the bottom of Egypt, where it appeared to be sleeping the sleep of death, the waters spread themselves over the land, every thing receives new life, contagious maladies, hurtful reptiles, parching heats, all disappear before the conqueror of Typho, through him nature revives and Egypt resumes her fertility"

Egyptian history—the unity of the empire restored, but its former power gone—constant connexion henceforth till the conquest of Cambyses, with foreign nations, Gk and Asiatic—from the introduction of, and restoration of the empire by foreigners, Phœnician, Greek, and Canaan mercenaries, who were kept in pay and by whom he maintained his authority he was naturally considered a usurper by a great part of the nation—the warrior caste, exasperated by seeing foreigners preferred, emigrate to Ethiopia—the strength of the nation much diminished—remarkable ambition of foreign conquests henceforth displayed by the Egyptian kings, shown in the constant desire to possess themselves of Syria and Phœnicia, and in the establishment of a navy paved the way for the destruction of their dynasty. From H. Egypt. ch. v p. 467 seqq.

δ. καταπλεῖν τοὺς βασιλεῖς. Similarly in the last century Ali-Bey gained the sovereign power in Egypt, having put to death or banished the 11 other Beys. This he retained till 1772, when he was killed in battle in Palestine, whither he had fled. H.

CH. CLIII.—α. τῇ ἑρμείῳ σπονδῶν. Cl. il. 99 g.

β. ἀλλὰ ἱερογλυφῶν. Cf. il. 148, β. Memorials of this monarch's reign, says the *Bulletin des Sc. Hist.* vii. 472, quoted in article 10, *Egyptus*, "exist in the obelisk now on Monte Litorio at Rome, and in the enormous columns of the first court of the palace of Karnac, at Thebes.

γ. ὁ δὲ Λεῖς. Cl. iii. 23, β.

CH. CLIV.—α. Ἰσχυροτάτοι. Cl. il. 112, γ., 132, α.

β. αἱ οὖν ἱερὰς γυνῶναι.—mentioned again in il. 164. "This caste, says Pritchard, *Anal. of Egypt. Myth.* 373, [quoted in *Egyptus, Castes*,] "as well as that of pilots, must have comprised a very small number since the Egyptians had little intercourse with foreigners; and until the Gk dynasty their navigation was principally confined to the Nile. Cf. Smith's *D of Gr and R Geog., Egyptus, Castes*, &c. Also H. *Egyptians*, ch. il. p. 334, who observes that, from the hatred borne by the Egyptians towards foreigners, and especially towards those who were so highly honoured by the king, those children who were instructed by them, were not allowed to rejoin their own caste afterwards; whence in self-defence they were necessitated to form a caste by themselves. πρὸς Πελόποννον, near the sea. Cl. Jelf, § 638, 1 β.

γ. καταπλεῖν ἰς Μίσην, "For the protection of his person. H. l. l. Cl. 152, α.

CH. CLV.—α. πάλιν ἐκταμνομένη ἡδὲ. Cl. il. 83, α., and comp. il. 18, 53, 15, &c. B. On the Sebennytic mouth of the Nile cf. ref. in il. 10, α.

β. Βούρη κ. τ. λ. Cl. il. 59, 63, 83, and 133. This town is not the same with that in il. 75, α., but stood on the W bank of the Sebennytic branch of the Nile near the Butic lake, (see the following ch.) to the S. of which ruins are yet to be found, according to Ritter. H. Cl. E. Orient. II. ch. il. p. 33.

c *νηός, ἐξ ἐνός λίθου κ τ λ* "This enormous rock," says Savary, Letter xxxvii, "240 ft in circumference, was brought from a quarry in the island of Philæ, near the cataracts, on rafts, for the space of 200 leagues to its destined place, and without doubt was the heaviest weight ever moved by human power"

d *παρωροφίδα κ τ λ* —the projecting part of the roof which extends beyond the wall of the building, the eaves W Schw

CH CLVI —a *νησος ἡ λεμμις*—From this legend of a floating island, the Gks probably invented their fable about Delos Cf Pliny, H N iv 12 B Muller, Dor 1 p 332, considers that the Gk fable of the floating island "indicated merely the restless condition which preceded the tranquillity and brightness introduced by the manifestation of the god" Mannert, 10, 1, 559, quoted in Class Diet, *Chemmis*, makes the Egyptian legend arise from the wish of the Egyptian priests to explain the Greek mythology, by referring to their own as its parent source The legend of Delos was perhaps founded on some tradition of its late volcanic origin Smith's C D, *Delos*

b *εν λιμνη κ τ λ* —now *Burlas* B

c *πλωτη* Cf Homer, *Odyss* x 3 of the island of Æolus, *πλωτῇ ἐνὶ νήσῳ κ τ λ* B

d *Δητώ, εοῦσα τῶν ὑκτώ κ τ λ* On the eight prime deities, cf ii 42, c "Under the name of Latona," says Creuzer, *Symb* 1 p 519, ii 121, 169, quoted by B, "was personified the primitive state of darkness or night, whence all things took their origin, and first the lights of heaven, the sun and moon Hence she agrees with the goddess *Athor*, cf ii 41, f The same also is said in the Classical Journal, xxiv 214, quoted in article *Latona*, "Night was by the Gks," observes Knight, "personified under the title of *Δητω*, or *Latona*, and *Βαυβώ*, the one signifying *oblivion*, and the other *sleep*. both were meant to express the tranquillity prevailing through the infinite variety of unknown darkness, which preceded the creation, or first emanation of light, hence she was said to be the first wife of Jupiter, mother of Apollo and Diana, or the sun and moon, and nurse of the earth and the stars, the Egyptians differed from the Gks, and supposed her to be the nurse and grandmother of Horus and Bubastis, their Apollo and Diana, in which they agreed with the ancient naturalists, who held that heat was nourished by the humidity of the night. Her symbol was the *Mygale* or *Mus Araneus*, supposed to be blind," &c

e *Ἀπολλωνα*—The *Horus* of ii 144, a

f *Αισχύλος κ τ λ* Cf Pausan, viii 37, § 3 To this refers what is related of Æschylus, that he disclosed something appertaining to the Mysteries, for which he was therefore called in question, see Zell's Comment on Aristot *Ethics* iii 1, § 13, p 86 B

g *μοῦνος δὲ ποιητῶν τῶν προγενομένων* B considers that from *Hdtus'* applying "former poets" to Æschylus, it is probable that this was one of the passages added by him in old age, after the bulk

of the work was completed the recital of it, according to his theory taking place only in 458 B. C. cf. I. a., the year in which Aeschylus died. Cf. I. 180, b., and D. p. 12, seqq.

Cf. CLVII.—a. *ῥαπαιχτός* Iræ. Cf. II. 152, c. H. I. I. p. 390.

b. *Ἀζωτός*—one of the 5 Philistine towns, situated on the seacoast, N. E. of Ascalon. The Azidod of I Sam. v. 1 and Acts viii. 40. The siege according to B., is not to be understood of a regular blockade, but only of a perpetual series of attacks made against the town, carried on possibly from a fort erected in the neighbourhood (*ἰσχυρὸς*). Cf. Thirlw. I. p. 15a, and Hdtus' account of Alyattes' attacks on Miletus, i. 17.

CH. CLVIII.—a. *Νέχος*—the Pharaoh-Necho of 2 Kings xxiii., xxiv., 2 Chron. xxxv. and Jerem. xli. He reigned 616—600 B. C. B. Cf. Prid. Conn. en. 617 B. C. H. I. I. ch. v. p. 40.

b. *τὴν ἀπὸ τοῦ αἰῶνος*—This canal, according to Diod. Sic. i. 33, was completed by Ptolemy II. Probably he only restored it and cleared it from the sand, as it is hardly probable that Hdtus would have spoken of it as he does, had it not been completed by Darius. It was cleared out and restored by Hadrian, and again about 100 years afterwards by the order of Omar A. D. 639. It fell finally into decay in A. D. 702, and remains in that condition to the present day. B. See also R. p. 464, seqq., H. I. I. p. 470, seqq.

c. *Ἐρυθρὸν θάλασσαν*. The *Sinus Arabicus* our Red Sea is here meant. Cf. I. I. b. and II. 159, iv. 42 B.

d. *τὰς πύλας αἰῶνος*. \*The 1000 stades (or 100,000 orguies, iv. 40) allowed for the narrowest part of land between the two seas equal about 83 G. miles; but Hdtus appears to have regarded the whole water communication between the two seas, a great part of which was by the Nile itself, as the canal. He also says the length of the canal was equal to a 4 day voyage, but it appears to have been considerably more. R. p. 451. Of the Isthmus of Suez the width is really 60 miles, see Arrowsmith, Eton G. ch. v. p. 61. From Hdtus' calculating the breadth of the canal by triremes, H. I. I. p. 471 infers that it was originally intended not for commercial, but for warlike purposes.

e. *Πύλον*—the *Pithon* of Exod. i. 11 on the E. margin of the Delta; near the commencement of the canal; and probably near the modern *Belbeis*. Smith's C. D.

f. *ἀπὸ τοῦ αἰῶνος*—the excavation of the canal was commenced from that part of the plain of Egypt that lies towards Arabia; to which plain from above (i. e. from the S.) it met that stretches from opposite Memphis (in an E. direction to Heruopolis) is perpendicular. B. Cf. also R. I. I. On ex. d, cf. i. 74, a. On the Mt. cf. II. 8, b, and 124, b.

g. *Ἐρυθρὸν θάλασσαν*—the sea on the North here meaning the Mediterranean. Cf. II. 32, c., and iv. 13, c. Mons Casius, *El Kaa*. Cf. on the extended signification of Syria, I. 74, a., and also II. 116.

CH CLIX — *a* ὀλκοί — cradles on rollers, machines for drawing ships Cf H 11, p 471

ὁ καὶ Σύροις ἐν Μαγδολφ ἐνίκησε The expedition of Pharaoh-Necho into Asia, B C 610, in the 31st year of Josiah, king of Judah The battle here mentioned was fought at Megiddo, in which king Josiah was slain, see 2 Kings xxi, and 2 Chron xxxv, but Hdtus has confused the names of the places, Magdolus being a town of Lower Egypt, 12 miles, according to B in Euxurs, E of Pelusium, the *Migdol* of the O T, while Megiddo belonged to the half-tribe of Manasseh on the W of the Jordan, near Mt Carmel From his limited knowledge of Palestine, into the interior of which, certainly, he appears never to have penetrated, cf n 106, *a*, Hdtus probably fell into this error “Near Megiddo was the town of *Hadad-Rimmon*, (afterwards called Maximianopolis,) and therefore the Lamentation for the death of Josiah is in Scripture called, ‘The Lamentation of Hadad-Rimmon in the valley of Megiddon,’ which was so great that it became a proverbial phrase for expressing any extraordinary sorrow By the city *Cadytis*, Jerusalem is doubtless to be understood, for in iii 5, Herodotus describes it as not less than Sardis in Lydia, cf D p 55, and there is no other city in the mts of Palestine, which could be equalled to Sardis, but that only And it is certain that after this battle Necho did take Jerusalem, for he was there when he made Jehoiakim king, 2 Chron xxxvi 3 But that it was called Cadytis in the time of Hdtus by the Syrians and Arabians, is manifest from this, that they call it by no other name, but one of the same original and signification, even to this day, viz by the title *Al-Kuds*, i e *The Holy*, which is the sense also of Cadytis For from the time that Solomon built the temple there, this epithet was commonly given to it. See Nehem xi 1, Psal xlviii 2, lu 1, Dan ix 24, and also in the N Test Matt iv 5, and Rev xxi 2 And the same title they gave it on their coins, for the inscription on their shekels was *Jerusalem Kedushah*, that is, *Jerusalem the Holy*, and this coin going current among the neighbouring nations, especially after the Babylonish captivity, it carried this name among them, and hence they called the city by both names, and at length, for shortness’ sake, *Kedushah* only, and the Syrians (who in their dialect turned the Hebrew *sh* into *th*) *Kedutha* And the Syriac being the only language spoken in the time of Herodotus in Palestine, (the Hebrew being no more used as a vulgar language after the Captivity,) he, by giving it a Gk termination, made it *Καδυτις* or Cadytis, in his history which he wrote about the time that Nehemiah ended his 12 years’ government at Jerusalem” Prid Conn an 610 B C On the taking of Carchemish or Circesium on the Euphrates by the Egyptians, and the events that followed, see Prid as quoted, and H 11 p 469 The opinion of Prideaux, that by Cadytis Hdtus means Jerusalem, has been lately attacked with much ingenuity by Mr Ewing in the Classical Museum, No IV He considers “Kedesh in Galilee in

Mt Naphtali, one of the six cities of refuge, called also Kedesh Naphtali, Josh. xx. 7 Judg. iv. 6, to be the city intended. He founds his opinion on the following arguments: that proceeding on his road after the battle of Megiddo and taking the city of Cadytis, Jerusalem would have been quite out of the line of Necho's march:—next, that by Hdtus' speaking, in iii. 5, of "the maritime towns between Cadytis and Jencyra," it is plain that Jerusalem could not be meant; for of maritime towns between Jerusalem and Jencyra, (which stood on the confines of Syria, S. of Gaza, and is now called *Xanysos*;) one could not speak with more propriety than of maritime towns between Oxford and London, whereas between Kades in Galilee and Jencyra are included from N. to S. almost all the maritime towns of Palestine. Besides, from the expression used by Hdtus when speaking of Cadytis, *ἐν ἰσθμῷ*, iii. 5, it is clear that he visited Cadytis, but there is no evidence that he ever visited Jerusalem, but a strong inferential evidence to the contrary in his silence respecting it. For it is not to be supposed that, had he visited the capital of the Jewish nation, he would have omitted to describe the city, the temple, and the Jews themselves, a people who of all others were most likely to attract the attention of that minute observer &c. Cf. also Smith's D. of Gr. and R. Blog Necho.

c. *ἡ Βαβυλῶν*—cf. i. 40, d.

Cu. CLX.—a. *ῥάβδον*—B. c. 601—596. *ῥάβδον* non *ῥάβδον*, L. q. *ῥάβδον* *curare administrare*—*ῥάβδον* *pro* *his*. B.

Cu. CLXI.—a. *Ἀραβίαν*—B. c. 596—510. The Pharaoh-Hophra of the Scriptures, with whom Zedekiah kg of Judah made an alliance, to procure his aid against Nebuchadnezzar; Jer. xxxvii., xliii., &c., Ezek. xxx., Habak. ii., Isa. xix. and xx. On him and his Cyrenæan expedition, &c., cf. Diod. i. 68, quoted by H., E. Orient. H. p. 103, Prid. Conn. an. 590, 574 B. C., and H. i. l. p. 471.

b. *τῇ Τυρίᾳ*—cf. i. 2, d. On *τοὺς ἀπὸ Λέγονας*, cf. i. 100, d., and on *ἰδὲ κατὰ* c. λ. i. 8, d.

c. *ἡ Κερκεραῖος*—cf. iv. 132. *ἡ τὰς ἰθαλῆς*—*openly plainly point-blank*. Cf. iii. 127 a., ix. 57 c.

Cu. CLXII.—a. *ἡ βασιλεύς*—with a view to regal power. L. c. with the view of declaring him king. Cf. i. 41 ii. 121. Self, § 634. 3, a. The helmet appears, from ii. 151 to have been the sign of royalty in Egypt. B. *οἱ ἑπόμενοι*—*who were yet of his side*. Cf. vii. 102, c.

Cu. CLXIII.—a. *ἡ πόλις*—*ἡ πόλις*—cf. ii. 152, c.

b. *Μαυραῖος*—*Panous Khit* or *Manous el Sefti*. L. c. *Lower Memphis*, in Lower Egypt, on the E. side of the lake Marcotis. Smith's U. D.

Cu. CLXIV.—a. *ἡ τὰς γυναικῶν*. Plato, Timæus iii. p. 24, reckons 3 castes. Diodorus, in one passage, (i. 23,) represents them as 3—priests and husbandmen, from whom the army was levied, and artisans. But in another (i. 74) he extends the number to 5, by the

addition of soldiers and shepherds Strabo limits them to 3—priests, soldiers, and husbandmen The stamp of caste was not in Egypt, as is sometimes asserted, indelible Smith's D of Gr and R Geogr, *Ægyptus*, Castes Cf also the remarks of Prichard, quoted under Art 15, 16, and 17, Castes, *Ægyptus*, Class Dict., and H Egypt ch ii p 322, seqq The resemblance between the Egyptian and the Indian castes is, as many writers observe, no slight argument for the hypothesis that the one country was colonized by the other, perhaps the latter by the former, as L is inclined to think Cf H 11 ch i p 301, seqq, and ii 124, d, 143, g

*b oi μὲν, ἱερείς*—I extract from the Edin Review, Oct 1845, p 389, the following summary of the commencement of M Guizot's second Lecture on European Civilization, as bearing upon the predominance of the sacerdotal caste in Egypt. The reader will probably consider it well deserving of the praise there bestowed upon it

"He (M Guizot) observes, that one of the points of difference by which modern civilization is most distinguished from ancient, is the complication, the multiplicity, which characterizes it In all previous forms of society, Oriental, Greek, or Roman, there is a remarkable character of unity and simplicity Some one idea seems to have presided over the construction of the social framework, and to have been carried out into all its consequences, without encountering on the way any counterbalancing or limiting principle Some one element, some one power in society, seems to have early obtained predominance, and extinguished all other agencies which could exercise an influence over society capable of conflicting with its own In Egypt, for example, the theocratic principle absorbed every thing The temporal government was grounded on the uncontrolled rule of a caste of priests, and the moral life of the people was built upon the idea that it belonged to the interpreters of religion to direct the whole detail of human actions The dominion of an exclusive class, at once the ministers of religion and the sole possessors of letters and secular learning, has impressed its character on all which survives of Egyptian monuments—on all we know of Egyptian life Elsewhere the dominant fact was the supremacy of a military caste, or race of conquerors the institutions and habits of society were principally modelled by the necessity of maintaining this supremacy In other places, again, society was mainly the expression of the democratic principle The sovereignty of the majority and the equal participation of all male citizens in the administration of the state, were the leading facts by which the aspect of those societies was determined. The singleness in the governing principle had not indeed always prevailed in those states Their early history often presented a conflict of forces Among the Egyptians, the Etruscans, even among the Greeks, the caste of warriors, for example, maintained a struggle with that of priests, elsewhere, . . .

Gaul, for example, the spirit of clanship against that of voluntary association, or the aristocratic against the popular principle. But these contests were nearly confined to ante-historical periods; a vague remembrance was all that survived of them. If at a later period the struggle was renewed, it was almost always promptly terminated; one of the rival powers achieved an early victory, and took exclusive possession of society. On the colleges of the priest caste, cf. il. 3, b., on their influence through the oracles, il. 83, a., on their disbelief of the popular superstition il. 64, a., 83, a.

α. βεβήκασι εὐβάρηται—Cf. il. 47 a. b., 92, a. ἱππύταρ—Cf. il. 154, b.

δ. Καλαίριος Εὐερρέβιος The first, according to Jablonsky signifies *the youth, fit for active service abroad*; and the second, *the veterans reserved at home for the defence of the country*. B. Cf. il. 152, a., 30, a. b. E. Orient. H. ch. iv p. 154, and H. L. I., ch. il. p. 328, seqq.

ε. νομαίη—Cf. il. 42, b.

CH. CLXV — α. Βουρσίρας—Cf. il. 59 b. On Sais see il. 62, a. On Chemmis, il. 91, a. On Papremis, il. 63, b. On the island Prosopitis, il. 41, a. Natho appears to be the nome Νάθρ of Ptolemy between the Phatnitic and Pelusiac branches of the Nile.

β. ἀνδραρὰ ἰς τὸ μάχημα—are given up to, are devoted to warfare 3rd pers. plur. pres. from ἀνδρῶ, old form of ἀνδρῆμ, and used for ἀνδραρῶν. Cf. il. 63, b.

CH. CLXVI — α. Θυβασταρ—Cf. il. 15, c. On Bubastis, il. 60, b. Ἀφίρας The situation of this nome is unknown.

β. Τανίρας—so called from Tanis, *See* one of the most ancient towns in Lower Egypt, the *Zoan* of the O. T., Numh. xiii. 23: on the E. bk of the Tanitic branch, near the lake Menzalah. B. It was one of the capitals of Lower Egypt, under the early kings. Smith's C. D. Cf. Isa. xix. 11; xxx. 4.

γ. Μενθινος—Cf. il. 42, d. The city Sebennytus stood on the W. bank of the Sebennytus branch of the Nile; *Semenoud*. Smith's C. D. Cf. il. 10, a.

δ. Ἀφρσίρας—The city which gave its name to this nome, stood on the E. of the Pelusiac branch, *ἄφρδ*. B.

ε. Φαρβαίθρας—The city Pharbarthus, on the W. of the Pelusiac branch. Thmuis not far from the Mendesian branch; *Thm*. Ru. near Menzourah. The position of the district Onuphis is uncertain. Smith's C. D. The *Anyman* nome probably so named from ἄγ Anysis having taken refuge there; cf. il. 137; situated, according to Mannert, on the E. of the lake Menzalah. B.

ς. Μενεπολίρας—signifying, according to Champoll. quoted by B., *the flowery island*. The district, for the island was but small, according to Mannert, lay N. of Bubastis, cf. il. 60, b. between the Pelusiac and Tanitic branches.

ζ. ἰς νηὸν οἰκίη—is situated in an island. Cf. Hom. Il. II. 625. Νῆσος, ἢ νῆσος κ. τ. λ., and Soph. Aj. 604. *Wess.*



CH CLXVII—*a* ἀμυμονοίς—Cf n 165, *b* On the preponderance of the military element in Greece, compared with that of the priests in Egypt, cf n 164, *b*

CH CLXVIII—*a* γῆρα—*gifts of honour*, i e the lands from revenues of which the soldiers were maintained Cf n 30, *a* *b*, n 141, and n 162, 165 B

*b* ἄροισαι—square areas of 100 cubits each way, hence 10,000 sq cubits = 22,500 sq feet B

*c* τῖδε—*what follows*, &c, viz the portions of bread, beef, and wine—The Attic mina = 100 drachmas, about 1 lb  $\frac{1}{2}$  oz weight The ἀρυστήρ, according to Hesych = the *cotyle*, about  $\frac{1}{2}$  pt B

CH CLXIX—*a* Μωμεμεν—Cf n 163, *b*

*b* ἐμαχίσαντο οἱ ξῖνοι On the mercenaries of Apries, cf n 152, *c*, 154, and Jerem xlv 21, "Also her hired men are in the midst of her like fatted bullocks," &c On the battle, &c, cf n 161, *a*, and Prid, Conn an 570, who refers there to the prophecies pronounced against him, and compares with his boastful thought here given, the words of Ezekiel, xlv 3—10, "The river is mine, and I have made it for myself," &c "The rebellion of the Egyptians against Apries, after his unsuccessful expedition against Cyrene, sufficiently evinces that the extravagant projects of their kings were but little in unison with the feelings of the people The consequence of this rebellion was a war between the Egyptians and the mercenaries, in which the latter were defeated and Apries soon after lost his life" II Egypt. ch v p 171 Cf E Orient H ch iii p 103

*c* αἱ δὲ Ἀθηναίης—This arose from Osiris being buried in the temple of Athene, so that his tomb would be shared by the Egyptian monarchs Cf the following ch

*d* μεγάρου—Cf i 47, *a* αὐλή, ταστας, n 148, *f*

*e* ὁξὺ θυρωματα sunt geminatae fores, janua bivalvis, i e repositum bivalvi janua clausum, a chamber or closet with double doors ἐν τοῖς θυρωμ, i q ἐντος τῶν θυρωματων B

CH CLXX—*a* τοῦ οὐκ οσιον κ τ λ.—Cf n 61, *b* On Sais, cf n 62, *a*

CH CLXXI—*a* αὐτοῦ—i e of Osiris Cf n 40, *b*, 132, *a*, &c

*b* θεσμοφορία On the Gk Thesmophoria, "a festival intended to commemorate the introduction of the laws and regulations of civilized life, which was universally ascribed to Demeter," cf Smith's D of A On the Gk Ceres, the same with Isis, cf n 59, *d*, 67, *g*

CH CLXXII—*a* Ἀμασις, *b* c 569—525 Smith's C D On Sais, cf n 62, *a* As this town and its district were on the E bank of the Canopic branch, Siuph stood probably where the village Saffi now stands, as Champollion conjectures B

*b* δημοτην—*a plebeian, a man of low origin*

*c* προμηθέεσθαι, to show regard or respect for S and L D

CH CLXXIII—*a* πληθωρης ἀγορῆς By this is meant the time

that preceded the mid-day the forenoon, and not the mid-day itself. Cf. vii. 223, a. W. Cf. also iii. 104 a., and iv. 181.

b. *παλαιός*—foolish, trifling perhaps conveying the idea of obscene jests, for *παλαιός* and *δεξιμόνως* are used promiscuously. Cf. Soph. Trach. 565, *παλαιός χροῖς* V.

c. *ὁ ἄλλος*—Cf. i. 97 a.

d. *ἂν ἴσως*—*ἂν* *εἴ* *τ* *λ*—he would surely either gradually become mad, or he indeed (this very man, the person I speak of) would become crazy. Cf. Jell. § 655, *Demonstrative Pronouns*, obs. 2, 3. When the same subject belongs to two sentences, *εἴ* is often used emphatically in the second sentence, to mark distinctly the identity of the subject. This repetition of the subject by *ὁ ἄλλος*, *εἴ*, is often called for by the mention of another person in the preceding sentence, or by some obscurity in the construction, which makes it necessary that the subject should be distinctly stated. This idiom is much used by Hom. and Hdtus in disjunctive sentences: *ἂν*—*ἂν* *εἴ*: Od. ii. 327. So Lat. *ille* *ae*, *nunc dextra ingemians lectus nunc ille sinistra.* (Virg.)

CH. CLXV.—a. *ἐπὶ τῇ ἀθανάτῃ*—Cf. ii. 62, a.

b. *ἀνθρωποειπής*—*Sphinxes with the bust of a man.* S. and L. D. According to Schw., *Sphinxes with human faces*: the word not necessarily inferring as he thinks, that they had a male more than a female face. Maillet explains the Sphinx from the union of a virgin's head with a lion's body to be a symbol of the solstice, and of the Nile, which overflows when the sun is in Leo and Virgo. According to Plutarch and Clement it is a type of the enigmatic nature of the Egyptian Theology. But see Wilkinson's *Egypt*, 2nd series, vol. ii. ch. 14, p. 201 where the *Andro-Sphinx*, with the head of a man and the body of a lion, denoting the union of intellectual and physical power (as well as the other two kinds, the *Cro-Sphinx* and the *Hieraco-Sphinx*) is shown to be the type or representation of the king. On the great Sphinx, near the 2nd Pyramid, ii. 124, cf. Class. Dict., *Sphinx*, and Lab. of Entertaining Knowledge, by Long, *Egypt. Antiq.* ii. ch. vi.

c. *ἀνθρωποειπής*—Cf. ii. 124, b., ii. 8, b., and E. Orient. H. ch. ii. p. 36, on the monolithic temple at Saïs. Elephantine, cf. ii. 17 a.

d. *πενήντα* = 5 palms; the cubit, 6. B.

CH. CLXXVI.—a. *ἀνθρωποειπής* *ἄλλος*—Cf. ii. 127 c. and ii. 8, b.

CH. CLXXVII.—a. *ἐν ἀμείνο* *ἐδωκεν*—The flourishing state of Egypt described by Hdtus as under Amasis, is contradicted by Scripture, for at that time the land lay desolate 40 years, being overrun and ravaged by Nebuchadnezzar from Migdol, or Magdolum, which is at the first entry into Egypt, even to Syene, on the borders of Ethiopia. Cf. Ezek. xxix. 8, 10, "And the land of Egypt shall be desolate and waste—I will make Egypt utterly waste and desolate, from the tower of Syene to the border of Ethiopia, (or from Migdol to Syene,) "No foot of man shall pass through it, nor foot of beast shall pass through it, neither

shall it be inhabited 10 years " See also Ezek xxx and Jer xlv  
 Prid We must therefore suppose with W that Hdtus derived his  
 account from the priests, who, through their regard for Amasis  
 who paid them particular respect, gave a partial account of his  
 reign, or that Hdtus speaks only of the latter part of his reign,  
 when Egypt had in some degree recovered itself In the E Orient  
 H ch iii p 104, the invasion of Nebuchadnezzar appears confined  
 to the reign of Apries (Pharaoh-Nophri) only, and so H observes,  
 that under Amasis Egypt is said to have enjoyed its greatest hap-  
 piness Egypt ch v p 171, cf p 161, seqq By him the mouths  
 of the Nile were opened at last to foreign merchants, cf ii 178,  
 179, a concession which led to important changes in the character  
 of the nation, and produced an entire alteration in the whole in-  
 ternal commerce of Egypt

ὁ πόλις οἰκόμενος Cf Diod Sic i 31, who says that in  
 ancient times Egypt had 18,000 towns, and in the time of Ptolemy  
 Lagos, 323 B C, there were more than 30,000 W Cf E Orient  
 H ch ii p 31

ὁ Σόλων ἰθεὶς This law, it appears, was established by  
 Draco, and not by Solon, who lightened the penalty for transgress-  
 ing it W The Egyptian Toparchi clearly officiated as police,  
 discountenancing or punishing idleness H i i p 438

CH CLXXVIII—*α ναυκρατις*—in the Delta, it belonged to  
 the Saitic nome, and stood on the E bank of the Canopic branch,  
 N W of Sais It continued an important place for many cen-  
 turies, long after its privileges had been done away, by the open-  
 ing of the mouths of the Nile by the Persian conquest of Egypt  
 Its site appears to be indicated by the ruins found by Niebuhr at  
*Salhadyar*, not far distant from Alexandria Cf on the settlement  
 of Naucratis, and the advantages Hdtus would derive from the  
 Ionic residents there, Hist of Gr Lit, *Herodotus*, p 245, and H  
 Egypt. ch iv p 463

ὁ Ἰώνων Δωριέων Αἰολέων Cf notes on i 142, 144, 149  
 Phaselis, on the borders of Lycia and Pamphylia

CH CLXXIX—*α βαρσις*—Cf ii 96, and notes

CH CLXXX—*α μισθωσάντων—ἐξίργασσθαι—locantes aedem  
 extruendam, letting out the building of the temple for 300 talents*  
 S and L D (i e contracting to pay so much for it) On the  
 Amphictyons, cf v 62, c

ὁ κατεκαθ Cf i 50, f

ὁ ἐπίβαλε—it fell to, was the duty of, &c Cf iv 115 τὸ ἐπίβαλ-  
 λον, sc μέρος, the portion which falls to the lot of each B

δ στυπτηρις—according to B, on the authority of Beckmann,  
*rough lithiol* some species of astringent salt, probably *alum* S  
 and L D

CH CLXXXI—*α Βάττεω, οἱ δ' Ἀρκεσίδew* Two MSS here read  
 τοῦ instead of οἱ δ, which is preferable, as this Battus was the con-  
 temporary of Apries, and therefore of Amasis, cf iv 159. W

δ. μῆχος *remedium, effugium*: cf. *Reich. Ag.* 2, and P. V. 603. B.  
 c. ἡν περιπαύμενον—probably meaning that the statue was placed  
 in the city, and looked out towards the suburbs. W.

CS CLXXVII.—α. θυγάτηρ Ἀθηνῶν—Cl. il. 37 c., III. 47 and  
 PHN. H. N. xix. i. B.

δ. ἵπτον τὸ ἐν Ἀθῆναις κ. τ. λ. From this place where the worship  
 of Athene, *Naith*, cf. il. 82, α., was first established, (brought hither  
 from Egypt, and from Saïs probably as she there was held in  
 especial honour) it spread throughout Greece. B. Cl. also il. 171  
 δ., on the introduction of the Thesmophoria.

c. εἰς δὲ Κύπρον κ. τ. λ. D thinks that "Hdtus, in saying that  
 Amasis was the first who conquered Cyprus, (about a. c. 540,) de-  
 rived his account from the priests, as the island had long before  
 been in subjection to the Tyrians. But they gained it by colon-  
 ization. "Cyprus stood in the closest connexion with Tyre it  
 formed one of their provinces: the city of Citium, the *Kition* of  
 Josephus, was their principal settlement: the name signified not  
 only the whole island, but also the neighbouring islands and  
 coasts; the Chittim of Isaiah xxi. 12. H. Phoen. ch. ii. p. 305,  
 seqq. It subsequently fell to the Persians under Cambyzes. In  
 Thucyd. i. 94, Panzanias is said to have subdued (*viz.* from the  
 Persians) τὸ πᾶν τὸν Κύπρον—a. c. 478. It fell under Alexander  
 but was afterwards re-united to Egypt by Ptolemy Lagus, a. c. 313,  
 and belonged to Egypt till a. c. 58, when Clodius sent Cato to  
 avenge a fancied insult he had received, when it became a Roman  
 province.

### BOOK III. THALIA.

#### FROM CAMBYSES CONQUEST OF EGYPT TO THE TAKING OF BABYLON BY DARIUS HYSTASPES.

CH. I.—α. δὲ αἰτίαν νεικέα. The causes of the invasion of Egypt  
 by Cambyzes are considered by D. p. 148, to have been of a far  
 more general nature than those assigned by Hdtus, *viz.* 1st, because  
 the Egyptians had entered into an alliance with Croesus against  
 the Persians; and 2ndly because the country lay close to the Per-  
 sian borders, and tempted the ambition of Cambyzes to imitate his  
 father's example. So H., Egypt. ch. v. p. 334, says, "Whatever  
 its pretext the true cause was a hankering after the riches and  
 other good things of Egypt." And Creuter "if we remember that  
 the Persians claimed to themselves all Asia, cf. i. 4; that Libya  
 was in ancient times considered as part of that quarter of the globe,

(Plat Gorg p 523), that Nebuchadnezzar had overrun Egypt and Libya, cf ii 177, *a*, and that the Persian monarchs considered themselves the successors of the Babylonians, we may readily believe that Cambyses had persuaded himself that Egypt and Libya belonged to his empire by ancient and hereditary right" B So also Prid an 523, "the true cause of the war was, that whereas Amasis had subjected himself to Cyrus, and become his tributary, he did on his death withdraw his obedience from his successor." Cf E Orient II ch iii p. 105

*b* ὀφθαλμῶν—As the opthalmia was common in Egypt, that country would supply the best doctors for such cases—besides, from iii 129, it seems that, generally, Egyptian doctors were held in great repute

CII II—*a* οἰκηῖνται—Cf i 1, *b*

*b* νόθον βασιλεῖσαι—Cf II Pers ch ii p 399 "Uncertainty of succession is an inseparable consequence of a harem administration It is true that illegitimate children were altogether excluded from inheriting by the customs of Persia, but the intrigues of their mothers, and the treachery of eunuchs, with the help of poison, often prepared the way for them to the throne, as in the case of Darius Nothus and Darius Codomannus Of legitimate sons the rule was, that the eldest should inherit, especially if he was born when his father was king The selection was, however, left to the monarch, commonly influenced by the queen-mother Cf vii 2—As every thing in the constitution of the country depended on the distinctions of tribes, the consort was chosen from the family of Cyrus, or that of the Achæmenidae" Cf iii 88, *c*

CII IV—*a* ἐπικούρων—*mercenarius*, principally Gks, Ionians and Carians, whom Amasis had followed his predecessor in retaining as a standing army Cf ii 152, *c*, and E Orient II ch iii p 105

CII V—*a* Καδύτιος πολίος—Cf ii 159, *b* On the Syrians of Palestine, cf ii 106, *a*

*b* Ἰηρύσου—*hōd Khanyounes* Cf ii 159, *b* τον Ἀράβιον, cf i 2, *d*

*c* Σερβωνίδος λιμνης—On this and Mt Casius, ii 6, *b*

CII VI—*a* καὶ πρόσ—and in addition Cf Jelf, § 610, 2, quoted in iii 74, *a* κέραμος—put collectively for a number of earthen vessels, crockery *κειμενον*, laid up On the importation of wine into Egypt, cf ii 112, *b*, and ref to H Phœn p 362 See also Egypt. ch. iv p 450

*b* δήμαρχον—*governor of a villago or deme*, under the νομάρχης, *governor of a district or nome*, cf ii 42, *b*, and ii 109, *b* The επιτροποι of iii 27, probably, under the demarch B τοὺς δὲ ἐκ M, and that those at Memphis, &c On ἐκ and ἀπὸ used for ἐν, cf Jelf, § 647, *a*, and iii 22, οἱ ἐκ τ πυρ vi. 32, οἱ ἐκ τῆς γ vii 70, οἱ ἀπὸ τ καταστ there quoted.

c. *οὐκ ἐκ τῶν ποταμῶν* *ἔρχονται*.—i. e. thus the earthen vessels that are brought to and caladen in Egypt are carried back into Syria to the former vessels already there. The language of the foregoing ch. is plainly that of an eye-witness. See D p. 46.

Cu. VII.—a. *οὐκ ἔστιν* *ἄλλο* *ἢ τὸ πῦρ*—So then it is the Persians, who, as soon as they had got possession of Egypt, facilitated this passage (through the desert to Egypt), by supplying it with water in the manner above mentioned. "These earthen vessels—were applied to an extraordinary purpose by the Persians, when they ruled in this country. They were placed as cisterns in the three days' desert, which divided Syria from Egypt, in order to make the communication easier for strangers." H. Phœnic. ch. iv p. 362.

b. *τὸν ἀπὸ τοῦ ποταμοῦ*—Cl. i. 2, d.

CH. VIII.—a. *ὁμοία τοῖς μέλισσιν*—second to none. S. and L. Dict. Jelf, § 456, c., considers the article to be neuter. So *τὰ μέλισσιν*, and *ἐς τὰ μέλισσιν*, *maxime* vi. 63.—*ἀλφειὰ* *λίβανος ἱερὰ*. The number seven appears to have been held sacred among the Arabs; by it an oath is exacted in Gen. xxi. 29. "And Abraham said, These seven ewe lambs thou shalt take of my hand, that they may be a witness unto me, that I have digged this well, &c. R. So also, besides the many instances of it recurring among the Jews, Balaam's sacrifice on 7 altars, and of Job's friends offering 7 bullocks and 7 rams.

b. *Ὁ ἥλιος* *ἡ ἄστὴρ*—meaning the two great deities of the East, the Sun and Moon. In the first we can trace the Arabic and Hebrew word for the sun or light and the second is identical with Alitta, the celestial Aphrodite of the Arabs. Wern. Cl. i. 105, c., 131 a. d.

CH. IX.—a. *ὅθεν ἔρχεται*—whence therefore. Cl. Jelf, § 791 l. *ἀφ' ἧς ἡ πόλις περικυβητοῦσα ἐστίν*.—Perhaps the truth might have been, that the water was conducted through pipes into reservoirs, either from small running springs, whose waters were ordinarily absorbed by the sands of the desert, which is the case in many places, or from draw wells. It appears morally impossible to have supplied a Persian army and its followers with water by means of skins during the whole march. Arabs could scarcely have supplied skins. The caravans at the present day carry their water on camels in skins of camels. R. p. 257.

b. *ἐν ταῖς ἀνὰ τὴν ἄλυσιν*—reservoirs, cf. vi. 119.

CH. X.—a. *Περσικῶς* *ὀνόματι*—Cl. H. 10 a.

b. *Περσικῶς*—526 B. C., last of the twenty-sixth dynasty. Cf. Early Orient. Hist. Ency. Metr. ch. iii. p. 101 10, seqq. On the invasion of Cambyses and his subsequent undertakings, cf. H. 1 a. H. Egypt. p. 464, 471 seqq. Frid. Conn. an. 526 B. C., and E. Orient. H. 1 l. The American Quar. Rev. says "Few tokens of the short reign of Psammētus are extant, besides the inscription of a statue in the Vatican; he was defeated and dethroned by Cambyses, nor did he long survive his misfortune. With him fell the splendour of the kingdom of Egypt; and from this date the

edifices and monuments assume a character of far less importance" On the causes which led to the downfall of the kingdom of the Pharaohs, cf n 152, c, 169, b

c ἐταρήνεν ὕσαι ἀρήσαι κ τ λ—Cf n 169, c

d ἡσθησαν γὰρ αἱ Θῆβαι—Cf n 144, a

CII XI—α αἱ ἰσχυροὶ—Cf m. 4, a

b ἑσφαζοντες τον κρηνην,—cut their throats into the bowl, brought them to the bowl and butchered them so that the blood flowed into it Cf Jelf, § 646, 1, quoted in m 62 a ἡμῶντες δὲ τοῦ αἵματος κ τ λ—A similar piece of barbarity is mentioned by Diod Sic n p 563 Cf also Hdtus iv 70, and Sallust Bell Catal 22 Also customary among the Armenians and Iberians, cf Tacitus Annal xii 47, but no traces of such a barbarous rite is found to have existed among the Germans B

CII XII—α ἐν Παρρημῇ, cf n 63, b

b τῶν αἰμα' λαίμαυ κ τ λ—159, n c Inarus revolted, 460 n c., and in the following year the Athenians having joined Inarus, cf Thucyd i 104, 109, assisted in the overthrow of the Persians This revolt lasted till 455 n c., when Megabazus reduced all Egypt, except the marshes where Amyrtaeus had taken refuge In 444 n c Amyrtaeus established himself as king, and 65 years of independence followed Egypt was finally reduced by Artaxerxes Ochus, who expelled Nectanebus II nd, whom Agesilaus had established on the throne, and Egypt became a Persian province, 350 n c Clinton's Fasti Hell i p 540 It fell under Alexander's power, 332 n c On the revolt of Egypt and the transactions of the Athenians there, cf E Orient II ch iii p 113—115, and Index, Chronology of Egypt, also Prid Conn an 460 n c From this passage in Hdtus, D, quoted by B, considers that the date of his visit to Egypt may be inferred, viz after 456 n c., and between 454—444 n c., (cf n 1, a, 3, b,) while he was between 30 and 40 years of age Cf also vii 7, and iii 15

CII XIII—α καταληθίντων, sc αυ-ων, supplied from the context (and when they were coerced up in, &c) Cf Jelf, 696, obs 3 κριουργηδον, piece-meal (like a butcher S and L D) Cf Jelf, § 339, 2, a, Formation of adverbs by derivation, from substantives with the ending εον or αϊον, probably acc expressive of the way or manner, as κυνηδον, like a dog, πλινθηδον, like bricks αἱ δὲ προσεχέες Λιβυες,—These Libyans, D, quoted by B, thinks were probably the same as those over whom Inarus had formerly reigned, who was succeeded in Hdtus' time by Thanyras, iii 15 φόρον ἑταξ, agreed to pay tribute

b μεμφοεις—Cf i 77, a The 500 minas mentioned, if Attic minas are meant, = about £2031 Cf n 149, f

CII XIV—α ὡς δὲ—κατὰ τοὺς πατέρας,—οἰεῖ against, opposite to Jelf, § 629, 1 ἐτι γήραος οὐδῶ Homeric formula Cf II xxii 60, xxiv 486, Odysse xv 346 B

b Κροῖσον κ τ λ—Cf i 88, seqq On the magnanimity of

Pers. ch. ii. p. 251 252. *ἡ οὐ δυνάμεις*—*mighty robbers*. Cf. Jelf, § 822, obs. 1 *Attraction*.

δ. *τὴν ἱερειάν*. This was Atossa, afterwards married to Darius, cf. iii. 88. *ἰσχυρὰ*, *had as wife*. V "The answer of this high tribunal, the king's judges, makes it plain that the authority of the kings of Persia was as unlimited as that of any other oriental despot at any period. Marriage with the sister was manifestly unlawful among the Persians, nor is the act of the monarch recorded to be taken as a proof that the custom was general. Among no people of antiquity was the moral feeling with reference to marriage among relatives so blunted as among the Egyptians. The marriage with the sister so strongly forbidden by Moses, was considered among them as unconditionally allowable." From Hengstenberg's *Egypt and the Bks of Moses*, English Rev No. 6.

CH XXXIII—α. *ποσόν μὲν δὲν*—*the epilepsy*: the appellation sacred was probably given it either from the inability of the faculty of those times to cure it, or from the greatness and violence of the disease. B.

CH XXXIV—α. *πρὸς τὴν πατέρα τὸν*—*what sort of a man he was to compare, i.e. to be compared with his father* Schw

CH XXXV—α. *τόξον*. This weapon, as peculiar in a manner to the Persian monarchs, cf. iii. 21 α., lay probably close at hand.

δ. *ἐν κεφαλῇ κατεπέε*—*burned them by the head* i.e. either up to the head, or head downwards. Cf. vii. 133, α., *ἐν κεφ. ὤ*, and *Odys. v. 245, ἐν ὀρέμῳ*—*ad conuexam, by the line or rule*, quoted in Jelf, § 635 iii. δ. *ἔν*. Conformity—mode and manners, as that to which the person goes. Similar instances of despotism are referred to in H. Pers. ch. ii. p. 251

CH XXXVI—α. *φύκι*—*youthful corpulence*. Cf. vii. 18, *σώφιν ἐν ἡ* *πρῶμ*, and *Soph. Phil. 558, ἀλλ' ἡ χόρος μιν κ. τ. λ. ἐν μὲν αἰετ* cf. Jelf, § 843, 1 *Transitive in Compound Verbs. ruin θέρπικον λαβόντας* on the dat. here, with accusative following, cf. Jelf, § 873, δ.

δ. *κατεπέεσθαι*—*that they should not get off scot-free who had preserved Crœsus, but that he would kill them*. Cf. iii. 156, *δε. v*

CH XXXVII—α. *ἑαυτοὺς τὸ ἴδον*—Cf. ii. 98, γ

δ. *θεοεικόνες παραίκονες κ. τ. λ.* Figure-heads, *αἰγυιαί, νεπτύμα, or images* placed on the prow giving the name to the vessel were probably used from the first origin of navigation. On the war-galleys of the Phœnicians, who called them, as *Hdtus* says *αἰγυιαί*, carved images, they had sometimes a very grotesque appearance. Smith's D of A. B. notes that this name was given to the deities of the Phœnicians, and perhaps of the Syrians too, which they carried with them as tutelary guardians of their vessels. These, *Creuzer Symb. ii. 336*, considers identical with the *Caba* of Egypt, whose worship he traces to the Phœnicians. On the *Cabin*, cf. ii. 51 δ



CH XXXVIII — *a* εἶρετο ἐπὶ κόσῳ κ τ λ Cf Xenoph Cyrop iii 1, § 43, and Plat Apolog p 41 B

*b* Καλλατίας—the same, according to R, p 308, as the Padæi, iii 99, the people of the Padda or Ganges H, Pers ch 1 p 194, seqq, considers them the savage tribes of the district above Guzerat “Their name, Calantiæ or Calatiæ, iii 97, seems to have been immediately derived from their Indian appellation of Callar, Cooler or Cooleines, and that of Padæi from the r Paddar, on the further side of the Indus, which was the boundary of the dominion of Darius Without vouching for the truth of the account of their eating their parents, yet it is clear that the tradition is of genuine Indian growth, being repeated almost word for word nearly 2000 years after the time of Hdtus by Marco Polo”

*c* Πινδαρος ποιῆσαι The passage Hdtus alludes to is preserved in the Schol on Nem ix 35 See Dissen’s Pindar, vol 1 p 245, Frag 48

CH XXXIX — *a* Πολυκράτεια κ τ λ B c 525, according to Thirlw On Polycrates and his policy, see Hist of Gr vol. ii c 13, p 178, seqq, and cf H P A §§ 32, 64, and 87

*b* τριχῇ δασάμενος κ τ λ — Cf iii 26, c

*c* Ἀμασι—Cf ii 172, a, 177, a, on his liberal policy towards foreigners

*d* χιλίους τοξοτας—probably the royal body-guard only, as from iii 45, it would seem his whole force was much more numerous In the same ch the τοξ οἰκίῃοι are most likely the same as these here mentioned, usually called δορυφοροί, i 59 B ἔφερε δὲ κ τ λ Cf i 88, c

CH XLI — *a* Θεωδώρου κ τ λ — On this artist, cf i 51, c

CH XLII — *a* χωρησαντος δὲ οἱ τούτου—when this fell out, was permitted, to him So of a matter turning out favourably, v 62, vii 10, § 2, viii 102 W

*b* τα ποιησαντα μιν κ τ λ — *quæ facienti sibi qualia accidissent, what he had done, and what had hence resulted to him* Cf ii 66, &c B

CH XLIII — *a* ἔμαθε ὅτι κ τ λ Cf on the sentiment ref in i 91, a \*

CH XLIV — *a* Ἐπι τοῦτον Λακεδαιμόνιοι—The attack on Polycrates would appear to have been part of the regular Lacedæmonian policy, one of the chief objects of which was the extermination of the tyrants who flourished about this period in all the cities of Greece, by the overthrow of whom the superiority of Sparta was principally attained H P A § 32 On Cydonia, iii 59, a

CH XLV — *a* ἐν Καρπάθῳ—Scarpanto

*b* οὐδὲ λόγος αἰρεῖ—nor does it stand to reason S and L D τοξ οἶκ, cf iii 39, d

CH XLVI — *a* καταστασει—introduction into an assembly to speak cf viii. 141, c τῷ θυλακῇ περιεργάσθαι—panaiω (nempe hoc vo-

\* Schiller’s ballad, “Der Ring des Polycrates,” is well worth the German scholar’s reading

cabulo, panarium sive sacculi) superaddere eos potuisse i. e. that the word *sack* was superfluous; meaning to say that as they had brought the sack before them, they need only have said, *οὐκ ἔστιν ἔτι*, and that there was no need to have added also the word *ὁ σάκος*. The drift of the passage is that the Spartans affected brevity of speech even to absurdity. Schw

CH. XLVII.—α. *ἐν τῇ πόλει αὐτῇ* α. τ. λ. Probably about the time of the end of the 2nd Messenian War B. C. 670—662. B. *ὁ δὲ λαὸς*—CL. I. 70, α.

α. *ἐκ τῶν δὲ ἑλίων*—cotton—CL. III. 106, vii. 65. "Embroideries of cotton, and with cotton, were common in Egypt, and considered as master pieces of art. Weaving was one of their principal occupations, cf. II. 35, α., and cotton a native of their soil. Beckiel, xxvii. 7 forgets not the wares which Tyre obtained from the banks of the Nile: Fine cottons and embroidered work from Egypt spreadest thou over thy pavilions. H. Phoen. ch. iv p. 361 Egypt. p. 460, and R. Orient. H. ch. iv p. 163.

α. *ἐν τῇ πόλει αὐτῇ*—CL. II. 182, β.

CH. XLVIII.—α. *γὰρ ἐπεὶ πόλεος αὐτῇ*—565 B. C., the reason of the Corcyreans. 555 B. C. the carrying off the cup. 525 B. C., the Lacedæmonian expedition against Polycrates. From L's note.

β. *Περικλῆς αὐτῇ*—CL. I. 23, and v. 92. He succeeded his father Cypselus, who overthrew the oligarchy of the Bacchiads at Corinth, about 655 B. C., and who reigned 30 years; hence Pericles succeeded in the Despotism about 625 B. C., and held it 40 years. CL. Thirlw. i. c. 10, p. 419—423, H. P. A. § 65, and Smith's D. of Gr. and R. Biog., Pericles Cypselus.

α. *ἐν τῇ πόλει αὐτῇ*—CL. vii. 105, and H. Pers. ch. I. p. 105.

CH. XLIX.—α. *ἐν τῇ πόλει αὐτῇ*—Settlement of Corcyra by the Corinthians under Chæricleas, one of the Bacchiads, about 600 B. C. CL. H. P. A. § 86, and Thirlw. II. p. 93.

CH. L.—α. *Μέλιον*—also called Lysia. CL. Smith's D. of Gr. and R. Biog. and Thirlw. I. p. 421.

β. *ἐν τῇ πόλει αὐτῇ*—CL. II. xxii. 70, *ἀλλ' οὐκ ἐστὶν ἐν τῇ πόλει αὐτῇ*, and II. xxiv. 298, *ἐν τῇ πόλει αὐτῇ*. B. CL. also I. 88, α.

CH. LI.—α. *μολαὶ ἐν τῇ πόλει αὐτῇ*—CL. III. 105 *μολαὶ (de curra) remittere, do not give us from faint-heartedness, do not flag in the least.* B.

CH. LII.—α. *ἐν τῇ πόλει αὐτῇ*—CL. Soph. Oed. Tyr. 347 *μηδ' ἀλλοτρίοις, μήτε προσφιλὲς τῷ*. W.

β. *Κορίνθου τῆς ἰθαλακτοῦ*—So Homer II. ii. 570, calls Corinth *ἰθαλακτοῦ* and Pind. Olymp. xiii. 4, *ἰθαλακτοῦ*. CL. also Thucyd. I. 13.

α. *ἐν τῇ πόλει αὐτῇ*—CL. Pind. Pyth. I. 164, *ἐπὶ τῇ πόλει αὐτῇ*.

β. *ἐν τῇ πόλει αὐτῇ*—CL. Pind. Pyth. I. 164, *ἐπὶ τῇ πόλει αὐτῇ*.

CH. LIII.—α. *ἐν τῇ πόλει αὐτῇ*—CL. Pind. Pyth. I. 164, *ἐπὶ τῇ πόλει αὐτῇ*.

Diog Laert i 94, his name was Cypselus, according to Aristotle, Pol v 12, Gordias B

*δ* οὐκ ἐνεωρα, sub το εἶναι δυνατόν τὰ πράγ διέπειν Schw Cf also viii 140, *c*

*c* κτεινοῦσι τὸν νεανίσκον The Scholiast on Thucyd i 13, is mistaken in thinking that it was on account of this crime that the naval engagement between the Corinthians and Corcyraeans, there mentioned as the most ancient, took place, as that happened 260 years before the end of the Bell Pelop, and consequently 664 B C, at which time Cypselus, father of Periander, had not obtained the power W

CH LV—*a*. Πιτανν—one of the 5 quarters of Sparta Cf Smith's C D, *Sparta*, H P A § 24, and cf ix. 53, *b*, on Hdtus' visit to the Peloponnesus, vii 224, *a*

CH LVI—*a*. νόμισμα κ τ λ If this be true it is the earliest instance on record of the adulteration, or rather the forging of coin, circ 525 B C, cf iii 39, *a*, though it appears from Demosthenes, adv Timocrat in fin p 765, ed Reiske, that the crime was known and forbidden on pain of death in the time of Solon, circ 594 B C Cf also Boeckh Pub Econ of Athens, p 25, seqq B

*δ* ταύτην πρώτην στρατήην—From i 152, we learn that the Lacedaemonians had before interfered in the affairs of Asia, but this was the first *expedition* they undertook V

CH LVII—*a*. Σίφνον One of the Cyclades, *Siphno* On the wealth and mines there, W refers to Pausanias x II

CH LVIII—*a*. μλτηλιφές—*painted with red ochre* Cf. Hom II ii 637, μλτοπάργος Odyss xi 123, φοινικοπάργοι B

CH LIX—*a*. Κυδωνιην ἔκτισαν About 524 B C It was one of the chief cities in Crete, on the N W coast. *Khania* Cf Smith's C D

*δ* Δικτύνης—from being supposed to have invented hunting-nets, *δικτυα* She was also called Britomartis, and represented with the horns of the new moon Cf Diod Sic v 76 B

*c* καπριους πρώρας—with *figure-heads like wild boars* According to Næcke, *with blunt prows, like boars' snouts* B

*d* ἐπ' Ἀμφικράτεος κ τ λ About 680 B C, according to Panofka, Res Samior p 26 B

CH LX—*a*. ὕψι σφι τρία κ τ λ Cf Aristot Polit v 11

*δ* διὰ παντός δὲ αὐτοῦ ἄλλο κ τ λ "This appears to have been within the other, and, as it was only 3 ft broad and the other was eight, there was probably a dry path of 2 ft and a half on each side, in order that the channel might be repaired if necessary" Oxf Tr The name of the fountain mentioned shortly after was, according to Panofka, p 4, quoted by B, *Gigartho*, or, *Leucothea* A little below, βαθος κατὰ εἴκοσι ὀργυῖων, where the preposition expresses the measure from top to bottom Jelf, § 628, i *a*

*c* τρίτον δὲ σφι ἐξεργασται—This was the Heræum or temple of

Juno; according to Müller 346 ft in length and 180 in breadth; but few traces of it now remain; see Leake's *Asia Minor*, p. 348. Rhœsus probably flor about 640 B. C., cf. i. 51 c. and this work, begun by him, was, we may suppose, carried on as the Samians increased in power and finished under Polycrates. B., and Smith's D of Gr. and R. Blog., *Rhœsus*. Cf. Mull. Dor i. p. 410, 411.

CH. LXXI.—a. *ἡρακλείδης ἀνέβη Μάγας*—Usurpation of Smerdis the Magian, 522 B. C., in the 8th year of Cambyses. Cf. E. Orient. H. ch. vii. p. 355, Prid. Conn., and H. Pers. ch. ii. p. 348. The Magian conspiracy had principally in view the restoration of the monarchy to the Medes and themselves, at that particular time, when, at the death of Cambyses, the royal race appeared extinct." Such also may be inferred, remarks B., from the latter part of Cambyses' speech, iii. 65.

b. *ἐπιτέλαται τοὺς βασιλείους*—*regiam occupare instituit*. Schw. Rather so. *ἐπιήγαγε*, he invaded, affected the kingdom. B.

c. *ὁ δὲ δῖος*—cf. Hom. *Odyss.* i. 130, *αὐτὸν δ' εἰς θρόνον ὁ δὲ δῖος* and *Odyss.* ix. 93. B.

CH. LXXII.—a. *Ἀγβαράου*, a small town in Lower Galilee, at the foot of Mt Carmel; *Cassia. ἐν δὲ τῇ περὶ Ἀγβαράου καὶ ἐν τῇ περὶ τῆς μεσότητος*. The verb of *rest* is considered as signifying the notion of the previous motion implied in it, when the prepos. *εἰς* with the accus. is used instead of *ἐν* with the dat. the particular sort of motion, whether coming, sitting down, drawing &c. must be determined by the context. Cf. i. 14, &c. Jelf § 646, 1.

b. *ὅτι ἐν τῇ περὶ τῆς μεσότητος*—*nil propterea*. Cf. v. 106. Valck. On *μεσότητος* cf. viii. 21 b. *ἐκ τοῦ Μάγας*—*ἐκ Περσέωντος*, cf. Jelf § 621 3, c. *ἐκ* the agent (for *ὡς*) with passive or intransitive verbs, almost entirely Ionic.

CH. LXXIII.—a. *ἡρακλείδης ἀνέβη*—*usurpavit* the name of Smerdis, as in i. 67 ix. 95, a.

CH. LXXIV.—a. *τοῦ κοινῆς ἀνέβη*—*the tip or cap (of metal) of his sword-sheath falls off* V

b. *Βασίλειος ὀνόμας*.—Cf. ii. 75, a

c. *ὁ δὲ περὶ τῆς περὶ τῆς μεσότητος*—*There are many instances of such*, says Pridcaux, "who, on their over-curious inquiry into their future fate, have been in the same manner deceived. Thus Henry IV of England, being foretold that he should die at Jerusalem, was suddenly taken sick in the Abbot of Westminster's house, and died there in Jerusalem Chamber (Cf. Shakspeare, Henry IV act iv scene 4.) And so Ferdinand the Catholic, king of Spain, being foretold that he should die at Madrigal, carefully avoided going thither. But while he was thus, as he thought, avoiding his death, he found it at Madrigalejo, or little Madrigal, a poor little village he had never before heard of." B also remarks that the same thing happened to Robert Guiscard, Duke of Apulia, who died at a place called Jerusalem in Zante, while travelling to the

Jerusalem in Palestine, where it was predicted, as he thought, that he should die Cf also vi 80, the oracle which foretold to Cleomenes that he should take Argos.

CH LXV — *a* ἀπαιρεθεῶ—Ion for ἀφαιρεθῶ, conj aor 1, pass — ταχὺτ ἢ σοφώτερα “If any two properties of the same object are compared in degree, they are sometimes signified by the comparatives (cf § 784) of their proper adjectives, and contrasted by ἢ θάπτων ἢ σοφώτερος, *possessing a degree of quickness greater than the degree of wisdom*” Cf Hom Od i 164, Thucy iii 42, Jelf, § 783, *f*—ἀδελφ τε, οὐδὲν δέον, *quum fas non esset*, accus absol Cf Jelf, § 700, 2, *a*, quoted in iii 91, *a*

*b* τούτου—δεύτερα τῶν λοιπῶν κ τ λ—*since then he is dead, as the next best remaining thing for you, O Persians, it becomes most necessary for me to enjoin, what I wish to be done at the end of my life* On the attributive gen τῶν λοιπῶν, cf Jelf, § 534

*c* τὰ ἐναντία τούτοις ἀρέομαι—Imitated perhaps, as also vi 139, (οὔτε γῆ κ τ λ,) from Soph Œd Tyr 277, καὶ ταῦτα τοῖς μὴ δρῶσιν κ τ λ

CH LXVI — *a* κατηρέικοντο,—*rent in pieces* Cf Æsch Pers 537, πολλοὶ δ' ἀπαλαῖς χερσὶ καλύπτρας κατερεικομεναι W

*b* ἀπηνείκε Καμβύσεια—sc ἡ νοῦσος, τὸ κακόν, or, τὸ δστέον σφακελίσαν καὶ ο μηρὸς σαπείς Cf also vi 27, 6 Schw ἐκπολεμωθῇ, *might be rendered hostile, set at variance*

CH LXVII — *a* ὁ μὲν δὴ Μαγός—“That Cambyses was the *Ahasuerus*, and Smerdis the *Artaxerxes*, that obstructed the work of the temple, is plain from hence, that they are said in Scripture, Ezra iv 4—7, to be the kings of Persia that reigned between the time of Cyrus and the time of that Darius by whose decree the temple was finished But that Darius being Darius Hystaspis, and none reigning between Cyrus and that Darius in Persia but Cambyses and Smerdis, it must follow from hence that none but Cambyses and Smerdis could be that Ahasuerus and Artaxerxes, who are said in Ezra to have put a stop to this work” Prid Conn an 522 B C So also E Orient H ch viii p 351

CH LXVIII — *a* τῇδε συμβαλλεόμενος—Of all this Ctesias, Persic § 13, says nothing, but he states that Ixabates, who carried the body of Cambyses into Persia, on his return thence related the artifice of the Mage in the presence of the army, and that then flying for refuge to a temple, he was taken and put to death This appears to be, in substance, what our author relates of Prexaspes B Cf E Orient H ch vii p 356

*b* ἐκ τῆς ἀκροπόλεως—the royal palace, cf also i 98, *e*, at Susa, as is evident from iii 70, where Darius is said to have come to Susa, and there deliberated with the conspirators This was the summer residence, cf i 98, *d*, of the Persian monarchs, the *Shushan* of Esther i 2, ii 3 The palace is the same that Hdtus, v 53, *a*, vii 151, calls the *Memnonian palace* B Susa stood on the E bank of the Choaspes, and is said

name from the number of *blues* in the neighbourhood. Cf. Smith's C. D., Swae, and E. Orient. H. p. 238.

c. Ἀρόσση.—The wife and sister of Cambyzes, cf. III. 31 88, afterwards the wife of the Mage and then of Darius Hytaspes, III. 133, 134, vii. 3.

d. αὐτὸς δὲ αὐτὸν ἐπέπλεον ε. ρ λ.—On the similarity of the domestic economy of the ancient Persian monarchs, and of Asiatic sovereigns of the present day cf. H. Pers. ch. II. p. 256, seqq.

CH. LXXIX.—a. ἐν τῇ αὐτῇ μέσῃ ε. λ.—*quum raturat cydo* (the turn) *puelia*, ut ad regem accederet. Cf. Esther II. 12. W., and H. I. I. p. 257.

CH. LXX.—a. τοὶ ἑπτὰ ε. λ. On the opinion of H. that the 7 conspirators were the heads of the Persian tribes, or the chiefs of the tribes of the Pasargadae, see Pers. ch. II. p. 224.

CH. LXXI.—a. ἐν γὰρ δαίμον.—Cf. I. 187 a.—*περιβαλλόμενος* *clothes*, *compassing advantage for himself*. Perhaps in the same sense in ix. 39.

CH. LXXII.—a. ἐνθα γὰρ τι δὲ ψεῖδος ε. ρ λ.—This sentiment befitting a Gk, and not a Persian; as from I. 138, it is evident that nothing was more disgraceful among the latter nation than a lie. Cf. Soph. Phil. 107. W. It is plain from Plato, Polit. II. 21, III. 3, that the sentiment here set forth was one of the questions agitated by the Gk Rhetoricians and Sophists, and that all that is added by Hdtus to explain or prove this point, may be looked upon as said after the model of the Sophists, and perhaps borrowed from their disputations. B.

b. αὐτὸς δὲ ἐγὼ ἔτι ἔσται λόγος.—*it shall be the better for himself hereafter he himself shall have reason to rejoice hereafter* cf. ix. 80, b.

CH. LXXIII.—*ἡμεῖς*, sc. ὁ θεός—when will the gods afford us, &c. Cf. Jelf, § 373 3, *Ellipsis of the Subject*. On the use of *ἐν* just afterwards instead of *ἐν*, cf. Jelf, § 804, 8.

CH. LXXIV.—a. Ἠπαῖδων.—On what is here related of Prexaspes, cf. III. 68, a. *ἐπεὶ δὲ ἐν*, and besides too. On *ἐπεὶ besides*—*thereto*, cf. Jelf, § 640, 2. *Prepositions in the original adverbial force*, in Homer and in Ionic Greek. The particle *ἐν* is often joined to them, and they are frequently placed first in the sentence for greater emphasis. Cf. III. 6, a.

b. καὶ πάντα αἱ πόλεις.—*all sorts of possessions by the thousands*. Jelf, § 454, 1.

CH. LXXV.—a. ἐν τῇ ἀνατολῇ *orientis*. In the 3rd person opt. *πορ* I mid.—*are* for—*are* is very frequent in the Ionic and Attic poets, c. g. *ἀποκαταρ* Od. I. 164, *ἐκκαταρ*, Eschyl. Pers. 360, &c. Matth. Gr. Gr. § 306, obs. 3. Jelf, § 187, 4.

CH. LXXVI.—a. *ἀπὸ* *extrinsecus*—*aque*, in hoc rerum *perturbatione*, *adgrediendum*. Cf. Tacitus Hist. II. 32, *quoniam Gallia tument*. B. Cf. I. 96, b.

CH. LXXVII.—a. *ὅτι* *propter* *propter* Cf. I. 62, c.

CH. LXXIX.—a. *μεγίστη*. Cf. Prod. Conn. ex. 522 a. a.

"It was from this time they first had the name of Magians, which, signifying *the Cropt-ear'd*, was then given unto them by way of a nick-name because of this impostor, who was thus cropped For *Mige-Gush* signified *one that had his ears cropped*, in the language of the country then in use," &c According to Smith's C D, Magi from *mag*, *mogh*, or *mugh*, a *priest* Cf the article *Magi*, and *Zoroaster*, in Smith's D of Gr and R Biog Also H Pers ch ii p 241, seqq

CH LXXX — *a* ἐλέχθησαν λόγοι κ τ λ On these discourses, cf H Pers ch ii p 224 The substance of his remarks is as follows "The agitation of the question how Persia should be governed, so singular a phenomenon in Asiatic history, that even in Hdtus' time many were disposed to disbelieve it His express assertion a proof that it was no mere fiction of his own—some foundation for the narrative probably existed, though the fact is disguised by a Grecian dress,—in the absence of authorities, reasoning upon analogies drawn from the practices of other nations of a similar constitution with the Persians, we should conclude the seven conspirators to be unquestionably the chiefs of the Persian tribes met together for the purpose of discussing the claims of a successor to the throne,—hence it is not improbable that an aristocracy of this sort, consisting of the heads of the tribes, should be proposed and discussed The proposal of a democracy would appear, on the same grounds, to be nothing more than a pre-eminence accorded to the principal tribe, as is the case with the 'golden horde' among the Mongols Such a supposition, though impossible to establish by positive proof, appears to be the only one in accordance with the known usages and temper of oriental nations" ἐλέχθησαν δ' ὦν—but they were really said Cf Jelf, § 737, 2 οὖν also used to confirm a statement of which there is some doubt Cf viii 133, c

*b.* τα μὲν γὰρ ὕβρει κ τ λ Cf Soph Œd Tyr 883, ὕβρις φυτεύει τύραννον κ τ λ

*c* ἀναρμοστοτατον—most incongruous, unsuitable

*d* πλῆθος δὲ ἄρχον, On the form and principles of Gk democracy, see the discussion in H P A § 66, seqq τούτων τῶν,—On τῶν, gen by attraction, cf Jelf, § 822, obs 3.

CH LXXXI — *a* ὀλιγαρχίᾳ—On the oligarchies of Greece, their origin, &c, cf H P A § 58—60 γνώμης—ἡμαρτηκε *Relative Gen* after words expressing the notion of *failing in*, *missing*, *deceived in*, which imply an antecedent notion of an object aimed at, or an opinion entertained Cf Jelf, § 514

*b* ἐς δῆμον ἀκολάστου ὕβριν κ τ λ Cf Plato, Polit. viii 13, Cicero de Repub i 43, and Arist Pol iv 4, § 4 B

*c* τῷ δὲ οὐ γινώσκειν (*intelligentia*) ἐνι Infinitive (without the article) as subject Jelf, § 663, 1 Cf Eurip Suppl 417 Δῆμος γὰρ κ τ λ W

*d* ἀριστων δὲ ἀνδ' οἰκός (*consentaneum est*) ἄριστα βου γινεσθαι

(should arise from). Cf. Jelf § 483 *Critical Gen.* Verbs of proceeding from, becoming, arising &c., being produced or created take a genitive of that whence they proceed, &c., as γίγνομαι, γίνομαι, αἰναι, &c.

CH. LXXXII—*a.* πολλὰ τοῖς (i.e. πάντας αἰναι) πρότερον—Cf. Jelf, § 381 *obs.* 2. The neuter demonstrative also is joined with a masculine or feminine substantive when this expresses a general notion, as is most frequently the case in abstract substantives: αἰσέρος βουλόμενος—ἀντιδρῶναι, cf. Jelf, § 478, ἔχρησεν καὶ ἄλλοι καὶ πόποι, and cf. § 708, 2, d. ἀρίστῃ &c. ἀ πρότερον, cf. Jelf, § 373, 3, *Ellipsis of the Subject* here supplied from the context. σὺν-φασσέμενοι—bending forward and laying their heads together acting in concert. S and L. D. Cf. vii. 145, and Aristoph. Equit. 850. W

*b.* θεωρούμενος—*is courted, looked up to.* Cf. Eurip. Med. 1141 δεικνύει δ' ὅτι νῦν ἀπὸ τοῦ θεωρούμενος. So sauror Hor. ll. Od. 14, 42, "Te profugus Scythæ Miratur"

CH. LXXXIII—*a.* ἐκ τοῦ πλεονεκτήσου. *a medio accessit, a partium erat neutralium, W took no share in the contest.* Cf. Jelf, § 621 1 d. ἐκ—Distance from with verbs of rest, out of Epic, as ἐκ βελών—extra telorum jactum. But also Hdtus vi. 83 ἐκ πλοῦτος, instead of the more usual ἐνός and ἐξ. Cf. iv 118, vii. 22, b 73, a

CH. LXXXIV—*a.* ἐθάρτα τοῖς Μήδαις—In vii. 116, given to the Acanthians as an honorary distinction. So Cyrus the younger gives a similar present to the Cuscan prince; Xenoph. Anab. i. 2, § 27. The dress intended is the Median stole, a garment reaching to the ankles, made of silk and assumed by the king and the nobles of Persia, after they gained the empire of the Medes, and often presented as a mark of dignity to illustrious characters. These Median dresses, styled by the Romans Assyrian, and afterwards known as *Seric*, are discussed by H., *As. Nat.* i. p. 38, seqq. and Pers. ch. i. p. 159 who concludes that they were unquestionably of silk. "Other customary marks of honour bestowed by the king of Persia on his favourites were, a cineter a chain of gold, and a richly caparisoned horse. Cf. Esther vi. 8. Where Hdtus speaks of the Persians having assumed the Median dress, he is to be understood only of the chiefs of the Persians, for it continued only to be the court-dress, and it is an error to suppose that all the Persians indiscriminately adopted the garb of the vanquished. The present custom among the Persians of presenting a dress of honour the *Cystax*, or the *Kkela*, to distinguished men, whether natives or foreigners, coincides with the above. To such presents the gifts in i. 133, vi. 160, iv 88, vii. 8, viii. 120, refer. See H. Pers. ch. i. p. 103. B. The *Kkela*s are mentioned in every one of Morier's works, whether of fiction or travel. See his *Sketches of Persia*, vol. i. c. 18, p. 152.

*b.* γαμῖνες δὲ μὴ ἑλθέτω—This refers to the lawful wives of the



Persian king, the *κουριδιας γυναιλας*, cf 1 135, whose children alone were considered as successors to the throne B Cf iii 2, *b*, and H Pers ch ii p 257

*c* *ότεν αν ο ιππος*—Cf Hom Hymn to Apollo, 231, on another instance of an augury drawn from a horse, quoted by B, and Tacit. Germ *c* 10 W observes that they chose the morning, from the veneration paid by the Persians to the rising sun, according to Prideaux, equally adored by all, whether of the Sabian or Magian sect Cf 1 131, *a*, 140, *c*, and E Orient H p 364

CH LXXXVI—*a* *κατά συνεθήκαντο*,—Cf 1 208, *b*

CH LXXXVII—*a* *ἀναξυρισι*—Cf 1 71, *a*

CH LXXXVIII—*a* *Δαρειος τε κ τ λ* Darius Hystaspes, 521—485 B C See Clinton, Fast Hell 1 pp 16, 30, cf 379 The theory that Darius Hystaspes is the Gustasp to whom Zoroaster generally addresses his doctrines, or that this prophet was at all contemporary with Darius Hystaspes, the opinion of Hyde, Prideaux, &c, is combated at great length by H, Pers ch ii p 367, seqq, on the ground principally that in the catalogue of the provinces and cities of king Gustasp, at whose court Zoroaster resided, no mention is made of the two chief ones, Persis and Susiam, nor of their capitals, Persepolis and Susa, nor of Babylon—further, that neither Hdtus, Ctesias, nor Xenophon, who so frequently mention the Magi, ever speak of Zoroaster, and that the name Gustasp was no uncommon appellation or title in the East, of itself consequently proving nothing Read also D p 117, seqq, and E Orient. H p 365, and cf p 301, and particularly Smith's D of Gr and R Biog, *Darius* For his pedigree, cf vii 11, *b* It should be added, that "though, as well as Cyrus and Cambyses, of the ruling family of the Achæmenidæ, yet we find that he esteemed it essential to the confirmation of his title to take in marriage, cf vii 11, *a* daughter of Cyrus" H Pers ch ii p 225

*b* *Ἀράβιοι δὲ οὐδαμα κ τ λ* One of the many testimonies to the truth of prophecy concerning the Arabs, and even, see Keith's Evidence of Prophecy, ch 7, "though Gibbon attempts, from the exceptions which he specifies, to evade the force of the fact, that the Arabs have maintained a perpetual independence, yet he acknowledges that these exceptions are temporary and local, and that the body of the nation has escaped the yoke of the most powerful monarchies, and the arms of Sesostris and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia" Gibbon, Decl and Fall, ix c 1 The independence of the Arabs was and is proverbial, and they not only subsist unconquered to this day, but their prophesied and primitive wildness, and their hostility to all, remain unsubdued and unaltered "They are a wild people, their hand is against every man, and every man's hand is against them" Gen xvi 12, xvii 20

*c* *γάμονς τε τους κ τ λ* Cf H Pers ch ii. p 257 "As every

thing in the constitution of the country depended on the distinctions of tribe, the consort was chosen from the family of Cyrus, or that of the Achæmenides; though the example of Esther appears to prove, that occasionally concubines were elevated to the same rank. In that case they were invested with the insignia of royalty, the diadem and the other regalia. Among the wives of Darius, Atossa had most influence, see vii. 3, and cf. iii. 133. From the d. of Gobryas, Darius had three sons; Artabazanes, vii. 2, Ariabagnes, vii. 97 Arsamenes, vii. 68; from Atossa, Xerxes, Masiates, Achæmenes, and Hystaspes, vii. 64, 82, 97; from Arystone, Aramnes and Gobryas, vii. 69 72; from Parmys, d. of Smerdis the brother of Cambyses, Ariomardus, vii. 78; and from Phratagyne, Abrocomes and Hyperanthes, vii. 224. V

δ. ἐνδύμας τὴ πᾶντα δὲ ἐκτελέσας.—omnis et potentia complebantur H. Perhaps rather *The sovereign power was in all points fully held by him taking ἐν. πᾶντα together all points, exercises, developments of power were perfected. His power was in all points perfected.* For another instance of a similar neuter plural followed by a plural verb, cf. ii. 96, τὰ πλεῖστα οὐ δύνανται πλείων ἐκτελέσας. Ion. for ἐκτελέσας, from ἐκτελέσμι. Jelf, § 279 obs. 10, and § 290, 2.

CH LXXXIX.—α. ἀρχὰς καταστρέψαστο κ. λ.—“Cyrus and Cambyses, says Thirlw ii. p. 185, had conquered nations; Darius was the true founder of the Persian state. The dominions of his predecessors were a mass of countries only united by their subjection to the will of a common ruler which expressed itself by arbitrary and irregular exactions. Darius first organized them into an empire, where every member felt its place and knew its functions. His realm stretched from the Ægean to the Indus, (cf. iv. 44, α.) from the steppes of Scythia to the cataracts of the Nile. He divided this vast tract into 20 satrapies or provinces, and appointed the tribute which each was to pay to the royal treasury and the proportion in which they were to supply provisions for the army and for the king's household. The proper Persia alone was exempt from the new system of taxation, and was only charged with its ancient customary gifts, &c. &c. Cf. also H. Pers. ch. i. p. 62, 63, and ch. ii. p. 225, seqq. He particularly adverts to “the exchange under the internal organization of the empire by Darius, of the simple institutions of a constitution of tribes for those of a regular state—the right of succession being fixed in the family of Cyrus (cf. iii. 88, α.)—the change in the habits of the ruling tribe from a nomad life to one more stationary marked in his first establishing the royal residence in certain fixed situations—the division of the empire into departments, by which means the authority of the sovereign was extended through all the gradations of his subjects, and from which, though it was ethnical rather than geographical, yet the beneficial effects resulted of a regular nomination of governors, a regular collection of the tribute, and, from the former of these

two institutions, an established civil administration distinct from the military government”

*β και ὑπερβαίνων κ τ λ* 1 *e* sometimes remote and sometimes adjoining tribes were thrown together into the same government This latter, however, appears to have been the case only in two instances But that the division of the Satrapies which follows is a financial division distinct from the territorial, is unquestionably erroneous H Pers ch 1 p 63 His geographical survey deserves the closest study,—as also does R, §§ xi and xii, and his admirable map, p 229

*ε Βαβυλώνιον τάλαντον κ τ λ* It appears probable, from a comparison of authorities, that the Euboic standard was a little, though but very little, greater than the Attic, and the Attic talent, containing 60 minæ = 243l 15s, and being, in English avoirdupois weight, 56lb 15½oz 100grs, was to the Babylonian as 60 to 72, or, reckoning the Euboic and Attic minæ as exactly equal, according to Pollux, ix 6, the Attic talent would bear to the Babylonian the ratio of 6 to 7 From Smith's D of A *ἐπὶ γὰρ Κ ἄρχ*, *for during the reign of Cyrus* Cf Jelf, 523, obs 1 “To define this relation (the temporal gen) prepositions are sometimes used *ἐκ*, *ἀπὸ*, *ἐπὶ*, which represent the time, as it were, as something on which the action rests or depends *δια*—*ἐντός*, and *ἔσω* *ἐντὶ α*, as *ἐκ νυκτος* like *de nocte*, *ἐκ πολλοῦ χρόνου*, *ἐπὶ Κύρου* *Cyri ætate*, *ἐπ' ἐμοῦ* (*ἐμοῦ* representing the space of life) *μεὰ ætate*, generally with a part. present

CH XC —*α Μαγνήτων τῶν ἐν Ἀσίῃ* On the two Magnesias in Lydia, both founded, it is said, by the Magnes of Thessaly, (cf vii 173, 183,) cf Smith's C D, *Magnesia* The Milyans probably the same as in vii 77, *α* On these and the nations subsequently mentioned, cf R § xi p 234 He remarks that the Hygenians are entirely unknown W proposes to read “Obigenians” Obigene was a district of Lycaonia

*β ἀπὸ δὲ Μυσῶν πεντακόσια τάλαντα* “This division,” says R p 235, “by far the smallest of the twenty, does not appear to have touched the sea in any part The greatness of the tribute paid by it, in proportion to its very confined limits, requires explanation, and none appears more satisfactory, than that the sources of the vast riches of Cræsus, viz mines of the precious metals, and the golden streams of the Pactolus, and a very fertile country, were contained in it” Cf H Pers ch 1 p 71

*ε Θρηίκων Ἀσιῶν*,—cf 1 28, *β*. The Mariandynians, cf R p 239, occupied a part of the coast of the Euxine, between Bithynia and Paphlagonia. By the Syrians here are meant the Cappadocians, cf i. 72, *α*, and vii 72, *α*, R p 238 The Ligyes of vii 72, appear to have been the neighbours of the Mariandynians to the E

*δ ἀπο δὲ Κιλικῶν* R, p 241, remarks on the arrangement here mentioned for the payment of 140 talents for the cavalry that guarded this country, arising from its great importance in a mili-

and quite unknown to us. When our author extends this satrapy to the Euxine, he appears to contradict what he says of the 19th. R. p. 279.

b. δὲ δὲ Σαραπίων κ. τ. λ. This satrapy must be regarded as comprising *Sarag* or *Sagistan*, which, together with the islands in the Persian Gulf, was the territory of the Sarangae, cf. vii. 67 and such parts between it and the Persian Gulf, as were not exempted from tribute by Darius. We conceive *Cerastenia* in general, as well as the country of *Lar* on the Persian Gulf, and the islands of it, to belong to this satrapy. R. p. 291. Cf. R. Orient. H. p. 278. On the islands of the Persian Gulf, Tyrene, Caracta, and Pylora, cf. Arrowsmith's Eton Geog. ch. 24, p. 603.

c. τοῖς Ἀσασδονοῖς—Cf. ii. 104, a.

d. Σάκας Κασπίας—The Saces possessed the modern *Kollan* and *Sagomian*, adjacent to Bactriana, Sogdia, and Mount Imaus. The Caspians may probably be the Casperi of vii. 88, and Casians of Ptolemy; that is, *Kashgar* which borders on the country of the Saces. R. p. 292, 302.

e. Ἰδάρης δὲ κ. τ. λ.—The provinces of this satrapy are all contiguous, and form one of the largest of these divisions. The original Parthia of Hydrie appears to be nothing more than the mountainous tract between Hyrcania, Margiana, Aria, and the desert of Chorasania. Cf. H. Pers. ch. i. p. 163, cf. R. Orient. H. p. 290. *Sogdia* or *Samarcan*, between the Oxus and Jaxartes, is doubtless Sogdia, excluding *Kollan*, *Sagomian*, and *Kilan*, as parts of the Sacian or Bactrian satrapies. Chorasania must be taken for *Khosroesnia*, at large; and *Aria* for *Herat*. R. p. 294, 295. Cf. R. Orient. H. p. 278; H. Pers. ch. i. 167 seqq. cf. vii. 66.

CH. XCIV.—a. Παρκανίης δὲ κ. τ. λ. "These Paricanli we refer to the country of Gedrosia, (cf. H. Pers. ch. i. p. 163) *Kedge* or *Malra* considering the town of *Fakraj* or *Pooraj* as the Poorah of the historians of Alexander; and this Poorah as the capital of the Paricanli. We must regard the Ethiopians of Asia as the people of *Malra*, *Harar*, and other provinces in the S. E. angle of Persia towards India." R. p. 303. Cf. also vii. 70, a.

b. Μασσηδωνία. Matlene was properly the N. W. part of Media Major lying above the ascent of Mt Zagros; and between Ecbatana and the lake of Maraga. The Saspire, or whatsoever may be their proper name, must occupy the space in the line between the Matieni and Colchis, now the E. part of Armenia. The Alarodians we cannot find any authority for placing but may suppose their country to be parts of Iberia and Albania, bordering on the Colchians and Saspire. R. p. 277, 278.

c. Μόδωνος ὁρίων.—This satrapy must have extended along the S. E. of the Euxine, and was confined on the inland or S. side by the lofty chain of the Armenian Mountains. On the E. it was bounded by the heads of the Phasis and Cyrus; and on the W. by the Thermodon. The Tibareni appear to have bordered on

the E of the Thermodon, and the Mosynæon, Macrones, and Moschi, to follow in succession, Eastward" R p 282 So also H Pers ch 1 p 134, 135 On the Mardi, cf 1 84, a, vii 78, a

d Ἰνδῶν δὲ κ τ λ—Cf iii 98, a See the accounts of this and the other satrapies in R §§ xi and xii, and H Pers ch 1 p 178, seqq πρὸς παντας κ τ λ, in comparison with, with a collateral notion of superiority Jelf, § 638, iii e

CH XCV—a Το μὲν δη κ τ λ The numbers as they stand in the text involve a difficulty The first, the silver being 9,540 talents, and the gold amounting to 4,680 talents, the sum total will be 14,220 talents, and not 14,560, as Hdtus computes it Some mistake has probably arisen in copying the Gk numerals, and, instead of 9,540, we should read with L and one of the MSS 9,880, which will make the computation correct The whole 14,220 talents = 3,466,125*l*, or the 14,560 talents = 3,549,000*l*

b τὸ δὲ χρυσιον τρισκαίδεκάσταιον κ τ λ—In Plato's time gold was to silver as 12 to 1, in Menander's as 10 to 1, in Constantine's as 15 to 1, under the younger Theodosius as 18 to 1 From the time of Cæsar to Diocletian it was among the Romans as 12 or 11 to 1 At the present time in France it is said to be as 15 to 1 B

c τὸ δ' ἐν τούτων ἑλασσον κ τ λ—viz 700 talents for the value of the Egyptain grain, 1000 more for the contribution of the Arabians, 2000 more as the gratuities of the Persians, Ethiopians, and Colchians, in all 3,700 talents in addition, R p 315, = 901,875*l* This sum added to 3,549,000*l*, given in note a supra, will equal 4,450,875*l*, as the gross revenue of the Persian empire But, cf iii 89, c, something more must be allowed for the difference of the Attic and Euboic talent, as 72 Attic minæ = 70 Euboic minæ Taking this, then, as the ratio that the one bore to the other, cf Smith's D of A,  $\frac{1}{3}$  of the two amounts may be allowed additional, viz on 3,549,000*l*, allow an increase of 101,400*l*, and on 901,875*l* an increase of 25,767*l*, in all an increase of 127,167*l*, which added to 4,450,875*l* = 4,578,042*l* 17*s*, as the whole amount R, p 315, makes the total much less, owing to a mistaken idea of the value of the talent, the value of which has been, since his time, much more accurately calculated by Mr Hussey But even this sum, rather more than 4½ millions of our money, must, as he says, strike every one as a very small revenue for an empire, little inferior in extent to Europe, were not the inference which is thence collected accurate, that the value of money was incredibly greater at that time than at present Cf E Orient H p 365

CH XCVI—a τῆς Λιβύης—meaning particularly *Cyrene* and *Barce*, cf iii 91, not in the wider sense of *all Africa*, as in iii 115 B Cf R p 251, and ii 32, c \*

b νησων—probably meaning the islands of the Ægean, those at least near the coast of Asia Minor B Cf R p 314

c ἐκ πθους—Cf iv 166 "Hence," R p 316, observes, "we may infer that the invention of coinage was either unknown among

the Persians, or not practised as yet; for when the Darius, a gold coin, its value 20 drachmæ or 16s. 3d., was struck by Darius Hystaspes, it appears, according to the words of the historians, iv. 166, to have been regarded as a new thing. Though indeed the novelty might have lain in the superior fineness of the gold. Cf. l. 94, d.

Cn. XCVII.—a. ἡ Περσὶς δὲ χώρα κ. τ. λ.—i. e. Persia proper *Fars* or *Faristan* cf. l. 71 b., 125, a. a. R., p. 288 rightly observes that this freedom from tribute was granted to all the ten tribes of Persia. Cf. also on Persia proper, R. Orient. H. p. 274, 278, H. Pers. ch. i. p. 90, seqq.; read also D. p. 118, seqq.

b. δὲ τρίτος ἔτος—every third year—after three years (inclusive of the year then current) *Δὲ*, Temporal. The course of some period of time properly through it, and out of it. Jelf, § 627 l. 2. Cf. vi. 118, a. δὲ τὰ ἀγένητα—Cf. ul. 95, a. On the Macrobian Ethiopians, &c., cf. iii. 17 a. b. "The Ethiopians above Egypt, who were subdued by Cambyses, and who followed the army of Xerxes, vii. 69, inhabited, along with an immigratory Arabian race, the eastern districts of North Africa above Egypt, now called Nubia and Sennar. H. Ethiop. ch. i. p. 306. So R. p. 252.

c. Νύμφη—according to Diod. Sic. i. 15, in Arabia Felix; in iv. 2, he states that it was between Phœnicia and the Nile, leaving its precise situation altogether unknown. B doubts the existence of such a city considering it merely as an indication of the worship of Bacchus. On the cities of this same name, see Νύμφη, Smith's C D.

d. οὐρίπαρα πλὴν κ. τ. λ.—either rice, or some kind of millet also mentioned in ul. 100. Cf. Denon's Travels in Egypt, vol. i. p. 75. Schw. On the Calantian Indians, cf. iii. 33, b.

e. ἀλεθπαρα κερδύαα—Cf. iv. 183, d.

f. δρυόων χροτόων—Cf. i. 50, d.

g. ἰσάλαρε ἑς κ. λ. agreed to give an annual present. On the Colchians, cf. ii. 104, a. b.

h. ἑς τοῦτο γὰρ τὸ ὄρος δρυάται. &c. ἡ γῆ. Cf. Jelf, § 373, 4, *Ethnos of the Subject*. See H. Pers. ch. i. p. 86. "The mountains which bounded Mesopotamia to the N were, in a great measure occupied by rude and warlike tribes, which, though occasionally enrolled as mercenaries in the Persian armies, paid little regard to the authority of the great king being sufficiently protected by their mountains and strong holds against the incursions of his troops. *Herodotus. Casual Gen.* Cf. Jelf, § 496, quoted in ii. 141 a.

i. ἰσάρων σαύλας From these same regions the Mamelukes were in later times recruited, and the slave mart of Constantinople supplied. It appears too from Ezek. xxvii. 13, 14, that slaves from the North were sold in Tyre. R. p. 315.

Cn. XCVIII.—a. αἱ Ἰνδοί—These were the nations of N. India that lay nearest to Persia, and hence were subject to it. R. considers the regions intended by Hydus were those now called *Cabul*,

*Kandahar*, the *Punjab*, *Scinde*, and the countries along the Indus generally In vii 65, we learn that their bows were made of reeds, by which, as in several other instances, as among the Bactrians, vii. 64, Caspians, &c., bamboos are unquestionably to be understood, as they are at this day in common use Then arrows were also of reeds, of a small size we may suppose, as at present p 306 From various remarks of our author we may conclude that Darius, in fact, possessed no more of India than what lay contiguous to the Indus and its branches, and also that the limit of Hdtus's knowledge eastward was the sandy desert of Jesselmere, called *Registan*, or, *the country of sand*, and that the rest was described by mere report. p 310 So, by H, a considerable part of the regions of North India, embracing portions of Little Thibet and Cabul, as well as the S districts near the mouth of the Indus, and beyond that river, as far as the Paddar and the confines of Guzerat, are comprised in the India of Hdtus—See throughout the very interesting dissertation on Persian India in H Pers ch 1 p 179, and ref in Appendix 5, on the castes of the Indians, to which Hdtus' remark ἐστὶ δὲ πολλὰ ἔθνη αἰνδῶν, no doubt, applies, the division into castes being based, at least originally, on the difference of the stock of the various tribes Cf E Orient H p 378, H Ind ch ii p 242, seqq, and D p 66

δ ἐν τοῖσι ἔλεσι τοῦ ποταμοῦ By *the river* is meant the Indus, hence, it would seem that the nations here spoken of dwelt by its mouths, near the Arabiæ, or perhaps the same as they, in the lower part of what is now *Scinde* under which name, lately become so famous, is comprehended not only the Delta of the Indus, but all the country above as far as the influx of the Acesines or *Chinab* H Pers ch 1 p 191

ε ἐκ πλοίων καλαμίνων ὀρμεύμενοι — *e navigis arundineis piscantur*, s, *utuntur nautis arundineis ad captandos pisces* G The reed, of which one joint made a boat, was, according to Cuvier, quoted by B, the *Bambus arundinacea*, the *bamboo*, which grows to the height of 60 ft and more Cf also H l l p 192

CH XCIX α Παδαῖοι R, p 310, observes, "It must be supposed that Hdtus meant the people who inhabit by the Ganges, the proper and Sanscrit name of which is *Padda*, *Gunga* being the appellative only, so that the *Padæi* may be the *Gangaridæ* of later Gk writers" Cf also Tibullus 145, quoted by W,

"Impia nec sævis celebrans convivia mensis

Ultima vicinus Phæbo tenet arva Padæus"

H is of a different and more probable opinion, cf iii 38, b

β ἐς δὲ τούτου λόγον,—*as to the matter of that*, 1 *e* old age, (S and L D,) or, *as to that consideration—when you come to consider that*, not many arrive at old age Cf vii. 9, c Above, οὐ συγγινωσ not *agreeing with him*, cf vii 12, b

CH C —α Ἐτέρων δὲ Ἰνδῶν κ τ λ. "These, as well as the *Padæans*, are evidently South Indians, living on the further side

of the Indus, the countries therefore which flank the Indus to the E. near the sea; the province, namely of Scinde, already mentioned, or the country between Moultan and Guzerat.—Nor can we fail to recognise the race of Indians who abstain from all things having life. The distaste for animal food is indeed extremely general among the Hindus, but it may also be traced among their neighbours whom we at present know under the name of Mahrattas, whose ancestors have always occupied the same districts—rice, undoubtedly the grain which is described, being the principal diet of these tribes, and what is said of their wild and savage character as well as of their complexion, being strictly conformable with what we know of their warlike and cruel habits as well as of their colour H. Pers. ch. i. p. 185. The extent of the immense district here referred to—the *Maharashtra*, or *land of the Mahrattas*—is laid down in the map to the 2nd vol. of Duff's Hist. of the Mahrattas.

b. *καὶ ἀβρίαι* *δοὺν κίττυος τὸ κ. τ. λ.* According to some the *march-mallow* or else the *wall barley* is meant. Perhaps rice. *αβρίαι*, Adverbial Accus. Cf. Jelf, § 579, 4.

a. *ἀβρύ κάλας*,—with the *husk itself husk and all*. Cf. Jelf, § 604, 1 quoted in i. 52, c

Cm. CIL. a. *Καπατοῦπος τὰ πόλιν*—Cf. iv. 44, a. “The city and territory of Cabul.” H. Pers. ch. i. p. 180.

b. *καὶ γὰρ τοῖς ἐνταῖς ἀνθρώποις*. The desert here meant must be that of *Cobi*; as the Indians spoken of are those who dwell N. of the rest of the Indians, and consequently in the Mts of Little Tibet or Little Bucharia; H. i. l. p. 181 So B. p. 167 Cf. also D. p. 66.

c. *πύμας μύμας*.—Some writers consider the story here told as wholly fabulous; others, that what *Hdtus* calls *ants* is some species of the *marmot* others, that that kind of fox, called by Linnaeus the *Canis Corsak*, the *Prairie dog* is intended. Probably it was some species of the *kyena*, or *jackall*: *πίμμα* being derived either from the Persian *mur* an *ant*, *mura*, a *great ant*, hence *murmuck*, a *large animal like an ant* or from *mur* which in many Eastern languages means a *wild beast*. Maltebrum considers that in the stories of the ants and the griffins, nothing more is conveyed than that the natives, during their search for gold, have to contend with various wild beasts of the desert; and the fable of the ants arose from the Indians, in their search for gold dust, following the traces of the white ants, and their wearing the skins of foxes, hyenas, &c., while that from the ravages of the white ants arose the tale of their war with men. B. H., Pers. ch. i. p. 181 seqq., concludes that anyhow the story possibly only a caravan legend, such as we are told of almost every desert, will not appear out of character to any one acquainted with the East even though it should be pure fiction. It is possible, all the same, that the fable may have some historical foundation, and may have taken its rise in the existence of some species of animal, which, like the Ham-



ster rat, burrows in the earth," &c. From the words *εἰσι γὰρ αὐτίων* α τ λ, D, p 57, infers that we may assuredly determine that our author visited Susa, the peculiar residence of the kings of Asia, cf vi 119, a c, from his adding, when he is speaking of the so-called Indian ants, "that some of them were in possession of the king of Persia," 1 e in the royal palace

δ *σειρηφορον*—*led, or fastened, by a rope* Cf Aristoph Nub 1302 Æschyl Agam 841, 1649, &c B *ἐπιτηδεύσας ὥκως ζεύξῃ*, The conjunctive often follows an aorist participle, when this is used in narrations rather to denote the momentary character of the action than as an expression of past time Jelf, § 806, obs 2 ὥς νεωτάτων, *as young as possible* Cf. Jelf, § 870, obs 4, (quoted in vi 44, a,) and obs 5

CH CIII—α *τέσσερας μηρούς*,—*four bones in the leg* Schneider quotes from Gesner, who writes from actual observation, in his Hist of Quadrupeds, p 165, "by the 4 knees, I understand 4 joints, and by the 4 thighs, 4 bones, of which there are 3 in the fore legs, and 4 in the hind legs" B By S and L D the words appear to be taken to mean *two thighs and two shins in each leg*

CH CIV—α *τὸ ἑωθινόν*,—*du inq the morning time, in the morning* Adverbial expression Cf Jelf, § 577, obs 2, *Accus of Time* μέχ-ρις οὐ αγορῆς διαλύσιος—*about 12 a m* Cf ii 173, a Hdtus' mistaken ideas on the heat of the morning sun in the East, appear to have arisen, according to Bredow and Mannert, quoted by B, from his imagining the earth a plane surface over which the sun travelled, rising in the East, (which of course, according to his theory, would feel the heat then most,) and passing through a concave heaven, the extremities of which verged all round close to the earth See R's remarks, p 9, and the reference in the preface to this vol. on "The Non-Planetary Earth of Hdtus" See also D p 59, seqq, and p 69

β *το καρτα ψύχει*,—*it is cold in good earnest, is thoroughly cold* Cf Jelf, § 456, c, quoted in i 191, f

CH CV—α *και παραλύεσθαι ἐπελκομένους*, The verb here may either be understood of *the failing*, 1 e *the breaking of the ropes*, or of *the failing of the strength of the male camels* In the 1st sense, *The male camels—that are dragged along by the rope, become unfastened, but not both together*, 1 e *the right hand one perhaps first is unloosed, and then the left, or vice versâ* In the 2nd, which appears preferable, *The male camels, for they cannot run like the females, fail in their strength, (are exhausted,) being dragged on, not equally*, 1 e *not keeping up with the female, or, not together, side by side*. B The latter sense is preferred in S and L D

β *ἐνδιδόναι μαλακὸν οὐδέν* Cf iii 51, a

CH CVI—α *Δι' ἰσχυαται ἡ Ἑλλάς* κ τ λ Hence it seems that Hdtus thought, like others of his countrymen, that Greece was the centre of the universe B Cf the refs in iii 104, a

β *χρυσος ἄπλετος*—Cf H Asia, p 27—35, and Pers. p 181, seqq

133

ad C  
to be  
also is  
probab  
not in  
Cf also D p 51 52

the native country of amber To confine it  
to a single place is incorrect—it is plain from Pliny that  
it is found in many ~~places~~ islands in the north of  
Europe, which doubtless the ancients knew, which doubtless the  
ancients be remembered that H. Britain, might not be  
his himself (cf. il. 108, *ἀργυρομήνη* H. l. l. and  
il. 73.) and that all from chs 107 and  
on the authority of some Arabian whom he is inclined  
to think was in Egypt, or one of the countries bordering on  
the Red Sea, or one of the countries bordering on the Red Sea,  
the gum of the *ἀβύρον* or *Cistus Creticus*. H. l. l. and  
ch. iv p. 348.

a. *ερίπαις*—a species of resin, the gum of the storax officinalis, and was  
the commerce of the Phoenicians with Arabia, in spices, frankincense, &c., cf. H. Phoenic. ch. iv p. 348, seqq  
d. *ὄφας ἐπιδέρματα*, H. Phoen. l. l. says, it may be done  
whether the small flying serpents were any thing more than  
quittos; or the winged insects, similar to bats, any thing  
than the winged lizards, *Draco colares* of Linnaeus, so common  
that country D l. l. appears to consider the story as totu  
fabulosa.

CH CVIII.—a. *τὸ ὅτε δὲ κρονοῦσιν*,—Cf. l. 32, c.

b. *λευκοδενδρῶν*—conceive again when already big with young,  
perpetuates. The hart, Leuchart observes, has a double uterus, &  
thus can conceive again, though one part of it be filled. B.

c. *ἡ δὲ δὴ λέγουσιν* c. λ. In this Hdtus is mistaken, as Aristot  
H. A. vi. 31 observed; viz. "that the lioness usually brought forth  
2 young ones at a time, never more than 6, and sometimes on  
one. B. Schw remarks that the lioness at Paris brought forth  
3 times in the same year 1st an abortion, the 2nd time 3 and  
cubs, the 3rd time 2 female cubs.

d. *λεωλὸς αὖτε παρὰ τὸν ὄφιν*—singulis oblatibus leocando pectus  
B. scratches his way into it i. e. into the coating of the womb  
which we must suppose to be of some considerable thickness.

CH. X.—a. *θάρρα πρὸς τὸν κ. τ. λ.* Cf. ch. 107 d., above.

CH. CXI.—a. *ἐν τοῖς δὲ δένδρεσιν ἱρπάζει*. B. thinks that Ethyops  
is here meant, and refers to il. 146, and iii. 97; H. Phoenic. ch. x  
p. 350, that "India is meant, as thence came the cinnamon or cin-  
nabell into Arabia, thence transported to other countries by the  
Phoenicians; the fabulous account which he repeats upon the  
authority of the Phoenicians showing very plainly that they made  
a mystery of its real native country" &c. &c.

CH. CXII.—a. *ἀβύρον*,—Cf. iii. 107 d. This method of gather-  
ing this gum prevailed in ancient times, the peasants collecting it  
from the beards of the goats with combs made for the purpose. il

early period" See the remarks of D p 67, 68, and p 79 For more see the Excursus at the end of vol II of B On the Arimaspi, see iv 13 and 27

CH CXVII—*α* "Λκησ " This story, so improbably told, seems to relate to the Oχus, or to the Ochus, both of which have undergone considerable changes, partly by dams, partly by their own depositions, for they certainly flow near the countries of the Chorasmians, the Hyrcanians, and Parthians, but the Sarangians, if taken for the people of Zarang, that is, *Segistan*, as no doubt they ought to be, are out of the question as to any connexion with these rivers But Segistan, as being a hollow tract surrounded by mts, and having a river of considerable bulk (the *Hindmend*) flowing through it and terminating in a lake, viz the lake of *Zurrah* or sea of Arius, after forming vast alluvions, may have been confounded with those through which the Oχus and Ochus flow " R p 195 That the Aces is the Oχus appears to be H's opinion, Scyth. ch 1 p 18 Cf also Pers ch 1 p 169

*δ* παρεξ τοῦ φόρου On the financial system of the Persians, cf 1 153, *δ*, 155, *δ*, and II Pers ch II p 262, seqq "The end of it was in fact no other than to oblige the conquered nations to pay for every thing, and provide for the maintenance of the king, the court, and in some sense, of all the nation Hdtus tells us that, independently of the tribute, the whole Persian empire was divided into portions for the support of the king and his army and his suite, each district being obliged to provide for a certain period, 1 192 In consequence of this arrangement the payments from the provinces were principally made in the fruits and natural productions of the earth, exacted with a reference to the fertility of each soil, and its natural advantages," &c &c The embankments on the Aces are also noticed p 265

CH CXVIII—*α* χρηματίζασθαι—*agere de aliquâ* i.e, to have some business with, hold a conference with Cf vii 163, *δ*

CH CXIX—*α* ἔδρσε τὴν ἐπὶ θανάτῳ —Cf 1 109, *α*

*δ* η δ' αμειβετο κ τ λ Cf Sophi Antig 909 *ὅς καὶ ἀλλοτριω-  
τατος, κ τ λ, isho too is more alien to thee than thy children*, cf II 103, *ὡν προσωπατα*, and Jelf, § 502, 3, on the relative gen after the superlative, when it expresses a very high degree of superiority arising from a comparison

CH CXX—*α* υπαρχος—*a satrap* Cf 1 153, *δ*, II 98, *α*, and 1. 192, *ε*, and refs

*δ* οὔτε γὰρ τι παθὼν κ τ λ It appears that Polycrates had given offence, by first receiving and then putting to death some Lydians, who had fled from the power of Orætes to Samos Cf Diod xxi B

CH CXXI—*α* Ἀνακρεοντα κ τ λ After the death of Polycrates, he was sent for by Pisistratus to Athens The mention of Anacreon at the court of Polycrates is one of the many notices scattered up and down, which show the influence of the Despots on the arts, &c, of Greece B cf 1 20, *α*, 59, *δ*, and H P A § 64, &c

CH CXXII.—*α. Μαγνησίῃ τῇ νηίρ Μαιάνδρου*—(*Isak-bazar*)  
 “Added to distinguish it from Magnesia ad Sipylum, (*Μαντιναί*)  
 in Lydia at the foot of Mt Sipylum, to the N W of Sardis and E  
 of Phocæa.

*β. Παιονία* *δε θαλασσοκρατίαν ἐκινούσθαι*.—Cl. Thucyd. i.  
 13. See also on this subject H. P. A. § 6, and H. Greece, p. 63,  
 seq.; and on Minos, Thucyd. i. 4, Diod. Sic. iv. 60, and Aristot.  
 Polit. ii. 7, 2. See also Thirlw. n. p. 178 &c., and D. p. 116, 117.

CH CXXIII.—*α. Μαιάνδρου*—He succeeded Polycrates. Cl.  
 iii. 142.

*β. τὴν κέκρυμτον*—the *stratagem*. On the temple of Here, cf. iii. 60, *α.*  
*α. λάρνακος δευ*—A similar stratagem of Hannibal on the Gor-  
 tylians, is told in Corn. Nep. Vit. Hann. § 9. Cl. also Thucyd.  
 vi. 46, and Cicero de Off. iii. 14. V

*δ. καταβήσας ε. λ.* Eustathius, on Odys. viii. 447 observes that  
 before the invention of locks, it was the custom to fasten doors, boxes,  
 &c., with cords or thongs, tied in the most intricate knots. Schw.

CH CXXIV.—*α. παντοίῃς ἐγένετο ε. τ. λ.*—*ἐν αὐτῷ* as *forms*  
*various* she tried all sorts of ways—obscurus Polycrates, *domo ne*  
*obscuro*. V. Cl. Jell. § 690, obs. 1; also vii. 10, *δ.*, and ix. 108.

CH CXXV.—*α. Δημοκρίτου*—Cl. iii. 129.

*β. οἱ Σερρακοὶ* *τίσανται*.—Gelo and Hiero are meant the  
 latter of whom flourished cir. 478 B. C., not long before the time  
 when Hdtus composed his history. *μεγαλοκρατίαν*—Cl. the defini-  
 tion given of it in Aristot. Rhet. i. 8, § 12, *ἀρετὴ ἐν βασιλευμένῳ*  
*μαγίστου ποσότητι*.

*γ. οὐκ εὖως ἀπεργασμένος*—in a way not proper i. e. too dreadful to be  
 told probably by flaying, practised on criminals before crucifixion,  
 cf. vii. 238, as was also beheading, vi. 30. W

CH CXXVI.—*α. ἐπὶ Μηδ. ἀποκαταστάσεως ε. τ. λ.* Cl. iii. 61, *α.*,  
 seqq., and H. as there quoted. The Magians, as has been ob-  
 served, were a Median race, (cf. E. Orient. H. p. 312, 360,) and it  
 was natural for the Medes, when the true stock of Cyrus had ended  
 in Cambyses, to aim at a resumption of their ancient way. The  
 commotions which ensued were so vast as to be felt throughout all  
 Asia.

*β. τὰς ἀγγαγίας*—one of the mounted couriers, who conveyed the  
 royal mandates to the satraps, and their despatches to the court;  
 who had authority to press horses for the royal post. Esther vii. 9,  
 10. Cl. vii. 98, *δ.* Xenoph. Cyr. viii. 6, 17. Perhaps derived from  
 the Persian *Henjar* the dagger worn by the courier as the badge  
 of his office. Cl. H. Pers. ch. ii. p. 273.

*γ. πρῶτος*—1<sup>st</sup> part. act. Ion. for *ἐπίπρως* from *πρῶτος*, privately  
 placing men in ambush against him. Cl. vi. 103. Schw., and Matth.  
 Gr. Gr. § 211, under *ἐπρ*. On *αὐτῶν ἵππων*, horses and all cf. Jell. §  
 604, 1 quoted in i. 57, *ε.*

CH CXXVII.—*α. ἐκ* *τῆς θέσης*—*ε. εὖως*, openly straight-  
 forwardly; used adverbially Cl. ii. 161 *ε.*, and ix. 57 *εὖως εὖως*.

"By artful surprise only could Darius venture to attack Orœtes" See D's remarks, p 117, on the policy of Darius towards this powerful rebel, "whose previous conduct, as well as whose fate, had already shown the internal weakness of the empire"

ὁ τὸν γάλοι μὲν ἰδορυζόριον "The court of the satrap was formed on that of the monarch, and all its ceremonial the same, only less magnificent They had their harems, and a numerous attendance of household troops, distinct from the king's soldiers, and consisting in part or altogether of Persians" H Pers ch ii p 273 In 192, the wealth of Tritantachmes, satrap of Babylon, is spoken of Cf also ii 98, α A little below, on ὑποστά, cf ix 34, c τις αὖ—ἵτατελεσει, *who in the world, = would that some one, could accomplish, &c* Cf Jelf, § 427, 1 ἄν with the opt in the formulas of wishing with τῶς, τις, &c, to express the urgency or the impossibility of the wish

CH CXXVIII—α καταλαμβάνει—Cf i 46, α

ὁ περιαιριόμενος—*taking off the seal or cover, undoing the fastening of each of the letters* Cf H Pers ch ii p 273 "To take care of the king's interests there were also attached to the court of each satrap royal scribes, to whom were issued the king's commands, and by whom they were communicated to the satrap The commands thus conveyed required the most prompt obedience, and the smallest resistance was accounted rebellion," &c απαγορεύει—μη, Cf Jelf, § 749, 1, quoted in i. 158, α

CH CXXIX—α Αιγυπτίων τους δολιόντας α τ λ As the healing art was but little practised among the Persians, it is probable that after Cambyses had added Egypt to the empire, they obtained their physicians thence, especially as the art was much practised there Cf ii 84 B

ὁ παραλούσας—*having heard accidentally* φλαύρως ἐχ, *being ill, as in vi 135, but in the following ch φλ ἐχ την τεχνην, knew his art but badly, had but a poor knowledge of it* Cf vi 94

CH CXXX—α τεχναζειν ἐπισταμενος—he appeared to Darius to dissemble, though he knew the art full well, ἐπισταμενος = καιπιερ ἐπισταμενος Schw This appears preferable to, he appeared to know how to dissemble, of W

ὁ ὥς οἱ ἐπετρεψε, sc εαυτὸν, αὐτὸ τὸ πρᾶγμα Schw

c ο δὲ μιν ἐπειρετο ἵποιησε—but he (Democedes) asked him whether he intentionally gave him a double evil, (1 e 2 pair of fetters, instead of one,) because he had cured him

d ὑποτύπτουσα—*diving down deep* Cf ii 136, c, and Aristoph Aves, 1145 τοῦ χρυσοῦ σὺν θηκῇ, B confesses himself unable to explain The emendation of Toup is ἐς τὴν χρυσοθήκην, and of G., ἐς τοῦ χρυσοῦ τὴν θηκην, *into the money-chest*

e στατήρας—By this the Attic gold coin, so called, is intended, equal in value to the Daric, (the coin, no doubt, with which Democedes was paid, cf iii 96, c,) that is, to 20 drachmæ, or 16s. 3d

It is said to have been first coined by Croesus in Lydia, l. 94, *h.*; but be this as it may, the stater of Croesus was the first gold coinage with which the Greeks were acquainted. B. In later times the tetradrachm = 3*s.* 3*d.*, was also called stater Matt. xxvii. 27 but it is doubted whether it bore the name in the flourishing times of the Athenian Republic. Smith's D of A., *Drachma, Aureum, &c.*

CH. CXXXI.—*a.* περιουσίης ο ε. τ. λ.—*was oppressed, ill treated, by a harsh father* H.

*b.* ἑκατὸν μνῆων. 100 minas = 410*l.*; the mina = 4*l.* 1*s.* 3*d.*, according to Hussey; and the talent = 243*l.* 15*s.* The greatness of this pension seems improbable, considering that it is said to have been given before the Persian war after which Athens, when far more rich, could afford but two drachmas per diem to an ambassador See Aristoph. *Acharn.* 66, and cf. *Plat.* 408. The conjecture of D p. 36, appears probable; that Hdtus was thus informed by the Crotonians, during his stay in Magna Græcia; and they would be likely to exaggerate the fame of, and pension granted to, their countryman.

*c.* καὶ Ἀπυλλοῦ θεῶνος κ. τ. λ.—*Cl.* Mull. *Dorians*, II ch. 6, "On the music of the Dorians. He particularly mentions Sacadas, about *a. c.* 588, who wrote poetry composed music, and played lyric songs and elegies to the flute, pp. 344, 345; also Ariston, an ancient flute-player of Argos, and Hierax.

CH. CXXXII.—*a.* ἐμπροσθέντες—*Cl.* H. *Pers.* ch. ii. p. 254, seqq.—speaking of the courtiers of superior rank who were distinguished by the general appellation of the friends, the kinsmen, or the servants of the king, titles which under every despotic government are understood to confer a high degree of importance. They were commonly called *ἐμπροσθέντες* and *ἐμπροσθηταί*, or also *ἐγγενητοί*, not always implying a real consanguinity with the king, but only a certain dignity see Esther iii. 2, 3, "Those who stood in the king's gates," the courtiers and great officers; and in p. 102, of the same vol.—speaking of the site of the palace of Persepolis—the building that is, which was destined, according to the customs of the Persians, for the entertainment of the grandees of the court on occasions of solemn festival. That such was the custom of the court of Persia, there is no question—see Esther i. 3, 4.

CH. CXXXIII.—*a.* Ἀρόστος—*Cl.* iii. 88, *c.*

CH. CXXXIV.—*a.* ἡλικιωσὶν γὰρ κ. τ. λ. *Cl.* *Odyss.* ii. 315, and *Lucretius* iii. 447—

*Præterea, gigni pariter cum corpore, et una*

*Creascere sentimus, pariterque senescere mentem, &c.* V

*b.* τὴν κούρην (*sc.* *παρὰ, &c.*)—*present, at first, at present.* *Cl.* *Jelf*, § 553, 1 *ἐκδομένη γὰρ κ. τ. λ.* *Cl.* *Athenæus* xiv c. 18, p. 652, where other causes also are mentioned, and *Thirlw.* II. c. xiv p. 191 seqq. And on the effects of the war with Greece upon Persia, H. *Pers.* ch. ii. p. 227 228.

CH CXXXV — *a* και αμα ἔτος, supply εἰ-ε—Cf Jelf, § 895, 2, *Brachylogy* Cf II 11 2 E2—*ἄτα' ἐπειθ' αμα μῦθος ἔην, τετέλεστο δὲ ἔργον* W

*b* οὕτως τε μή—and to take care that Democides shall not run away from them Cf Jelf, § 812, 2 ὅτως or οὕτως μή stands with the fut ind or with the conj to express a desire or warning, ορα or ορατε, *vide, videte*, being readily supplied by the mind On ἐπιπλα cf I 94, *y*

*c* ἐξη τᾶσαν—την Ἑλλαδα An especial method of bringing a word or words prominently forward is by separating those which, as making up one notion, would be naturally joined together Hereby generally only one is marked as important, but sometimes two, especially when they stand at the beginning and end of the sentence (§ 902, 3) The old grammatical term for this is *Hyperbaton*, Lat *verbi transgressio* Jelf, § 904, 1 ἐς τα ἑῶρα συμβαλεσθαι—*ad illa dona, s donis illis, sese adjecturum* (would add or contribute) *onerarium navem*, is the later interpretation of Schw, but because the words —ρὸς δὲ will then be superfluous, B prefers his earlier rendering of ἐς τα ἑῶρα, *ad transferenda dona* δε συμβαλεσθαι χρηματα, *contribute money*, is used in vii 29

*d* ἐπιδραμων—*eagerly catching at or seizing* εἰς Ion for οὐ, *su ipsius*, in this place it loses its accent as being an enclitic Schw Cf Jelf, § 145

CH CXXXVI — *a* τῆς Ἰταλίας—By *Italy*, as in iv 15, vi 126, viii 62, Hdtus does not intend all that we now call Italy, but only the S part, colonized by the Grks, and afterwards called *Magna Græcia* B Cf Smith's C D *Italia*

*b* ἐκ ῥηστωνης τῆς Δημοκιδεος—*out of favour or kindness for Democedes* Attributive gen Jelf, § 496, obs 4 Cf i 4, *a*, iii 155

CH CXXXVII — *a* ἀγοραζοντα—*foro versantem* Cf ii 35, iii 139, iv 164. B On this and the following ch see the remarks of D p 36, on the inference thence that Hdtus' history was written in Italy and at an advanced age

*b* κῶς ταῦτα περιωβρισθαι, *how will it satisfy Ky Darius*, i e *how will king Darius be pleased, to be insulted in this manner?* Cf viii 70 W After ἦν ἀπέλησθε ἡμεας sub αὐτον, *if you deprive us of him, take him from us* Schw

*c* ἀρμσται γυναικα—*that he was engaged to marry the daughter, &c* ἀρμόζειν τινα τινι *desponsare mulierem alicui*, cf ix 108, ἀρμόζεσθαι τινα sibi *puellam desponsare, s uxorem ducere* Cf v 32, 47, vi 65 Milo the noted Athlete, said to have been 7 times crowned at the Pythian games, and 6 at the Olympic, was a pupil of Pythagoras, died about 500 B C B Cf Thirlw ii p 145, 153

CH CXXXIX — *a* πολίων πρωτην κ τ λ On the power and wealth of Samos, cf iii 59, 60, and Thirlw ii p 178 οἱ στρατευόμενοι, in the following sentence, = οἱ ἐπικούροι, *the mercenaries*, in iii. 4, *a* On Syloson cf ii 182, and iii. 39 B

b. *δωρεῖσθαι*—was for buying it, would fain have bought it. B. Cf. I. 63, f. *δωρεῖσθαι* simply plainly gratis. See B. and L. D.

CH. CXL.—a. *εὐεργέτας*—cf. viii. 85. The Persian title of those who had conferred any benefit on the monarch, or done the state good service whose names also were enrolled in the records, and to whom great honour was paid, was *Orosanges*. B. So the name of Mordecai, Esther vi. 1 was inscribed, "in the book of the records of the Chronicles, from which Chronicles of the reign of Ahasuerus, cf. Esther ii. 23, x. 2, it has been thought that the Bk of Esther is itself a translated extract. Such were kept by the kings of Israel and Judah. With regard to those of the Persians kept by the royal scribes, see the interesting account in H. Pers. p. 56, 57 seqq. R. Orient. H. p. 311. Cf. v. 58, α, vii. 61 α, and on the *Euergetæ*, H. Pers. ch. i. p. 254.

b. *εὐεργετήσαντες*—I once honour or gratulate. Cf. I. 61 α.

α. *ἢ τις ἢ ἰσθίς*—few or none, next to none, hardly anybody. Cf. Persus Sat. i. 3, "Vel duo vel nemo." Thucyd. iii. 111 and Jelf, § 659, obs. 2.

CH. CXLI.—a. *ὀρέσκει*. Cf. iii. 68, 80 *ἐπιδέσκει*,—to fit out, or prepare. Cf. Blomf. Gloss. *Arach* Pers. 615. B.

CH. CXLII.—a. *ὅτι ἡγήσασθαι*,—whose wish did not turn out successfully to him, was not granted to him. Cf. I. 78, vii. 4, 8, v. 51 &c. B.

b. *ἢ γὰρ ἂν ἐγὼ τοῦτο ποίημι* α. λ. but what I blame in my neighbour i. e. in another I myself will not do, as far as in me lies. Cf. vii. 131. W.

CH. CXLIII.—a. *ὡς δὲ* *δωρεῖσθαι*—under pretence of giving an account of the treasure. *δωρεῖσθαι* *ἀποδοῦναι* cf. viii. 100, α.

b. *ἀποδοῦναι*, afterwards made governor of the island by the Persians. Cf. γ. 27.

CH. CXLV.—a. *ἐπιμαρτυρήσας*—*habetis testem* considerably modish. On the comparative used without any object of comparison, cf. Jelf, § 784, quoted in I. 27, b. *διὰ τῆς γῆς*, creeping out through the prison. Jelf, § 627 i. 1 α. καὶ ἐπ. *ἐπὶ τῆς γῆς* *ἐπὶ τῆς γῆς*—I will take vengeance on them for their coming here. Verbs of requital, revenge, &c., take a gen. of that whence the desire of requital or revenge arises. Jelf, § 500.

CH. CXLVIII.—a. *ἑταίριον ἐς ἀντιπαροῦσαν*. From iii. 54, 56, and 47 it seems that friendship anciently existed between Samos and Lacedæmon; though afterwards broken off by hostilities. Hence Menandrius retired to Sparta, and as the Samian exiles came to ask aid of Lacedæmon, so he now trusted, through the help of Sparta, to recover his power at Samos. B.

b. *ἐπιμαρτυρήσας*—aid, assistance. Cf. Thucyd. i. 58. V.

CH. CXLIX.—a. *εὐεργετήσας*—sweeping with a drag-net. Cf. vi. 31 and H. Pers. ch. ii. p. 219. After speaking of the custom of transplantation among the Persians, cf. ii. 104, α, and i. 155, α. he says, "in the case of islanders it was even their custom to make



a sweep of the inhabitants. The army of conquerors was formed in a line, extending across the island, and drove every thing before it which bore the human form, leaving a desert behind. It is the characteristic of despotism, says Montesquien, to cut down the tree in order to get at the fruit. Thirlw ii c 14, p 195, remarks, "Syloson was put in possession of—a desert, the solitude he had made passed into a proverb *κατὰ Συλοσῶντος εἰρηχωρή*, which however Strabo, *lib* p 638, supposes to have arisen out of the desolating tyranny of Syloson himself. It was at length re-peopled, but the sun of Samos never rose again with its pristine lustre."

CH CL—a *Βαβυλωνιοὶ ἀπεστήσαν*, According to the E Orient H, Darius Hystaspes, 521—485 B C, and this revolt 518 B C. Prideaux fixes it 517 B C, "for in the beginning of the third year of Darius, we learn from Zechariah i 11—15, that the whole empire was then in peace, and therefore the revolt could not then have happened, and the message of Sharezer and Rugim-Melch from Babylon, Zech vii 1—3, proves the same for that year also. And therefore it could not be till the 5th year that this war broke out," &c Cf Clinton's Fast Hell i p 379, and E Orient II p 372.

b *καὶ τῷ παραχῶ*—Cf iii 126, a "How grievously the Babylonians felt the Persian yoke is proved by this their general revolt at the commencement of the reign of Darius, who after the capture of Babylon by the stratagem of Zopyrus, demolished the greater part, if not the whole, of its outward walls." H Bab ch i p 397.

c *ἐποίησαν τοιούτῃ κ τ λ* "Hereby," says Prideaux, *l* 1, "was very signally fulfilled the prophecy of Isaiah, *xlvi* 9, 'That two things should come to them in one day, the loss of children and widowhood, and that these should come upon them in their perfection, for the multitude of their sorceries, and the great abundance of their enchantments.'" See also the rest of Prideaux's remarks on this taking of Babylon.

CH CLI—a *τοὺς προμαχέοντας*—Cf i 164, a.

CH CLIII—a *τῶν ἐπτα ἀνδρῶν κ τ λ*—Cf iii 70, seqq. and 80, a.

b *ἡμιόνων μία ἔτελε*—so rare an occurrence as to be considered a prodigy by Aristotle, H A vi. 24, it is altogether denied. B.

c *τὸ βρέφος*. In applying this word to the young of a beast, Hdtus copies Homer cf II *xxiii* 266, *βρέφος ἡμιονον κυεύσαν*. W.

d *πρὸς τὰ ῥήμ* *πρὸς τὴν ῥήμην*—The prepos *πρὸς* here, in consequence of, in accordance with. Cf Jelf, § 638, iii 3, c.

e *ἔπειαν περ ἡμιονοὶ*—when mules, although mules, although they are barren, should breed. So Homer, *γενναῖος περ ἔων*,—although so noble. Jelf, § 734, 3. Cf S and L D, *περ*.

CH CLIV—a *καρτὰ αἱ ἀγαθοεργίαι τιμῶνται*—noble deeds are held worthy of honour in a very great degree. Cf. iii 140, a *εἰ δὲ ἔωυ-ον κ τ λ*. Here *εἰ δὲ* = *εἰ μή*,—unless he should muti-

speaks again of the same trench in c. 20, as the E. boundary of the Royal Scythians. No mts, however are marked in any position corresponding to the above idea; and we have never heard of any mts of Tauris, save those within the Crimea. It is probable, therefore, that the trench intended was that which shut up the peninsula. In this case, therefore, some other word than *moatlas* should be read; and the trench, a fortification implying a rampart too, would have been drawn from the Palus Moctis to the opposite shore of Tauris. The Palus Moctis, *Sea of Azov*, cf. iv 86, a. On the derivation of the name, &c., see article *Moctis*, Class. Dict., and the extracts there given from Creuser &c. Briefly the name is a connecting link between the early religion of India and the countries of the West, the abmy waters of the *Moctis* or *Mother of the Euxine*, iv 45, 86, a type of the primitive alms from which the world was supposed to be formed; the name *Moctis* = *Moth*, *Terra Mater* or *Isis* of the Egyptians, the *Mur* of Sanchoniatho, *Amat*, the γῆ μήτηρ, *primitive alms* the root to be found in the Sanscrit *Maha-Mai*, *Magna Mater*.

b. *balet*—*alms*. On the nom. with the infin., cf. Jelf, § 672, 673.

CH. V.—a. Ταργίτων The Targitans of Hdtus has in its root some affinity to the name Turk; as that of Parlatas, the tribe descended from his youngest son, has to Perlas, or Berlas, the tribe last in rank of those descended from Turk. Targitans was the a. of Jupiter; Turk of Japhet. Cf. R. p. 73. So also Hammer quoted by B. considers that Turk and Targitans are the same with Togarmah, the a. of Gomer the a. of Japhet, Gen. x. 3, in whom also the name of Thor is traceable. Cf. E. Orient. H. Introd. Ethnography p. 3. On the construction of the 1st sentence of this ch., Δὲ δὲ ἔσθ' οὐκ ἐπὶ τῶν cf. Jelf, § 898, 4, *Consolidation of Sentences*.

b. *Αυρίλων* a. r. λ. According to Pelloutier Hst. of the Celts i. p. 138, the termination *avis* signifies *son*. These names, Reichard, also quoted by B. endeavours to trace in those of different towns at the present time; as from *Αυροί*. *Lipowitz* in the province of *Kuuo*; from *Αυροί*. *Aparka* in *Tula* from *Καλαί*. *Kolonna*, &c. &c., with more ingenuity probably than truth.

c. *εὐαγὰς*—Cf. i. 115, b. *ἐὺλογος* &c. *αἰὶτος*, *whom he advanced to it*. On the gen. partic., standing alone, without its subject, which is supplied from the context, cf. Jelf, § 696, obs. 3.

CH. VI.—a. *Ζαλόρογ*—Cf. iv 11 a.

CH. VII.—a. *διεσθῆναι δὲ αὐτὸν καὶ καὶ ῥεῖν*—not because he would not live through the year but, on account of the danger this reward was given to him who had properly watched it. L. With this B. appears to agree, as he adds no more, merely quoting Schw., "that the meaning of the passage is not sufficiently clear. The words *καὶ καὶ ῥεῖν*, however as Hdtus is not speaking of keeping awake, but of falling asleep during the watch, appear hardly to bear the sense assigned by L., besides which the supposition of their having to

give so great a portion of land annually to the wakeful sentinel would involve some difficulty. It may perhaps be inferred that the land was given to him who fell asleep during his watch, from the idea that the slumber was supernatural, and therefore that the sleeper would soon be called away from the earth, till which time he was assigned this portion of land for his maintenance, and this, as means, doubtless, were provided to fulfil the prediction of his speedy death, would not be long in his possession. Simular customs are alluded to in Ovid. *Metam.* xv 616, &c Cf also Livy ii 5

*b* ὑπὸ πτερῶν—Cf iv 31

CH VIII—*a* Γηρυονία,—B, from Pliny H N iv 3, and Pomp Mela iii 6, 15, concludes that the kingdom of Geryon was not, as some suppose, in Ambracia, but in the S of Spain, and that the Island Erythia is the present *Isla de Leon*. Such also seems to be the idea of H, Phœn ch ii p 31, cf also the Classical Journal iii 140. For the astronomical explanation of this, part of the 10th labour of Hercules, according to the theory of Dupuis, cf ii 42, *c*, see *Hercules*, Class Dict. "In the 10th month the sun enters the sign *Taurus*, the constellation *Orion* now sets, the *Herdsman*, or conductor of the oxen of Icarus, also sets, as does likewise the *Eridanus*, &c. Now in his 10th labour Hercules slew Busiris, here identical with *Orion*, and in this same labour bore away from Spain the oxen of Geryon, and arrived in Italy, &c &c." Cf also *Hercules*, Smith's D of Gr and R Biog.

*b* ἔξω Ἑρακλῆων στηλέων Cf ii 33, *e*.

*c* τὸν δὲ Ὀκεανὸν κ τ λ Cf ii 23, *a*

CH IX—*a* τὴν Ὑλαίην—"Hylæa was the name of the peninsula now called *Jamboulouk*, adjacent to Taurica on the N W formed by the lower part of the Borysthenes, the Euxine, the gulf of Carcinitis, and the river Hypacynis, hod. the *Kalauczac*, which flowed into it. This tract, unlike the rest of the maritime Scythia, had trees in it, iv 193. This is not only confirmed by Pliny, but by Baron Tott in modern times" R p 63

CH X—*a* τὸν ζωστήρα προδίζαντα, *showing her the way of fitting on the girdle* B, following the reading of G and Schw instead of προσδίζαντα

*b* τῆς ἐπιστολῆς—*mandati, of his orders*, cf vi 50, and Blomfield's Gloss ad Æsch P V B

*c* ἐκ τῶν ζωστήρων φορεῖν φιάλ—*carry drinking-cups hanging from their girdles* Jelf, § 646, 3 τὸ δὲ μῦθον κ τ λ—*hoc igitur unum matrem parasse Scythæ, s in Scythæ commodum instituisse* B

CH XI—*a* Μασσαγετίων Ἀράξια κ τ λ "The settlements which Hdtus assigns to the Scythians proper extend from the Danube to the Tanais, or *Don*, around which several other tribes had their residence—The Scythians, in their own language Skolots, (i. e. *Slavonians*,\*) had not always inherited this country, but were reported, by historical tradition preserved among them—

\* See also Donaldson's Varronianus, ch ii § 5, p 29, seqq

selves, to have come from the E. Being pressed by another people, the Massagetae, they crossed the R. Araxes, (that is, here probably the Volga,) expelled the Cimmerians, and took possession of their settlements, which they still retained in the age of our historian. From time to time they made irruptions into the S. of Asia; and in a great expedition against the remains of the Cimmerians, they even conquered the Medes about 70 years before Cyrus, kept the whole of Asia Minor for 28 years, and extended their excursions to Egypt, whose king Psammithicus was obliged to buy them off." H. Scyth. ch. i. p. 6. In the note, p. 6, he agrees with Michaelis and Schlozer that this invasion of the Scythians is identical with that of the Chaldeans, i. 181 d. See also on this invasion refs. in iv 1 d., and on the Massagetae, i. 201 a.

δ. Κιμμεριοί.—Cf. the preceding note. Niebuhr considers them to be *Mongols* how much of W. Scythia they occupied is unknown, but it appears that their possessions extended westward, at least to the river Tyras or Danube; respecting the walls, &c., still found in the time of Hdtus under the name of Cimmerian, he does not say they were in the peninsula, but the context implies it, and it is not improbable that he had seen them, &c. R. p. 74.

α. οὐκ ἀνάλλ.—μὴ ἐπὶ τὸν πόλεμον α. τ. λ.—that it was their business, or plan, to retire, nor was it proper to incur risk against a numerous enemy *ἐπὶ πόλεμον* (αἰ) = *doc*. Cf. i. 79, α.

δ. ποταμὸν Τύραν.—the *Danube* "still called Tyras near its mouth. Cf. iv 51 H. l. l. p. 5.

CH. XII.—α. Κιμμερία πόλις. Περὶ Κιμ.—As *πόλις* means a town, as well as a fort or castle, iv 48, it is possible, that by the *Κιμ. πόλις* here spoken of, may be meant the town Cimmerium, now *Baki Krum*, i. e. *Old Krum* in the interior of the Tauric Chersonese. The place called the "Cimmerian Ferry" was probably at the mouth of the Cimmerian Bosphorus. R. p. 74, mentions that Baron Tott saw in the mountainous parts of the Crimea, ancient castles, &c., perhaps, originally at least, the works here alluded to.

δ. Βόσπορος Κιμμερίου—the *Straits of Kaffa*. Cf. Smith's C D

α. Σιωνία πόλις α. τ. λ. on the E. coast of Paphlagonia; Σιων a Milesian colony founded 632 B. C., and the mother city of Trepezus and several other cities. See H. P. A. § 78, and Smith's C D. All the Gk colonies on the coast of the Black Sea—appropriating to themselves the navigation and commerce of that Sea, infusing life and activity into the tribes of the North, and opening a connexion with the most remote countries of the East—were colonies from Miletus. See the interesting ch. in H. on the Commerce of the Scythians, p. 22, seqq.

CH. XIII.—α. Αἰσώπης.—The accounts of his life are as fabulous as those about Abas the Hyperborean. Cf. *Aristaeus*, Smith's D. of Gr and R. Biog. He is said to have written an epic poem on the *Arimasps*, in 3 bks, 6 of the verses of which are preserved by Longinus, § 10. Ritter *Verhelle* p. 271 considers that the legend

the foreigners, especially Greeks, settled in the country Cf. Matth. Gr Gr § 103.

c. *ἰσοί ρίποι*. See what is said of Zalmoxis in iv 95. According to Porphyry a crow in the tenets of the Magi, signified the priest of the sun the most ancient deity the Indian *Koros* or *Buddha*, whose priest Ritter considers Aristens to have been. B

CH. XVI.—a. Secta. iv.—vii. and x. of B. are taken up with Scythia. They are well worthy of being read through. H.'s Geog. of the Scythians, ch. i. is, however shorter and more interestingly written, besides the advantages he possesses over Rennel in an acquaintance with Greek and with the works of Mannert, Gatterer &c.

"The boundaries which Hdtus assigns to Scythia were as follows. On the South, the coast of the Black Sea, from the mouth of the Danube to the Palus Mæotis.

On the East, the Persian Gulf and the Don, or Tanais, to its rise out of the lake Ivan which Hdtus was acquainted with.

On the North, a line drawn from this lake to that out of which the Tyras or Dniester flows, that is, to the northern arm of the last lake in the circle of Sambrov in Galhida; for Hdtus makes this lake the frontier between the Scythians and Neuri, whose settlements begin about lat. 50°

On the West, a line from thence to the Danube. Thus the figure of Scythia is that of an irregular oblong, which Hdtus ascribes to it; iv 101 102.

Hdtus begins his description with the European countries on the side of the Don or Tanais, or New Ukraine. The settlements of the Scythians proper extend from the Danube to the Tanais. As long as we are confined to the shores of the Black Sea, the subject is clear: it is first involved in obscurity when it regards the remote countries of the North. From H. L. 2 p. 6, seqq.

CH. XVII.—a. *ῥεὸ Βασσάνων ἰστροπὸν*—This port, Olbia, was on the site of the modern *Cherson*, (*Χερσόνη*, Smith's C. D.) at the mouth of the Borysthenes, the *Dniester* Cf. H. L. 2 8, 9, and B. p. 57.

b. *Καλλισίδαν*—They appear to have occupied the banks of the Dniester to the W., above Olbia; the Alaxones part of Padolia and Bracław; R. p. 72; and the agricultural Scythians in the Ukraine, or the W. part of the country between the Don and the Dniester *ἰσὶ σίτῃσι*, for food. *ἰσὶ σπῆσι*, for sale Cf. Jeff, § 634, 3, a.

c. *Νηπόλ*. Near the sources of the Hypanis, the *Bog* and the Tyras, the *Dniester* in the country of Galhida. R. In the interior of Poland and Lithuania. R. p. 284. Cf. iv 51 103.

CH. XVIII.—a. *ἡ Ἰαίσις*, Cf. iv 9 a. On the Borysthenite R. p. 65, says, "It would appear from c. 53, that these people cf. note a. on the preceding ch., dwell also on the W. side of the Borysthenes, the *Dniester* near its mouth, as far as the influx of the

is called *mowwa chat* a small piece of which, mixed with water makes a nutritious and palatable soup. This people, the Argippæi, made their tents, as at present, of black felt: the supporters of them were in the shape of trees, whence has arisen Hdtus' misunderstanding, for trees are not to be found in the desert. They belonged to the great Mongolian family the modern Calmucks, and roved about in the country they at present inhabit, in the Western part of Great Mongolia, probably in the present canton of the Kirghis. *drappes*—*ρωτὸν κ. τ. λ.* and *there arises a juice from it thick and black* *ρωτὸν* Adverbial accus., like *ἔκκευ γὰρ*. Jelf, § 555, d.

*δ. ἰσὶ γὰρ κ. τ. λ.* "Their (the Argippæans') territory was therefore a sanctuary as well as the emporium of an extensive commerce," iv 24. The name of holy people shows that they had a religious character and that they filled the same office among the Mongols, as the sacerdotal order amongst other nations. This is proved too by their being bald, for the Lamas, the priests of the Calmucks, are bald-headed. What is said of their reconciling those of their neighbours who were at variance can imply nothing else than their acting as mediators between the various merchants, who were such entire strangers to each other. We thus discover the connecting link so often in antiquity uniting religion to commerce. H. L. L. p. 32.

CH. XXIV—*α. πολλὰν περὶ τούτων—α clear knowledge.* W. So also H. the country is very well known.

*δ. ἑρμῆας δὲ οὐκ ἐπαρρηγοῦσαν.* This H. L. L. p. 23, seqq. understands to mean that the Gks and Scythian merchants had to journey through 7 different tribes, of 7 different dialects, and therefore stood in need of 7 different interpreters to transact their business. Cf. ix. 41, δ. "This remarkable passage evidently describes a commerce by caravans, which, starting from Olbia, crossed the Ural Mts, travelled northward round the Caspian, and thence into the interior of Great Mongolia. The commerce was jointly carried on by the Gks of Pontus and by Scythians. The 7 tribes are undoubtedly those Hdtus himself has mentioned: the Tauri, Sarmatians, Budini, Geloni, Thyssagetæ, Juron, and Agrippæi. The route was from Olbia, along the Hylean, or wood-country coasting the Sea of Azov to the mouth of the Tanais, where the Tauri dwelt, iv 99; passing the Tanais they enter the Steppe of Astracan; then in a N direction across the country of the Sarmatians, to the Budini, and thence to the wooden city of Geloni, a commercial establishment for the fur trade. Hence to the N E., and, after a 7 days' journey through a desert, reached the Thyssagetæ and Juron on the frontiers of Siberia. After passing the Ural Chain, they came into the Steppes of the Kirghis and Calmucks, which terminated their journey—This was a circuitous route—possibly necessary on account of the predatory hordes which infested the more direct road, but more likely enjoined by the demands of commerce, as is shown by the use of interpreters, whom they could otherwise have dispensed with. II.

Hdtus says the broadest part of the Euxine is between the R. Thermodon and Sindica; which latter must therefore of course be looked for opposite to the Thermodon, R. p. 153, and in the country now called from a river of the same name Kuban, as B. concludes; which has become of late years famous in the Russian and Circassian wars. Cf. iv 83, b.

d. is  $\tau\epsilon$ —i. q. is  $\eta$ .  $\alpha\epsilon$ .  $\chi\alpha\iota\omega\nu$ , during which, i. e. the winter in Scythia,  $\tau\epsilon$   $\mu\epsilon$   $\omega\pi\alpha\iota\alpha$  she *but*, it does not rain during the time that it usually does in other countries. Schw.  $\tau\epsilon$   $\omega\pi\alpha\iota\alpha$  (sc.  $\omega\pi\alpha\tau$ ) Jelf, § 577 *obs. a.*, on the accus. of time. B. renders *during the spring-time*.

CH. XXIX.—2. is *Odyssey*, Cf. Odyss. iv 85.

CH. XXX.—a.  $\pi\rho\omicron\sigma\theta\eta\mu\alpha\varsigma$ —*digressions, episodes*. The *curse* alluded to here is also mentioned by Pausanias, V 5. B

CH. XXXI.—a.  $\tau\epsilon$   $\pi\rho\omicron\sigma\theta\eta\mu\alpha\varsigma$ —Cf. iv 7

CH. XXXII.—a.  $\chi\rho\epsilon\sigma\phi\omega\rho\epsilon\varsigma$ —Cf. iv 13, b., 33, a and D p. 119. On the *Issedones*, cf. l. 201 a., iv 13, b., 33, a.

b. is *Eurytione*.—This poem, the subject of which was the second Theban war, is rightly considered by M. E. L. de Leutsch to have been part of the poem entitled the *Thebans*, which, whether Homer was the author of it or not, was of great antiquity. By the Schol. on Aristoph. Pax, 1270, it is ascribed to Antimachna, but as he was posterior to Hdtus, this is impossible. B. Other opinions are quoted in article *Eurytione*. *Class. Dict.*—See also D p. 76, and Muller's *Lit. of Anc. G.* ch. vi. p. 71.

CH. XXXIII.—a. is  $\kappa\alpha\lambda\epsilon\tau\alpha\iota$   $\pi\rho\omega\tau\epsilon\varsigma$ —By the *sacred offerings enclosed in wheaten straw* are undoubtedly meant *offerings of the so-bloody land*, (peculiar to Apollo, cf. Mull. *Dor.* vol. I bk. ii. ch. 8, p. 343.) of *oats*, or *barley*; in short, *the first fruits*. The fable of the Hyperboreans in connexion with the worship of Apollo is the subject of ch. iv bk. ii. of Muller's *Dorians*. "This fable must have arisen whilst that primitive connexion between the temples of Tempe, Delphi, and Delos, which was afterwards entirely dissolved, still existed in full vigour and it bears upon the original and widely-disseminated worship of Apollo. The same tradition existed with little variety both at Delos and Delphi—at Delphi, that Apollo, after visiting the Hyperboreans, when the first corn was cut in Greece, returned to Delphi with the full ripe ears—at Delos, that Leto first arrived in that island from the country of the Hyperboreans, afterwards Argo and Opis with Apollo and Diana; a lofty tomb was erected to their memory upon which sacrifices were offered; a hymn, attributed to the ancient minstrel Olen, celebrated their appearance. Afterwards the Hyperboreans sent two other virgins, Hyperoche and Laodice, names that occur also in Delphic tradition, and with them five men called *Perphores*, from their bringing the sacred gifts wrapped in wheaten straw: this exactly corresponds with the golden summer of the Delphians. The *Perphores* received great honours at Delos; and the Delian

This correction of *W.*, is adopted by *G., B. &c.* In preference to the old reading *ἀερίδης—αἰετάρων*. That the fable of Abaris has some connexion with the worship of Apollo, cf. iv 33, a., as brought from a more northerly country into Greece, can hardly be doubted, as the arrow was one of the symbols of that deity. Mull. Dor. i. p. 343. Creuzer Symbol. i. p. 142, seqq., quoted by *B.*, speculates that in Abaris is personified wisdom and learning, particularly in all that concerns religious rites, propagated in Greece from the North and the East, and that he forms one of the links of the chain that connects the religion of the North and South of Europe, so clearly exemplified in the fable of the Hyperboreans sending their offerings to Delos. Cf. also iv 13, a. and *Abaris*, Smith's D. of Gr. and R. Biog.

δ. γὰρ δὲ—καλλέει ἡδὲ, probably directed against Hecateus of Miletus. Cf. ii 21, a., 23, a., and on the subject in general, R. p. 8, seqq., and D. p. 59—62. *καυέμεν*, cf. Jell. § 493. *Causal Gen.* The verbs of wondering at, congratulating, praising, blaming &c., take a gen. of the cause whence the feeling arises. So here *καυέμεν* seems to depend on a notion of wonder or blame implied in the preceding sentence.

CH. XXXVII—α. τῆς νοτίης θάλασσης—the South Sea; that is, the sea south of the Persians, of whom Hdtus is speaking; either the Persian Gulf or the Arabian Sea (our Indian Ocean) including it. Cf. i. 1, δ., and Dahlmann, p. 62. By τῆς βορ. θαλ. the sea on the north, is meant the sea north of the Medes and Colchians, which is, of course, the Euxine. Cf. iv 13, a. On the R. Phasis, cf. iv 45, δ.

CH. XXXVIII—α. ἀπὸς ἐπέμην—two tracts. By the term *akte* is meant not a peninsula like the Peloponnese, or the tongues of land near Mt Athos,—because in that case the idea required a narrow neck or isthmus at the point of junction with the adjacent continent,—but a square tabular plot of ground having three sides washed by some sea, but a fourth absolutely untouched by any sea whatever. In fact, to Hdtus, Asia Minor, with part of Armenia, made up one *akte*, the western, for the Persian empire, and the tract of Arabia and Syria made up another *akte*, the southern, for the same empire; the two being at right angles; and both abutting on imaginary lines drawn from different points of the Euphrates.—See the diagram imagined by Niebuhr in illustration of this idea, on which he was the first to throw light. From the article in Blackwood's Mag. quoted in Introduction. Cf. also R. p. 185, seqq., and D. p. 62—64, *Sketch of Asia*.

CH. XXXIX—α. Ἐπὶ θάλασσης—i. e. probably the Persian Gulf. Cf. iv 37 a. Assyria here is to be taken in its extended sense; cf. i. 102, δ. On the canal cut by Darius, cf. ii. 158, δ.

δ. ἢ τῆς αἰετάρει. Cf. ii. 16, a. By the three nations are meant, Assyria, Arabia, and Syria.

CH. XL—α. δ. Ἀπὸ τῆς ἀπὸ τοῦ βορ. Cf. i. 20., a., and on



CH. XLIV.—*a.* ἐξ—ἐξέρειν—On the relative and demonstrative here in the same sentence, cf. Jelf, § 833, obs. 2. In such passages the demonstrative points to some thought to be supplied—*which*—and indeed that river is one of two, &c., or *which*—*this I mean*, &c. ἐποδοῦσιν ἐπὶ τὴν Ἰνδόν, Cf. ii. 32, λ.; and on the crocodile, ii. 63, α. The Indus formed at all times the eastern boundary of the Persian dominion, and is mentioned as such by Jewish, rather i. 1 as well as Grecian authors. That they did not carry their conquests further into a country too which has at all times attracted the cupidity of conquerors by its riches, was owing to their being too much occupied by wars in the west, especially with the Greeks, to have leisure to extend their dominion in the opposite direction, even if the warlike and populous tribes of the interior of India had not been able to oppose their progress, &c. H. Pers. ch. i. p. 64. Cf. iii. 89 α.

*b.* Σκυλαρία.—A different Scylax from the one, whose "Periplus of the coast beyond the Pillars of Hercules" has come down to us; who probably flourished cir. B. C. 360. Cf. the remarks in Introduction, and Smith's D. of Gr. and R. Blog., *Scylax*.

*c.* Κασπάρου τοῦ ποταμοῦ κ. τ. λ. By Dodwell this city and country is placed on the Ganges; Rennel finds Pactyca in Pakkoly the Pencilotis of the Greeks. H. Pers. ch. i. p. 189, considers that Caspatyrus is *Cabul*, and that the Gurgens or *Koxeh*, which flows into the Indus, is the river intended; which Hdtus mistook for the Indus.

CH. XLV.—*a.* φανερόν—φανερώνον. On the use of φανερόν with the participle, instead of the impersonal form, cf. Jelf, § 634, obs. 1. μὴ δὲ μὴ δὲ τὸν ποταμὸν γὰρ κ. τ. λ. Cf. iv. 12, α.

*b.* ἐκ τῆς, for ἧς. Jelf, § 633, 3, δ. τὸν Μακρον—This is the only reading in the MSS. and there is no reason why the Tanais should not here be named *the Macrotis*, i. e. *that which flows through the borders of the Macrotians*, as the Nile is called the Egyptian, and the Phasis, (the *Faz*, or *Riou*), the Colchian. Schw. Cf. D. p. 60.

*c.* Πορθύειν—Cf. iv. 12, α.

*d.* ἡ δὲ Ἀσία ἐκ τ. λ. Bochart conjectures that Asia is derived from the Phœnician *As*, *middle* and Europe from *Ur Appa*, of a *white aspect*. Others derive Europe from *εὐρύς* broad, and the root *or* to see, from the wide extent of its coast. Smith's C. D. τὸν Ἰστροπόλιν supply Ἰχθυον. Cf. Jelf, § 885, 1 α., and 2, *Brachylogon*.

*e.* ἀλλ' οὐκ κ. τ. λ. Here ἀλλ' = *ἐπεὶ* or *εἰ μὴ*, *but*; and is thus used after negative clauses, when the universal negative is to be limited by a particular exception. Jelf, § 773 α.

CH. XLVI.—*a.* ἀνὰ λαγόν—Cf. i. 1 α. On Anacharis see iv. 76, α., 77.

*b.* ἰστροπόλιν—*horae-crokers*; cf. Thucyd. ii. 96, on which Duker quotes Ovid. Trist. iii. 10, 54, v. 7 14. B. The treatise of H. on the Scythians, in *As. Nat.* vol. ii., has been already referred to. What is here said is particularly noticed in p. 24, the Tartar col-

gin of the nation being shown by their habit of living in their waggon—*οἷσι—ῥ—ἀλλὰ—ἰῶσι* 177 Cf Jelf, § 824, 2. The relative without *ὅν* is used in general statements which refer to some definite substantive or pronoun in the principal clause, *that*, or *who*, *which*, the conjunctive is used to give that indefiniteness which a general statement implies.

*ε* *ὡς οἱ ἀνέστησαν ἐκ τ' α* Cf Thucyd ii 97 Hor ii Od ii 1 Cf also *προσφριεσθαι ἀποροί*, *difficult to come to close quarters with*, ix 49

CH XLVII—*α* *ἰστρος κ - λ* Of these the Ister or Danube is the most western, the Tanais or Don the most eastern Cf iv 16, *α*, 20, *α*, and 51—57 From what is said in this ch it is evident that "our author must have passed beyond the mouths of the Danube" See D p 45, on Hdtus' Travels out of Greece

CH XLVIII—*α* *καὶ θιριος καὶ χειμῶος*, both in summer and winter Temporal Gen. The moment of time in which an action takes place is sometimes conceived of as a necessary condition of the action, and therefore antecedent to it Jelf, § 523. *Περὰ α*—the *Pruth*, according to D'Anville, followed by R p 59, the Ararus is the *Siret*, the Naparis the *Proara*, the Odrusus the *Irgis*, and the Tiarantus probably the *Olt* or *Mul*

CH XLIX—*α* *τε* . *ἐν Ἰγαθιρσων ἡαρις*—On the Agathyrsi cf iv 104, *α* The Maris, cf R p 86, and II Scyth ch i p 10, the *Marosch*, which rises in Transylvania and falls into the Tress, a tributary of the Danube

*δ* *τρεῖς ἄλλοι κ τ λ* Of these three the Tibisis is the *Tiss*, according to R, p 59, which Hdtus by mistake has made to descend from Mt Hæmus, the *Balkan*, instead of from the Bastarnian Alps in the opposite quarter The other two Larcher confesses himself ignorant of, nor is it by any means easy to fix them without considering Hdtus guilty of some error B Mt Rhodope, now *Dis-poto Dagh* On the authority of Mannert, the Athres is the *Iantra*, the Noes, also called Osmus, the *Osmia*, the Atarnes, the *Vid*, the Scius or Cius, the *Isler*, the Angrus, the *Morava* of Servia, the Brongus, the *Morava* of Bulgaria The situations of the Carpis and Alps cannot be fixed The Umbrica or Ombrica of the Gks, see Niebuhr, (vol i ch viii, Twiss,) bordering upon the obscure regions of the Adriatic, was of a large and indefinite extent In Hdtus it reaches to the foot of the Alps, whilst in the earlier geography of the poets, it undoubtedly extended as far S as Mt Garganus

*ε* *ρίει γαρ ο Ἰστρος Κελτῶν*, Cf ii 33, *ε*, and on the Cynetes the same ch For further information, see the extracts from Mannert and Niebuhr given in the articles *Celtæ* and *Cynesi*, Class Diet The student should read D, p 64, "The Nile and the Danube" *ε* *πλήθος*, with respect to size Cf Jelf, § 625, 3, *ε*

CH L—*α* *νίφετι δὲ πάντα χράται*, sc *αἰτη ἡ γῆ*, *constanter nive nitur terra hæc*, i e. *snow covers every thing in the winter-time*

Ἀράρχων and Καράρχων, and cf. *Odyss.* iii. 416, seqq., and cf. ii. 45, a.

a. ῥαβδάρων—*cattis*. Cf. i. 133, a.

CH. LXII.—a. κατὰ νομόν—*doxion*—in their several districts, in each of the places appointed for the magistrates to assemble—*doxion* *Curia*, the senate-house, here the place used for assembly by the Scythians in the open air. B. On the origin of the *Nomes* in Egypt, cf. ii. 42. From what follows, it would appear probable that those of the Scythians might be something similar.

b. Ἀρεὶς τὸ ἄρμα. "The adoration of the god of war under the figure of a scimitar was a Mongolian custom, and was practised at the time of Attila among the Huns, and again at the elevation of Genghis-Khan. The filthiness also of the Scythians, the paste with which the women smeared themselves, their huts, and their sluggish listlessness, are all Siberian features, as also is the use of red-hot stones to produce the vapour from hemp-seed. Niebuhr *Geog. Herod.* p. 46. Hence he concludes "they were a Mongolian race equally distinct from the Getæ and the Sarmatians." Cf. Thirlw. ii. p. 196.

a. εἰς τῆς χερσὶ—Cf. ii. 121 § 5, f. ἀρπάζοντες from ἀρπάζω—*having finished or brought to an end*.

CH. LXIII.—a. οὐ—*οὐκ*—*οὐκ*—*οὐκ*, but they are in no wise used to swim, make no customary use of swims. Cf. Jelf, § 591 *obs.*, quoted in iv. 117, a., and ii. 50, a.

CH. LXIV.—a. μὴ ἴσως δὲ—Cf. v. 33, c. ἄρα χυρὶσσοῦσιν—*as a napkin*. Cf. Sophoc. frag. of *Oenomaus*, Σαυροῖσι χυρὶσσοῦσιν *λευκαῖσι*. B. On the custom of carrying the heads of their enemies to the king, as a title to a share of the spoil,—*τὰς κεφαλὰς ἀποφῆαι* a. r. λ. mentioned just above, cf. Arnold, *Hist. of Rome*, i. p. 539 speaking of the same thing among the Gauls after the battle of the Allia.

CH. LXVI.—a. ὁμοῦ *πολύστον*—Cf. Pomp. Mela ii. 1 118, "Ut quæque plures intererent, ita apud eos habetur eximius. Cæterum expertem esse cædis, inter opprobria vel maximum est." B.

b. ὁμοῦ *ἐκείνας* *ἐκείνας*—*hinc pocula singulis habentur*. Schw. So also Mlot, quoted by B. "ils résolvent deux coupes pleines au lieu d'une, et boivent à la fois dans l'une et l'autre." Cf. Matth. Gr. Gr. § 141, *obs.* 2, and Jelf, § 161 *obs.* 2.

CH. LXVII.—a. ἑκάστην ἑκάστην a. r. λ.—*putting each thing separate by itself one by one*. The prepos. here expresses an end or limit of quantity. Jelf, § 635, 2, b. Cf. Thucyd. iv. 93, *ἡ δὲ πόλις καὶ ἡ πόλις*. A few lines above, *παύσασθαι πόλιν*, they *desist by the assistance of many willow woods*. On similar methods of divination, W. refers to Ezekiel xli. 21. Tacitus, *Germ.* 10, &c.

b. αἱ δὲ ἐκείνας—Cf. i. 103, e.

CH. LXXI.—a. Τὰς δὲ a. r. λ.—R., p. 103, observes on the sepulchres of the ancient Scythians, that the general truth of our author's report is fully proved, if it be allowed that a part of the

effected probably by hot stones alone with water but to produce intoxication from the vapour of the hemp seed. B. Cf. iv 62, b.

CH. LXXVI.—a. Ἀνάρχων—probably flor. circ. 600 B.C. Cicero, *Tusc. Disp.* v 32, quotes from one of the epistles attributed to him which are considered spurious, and the work of a later age. B. The Abbé Barthelemy's "Letters of Anacharsis" are well known. Cf. the article *Anacharsis*, Smith's D. of Gr. and R. Biog.

b. τῇ Μαρτίᾳ ἑλ. On the worship of Cybele at Cyzicus, cf. iv 33, d., and the refs. given by W: ἐκ τούτων δὲ, into this, I say cf. Jelf, § 721 2, b. ἐκδομένους ἀγάλματα, having suspended from his own neck or person little images of the gods. These were hung about him while he performed the rites.

c. ἐκπρόχον, the steward as Niebuhr explains it, (not the guardian) he remarks that this incident shows that Hdtus visited the country. B. Cf. D. p. 45.

CH. LXXVIII.—a. ἡ Ἰσχυρὴς κ. τ. λ. Cf. ii 33, γ' ἐλπίσιν—Ἰσχυρὴ, was by no means content with the Scythian fashion of life. Cf. Jelf, § 607 1. Instrumental dat.

b. ἐκ τοῦ Βορρὸβαυρίου αἰετοῦ—Οὐβία.—Cf. iv 17 a, 12, c.

c. γυνὴν ἴσχει ἐκ αὐτοῦ—ἡτορὸν δὲ ἐν ἡμέρᾳ, married a wife to dwell in his house αὐτὸ referring to οὐβία. V

CH. LXXIX.—a. Πρὸ γυναικός, cf. i 8, b.

b. ἐπὶ τῷ κ. τ. λ. This Ritter *Forhelle*, p. 286, considers an argument for the Indian origin of the worship and rites here paid on the coast of the Euxine. B. Cf. iv 53, d.

c. ἐκπρόχοντος—This is B.'s reading which Stephens renders, *indicium dedit indicatū, informed*. Reiske conjectures *ἐκπρόχοντος, monitū loquacitate rem effudit*, and Schneider *ἐκπρόχοντος, ἀντιγὰρ ὁλοφύει* etc. B. proposes *ἐκπρόχοντος, ἐγὼ, transgīt* referring to iv 24, *ἐκπρόχοντος*, and ix. 94. *ἐγὼ*—ἐκπρόχοντος, cf. Jelf § 560, 3. Transmissive dat.

CH. LXXX.—a. Σαρδάρης—Cf. vii. 137

CH. LXXXI.—a. ὡς Σκύθας ἴδεν, for Scythians, considering them as Scythians. The meaning appears to me to be, that though they are many absolutely yet they are few when one considers that they are Scythians, a nation occupying such an immense tract of country and so forth. Cf. ii. 8, d., 135, a. Jelf § 869, d.

b. τὸν Πανσθενῆς δ' ἔθηκεν. Cf. Athen. xii. 9, referred to by W. where Nymphis relates that this brazen bowl was consecrated by Pausanias to Neptune, while, after the victory at Platona, he was staying near Byzantium. Ritter *Forhelle*, p. 345, quoted by B., considers the bowl, which Hdtus appears to have seen at Euxine, (see D. p. 45, on Hdtus' travels out of Greece,) not to be the work of Gks, but of the ancient Cimmerians, and to be a proof of the worship among that nation of Buddha or the sun, the deity of India, from which country according to him, the Cimmerians came. The name of the king Ariantes, he refers to *Arta*, the country of the worshippers of Buddha in *Arta-Dactria* and con-

siders the species of vessel here alluded to, to have been among the most ancient offerings to that deity

CH LXXXII—*a* ἱερὸς ἱερῶν—Ritter, *Vorhalle*, p. 382, seqq, quoted by B, deriving all the religion of Scythia from India, recognises in this footstep of Hercules, an allusion to the sacred sandal of Buddha, which appeared after the great deluge, for the benefit and safety of mankind, the track of which is shown still in many parts of India, and especially in Ceylon. Thus by a colony of Indians migrating to the river Tyras (*Dniester*), and carrying with them the rites of Buddha, what properly belonged to the Indian deity came to be ascribed to the Grecian

CH LXXXIII—*a* On the date, &c. of this expedition, cf. iv. 1, *a*, 118, *a*. On the probable reasons why Darius undertook it, cf. Thirlw. ii. c. 14, p. 198,—“not to conquer the country, but as a precaution of security to his empire, to weaken and humble the people—to terrify the Scythians with his gigantic power, having the subjugation of Thrace as his real object, and perhaps to avenge some recent aggressions.”

*b* καὶ ἐν τῇ ἐπομένῃ ἀγγέλλουσιν αὐτῷ “On extraordinary occasions, whether of great national undertakings for the aggrandizement of the empire, or of formidable invasions from without, the custom was revived of mustering the whole force of the empire, as is proved by the mighty expeditions of Darius Hyst, Xerxes, and the last Darius. Even the preliminary steps to such armaments were of vast magnitude. The king’s mandate was addressed to all nations, and specified the number of men, horses, and ships, or the amount of provisions to be furnished by each. Cf. vii. 20. Throughout the vast dominions of Persia, the nations of the East and West were gathered together in herds, and one of the most extraordinary spectacles ensued which the history of the world has recorded, &c. The numbering the enemy by tens of thousands was the customary practice on such expeditions, nor must the recorded amounts be considered as an exaggeration of Hdtus.” From H. Pers. ch. ii. p. 282, seqq. The whole of the above sect. 1 is in the highest degree worth attention. τοῖσι μὲν—τοῖσι δὲ—τοῖσι δὲ,—We sometimes find in a succession of actions to be distinguished from each other, μὲν with the first, and then δὲ with each succeeding one. Cf. vi. 122, iii. 108, Jelf, § 764, *d*.

*c* τὴν ἀτοπὴν *inopiam, paupertatem*. Others render *difficultatem*, i. e. *Scytharum terram inuadendi*, as in iv. 46, *c* ἀτοποὶ τροσμογενεῖν. B. Cf. also Thucyd. iv. 32, ἀτοπωτάτοι.

CH LXXXIV—*a* Cf. vii. 38, where a similar instance of inhumanity is related of Xerxes, and cf. vii. 39, *a*. What is here related of Darius is considered by Mitford, c. vi. 3, note 15, as most improbable, both from the politic nature and humanity of Darius’ character, on which cf. vi. 30, *a*, i. 41, *a*.

CH LXXXV—*a* τῇ Καλχηδονίῃς κ. τ. λ. “This bridge,” says R. p. 117, “was thrown across the Bosphorus, now called the

channel of Constantinople. Although Hdtus seems to speak as if the bridge had been at Chalcedon, yet this may be a loose way of speaking; Chalcedon being the nearest town of note to the bridge. In c. 87 he speaks more accurately. Besides, Chalcedon is situated beyond the opening of the Bosphorus into the Propontis; and has an expanse of more than double the breadth of the Bosphorus, between it and Constantinople. — See the plan in R. p. 116.

b. *ῥαῖς Κυντάς*—2 small rocky islands (the *Symplegades* of mythology *Urak-Jahi*) at the entrance of the Euxine. Cf. R. s map, and *Cyaneæ*, Smith's C. D.

c. *τῆς ἱερᾶς*—i. e. the temple of *Ζεὺς Ὀψιός*, who presided over favourable winds: at the entrance of the Pontus, on the Asiatic side, about 5 miles from the Cyanean rocks. B. It is marked in R. s map.

d. *τὸν Πόντον* Cf. Gibbon, Decl. and Fall, c. 17 R. p. 53, seqq. and particularly p. 120, seqq. The average width of the Thracian Bosphorus (*Channel of Constantinople*) is from one to two miles, in one place about 500 paces, and its length from the Cyanean rocks to the harbour of Constantinople, 16 miles.

Cu LXXXVI.—a. *πῶς κ. λ.* According to Hdtus' calculation that a vessel makes in a long day 70,000 orguæ, or fathoms, and in a night 60,000, which are respectively equal to 700 stades and 600 stades, the whole distance will be 1300 stades in the 24 hours. The whole navigation being of nine days and eight nights = 16 days, gives about 38 G miles per diem. See the very interesting comparison in R. p. 678, seqq. of the ancient rates of sailing; the mean of which he concludes to be 37 G miles for a day's sail of 24 hours; hardly so much as one-third of the rate of a modern ship. See also D. p. 73, 74.

b. *Θεσσαλονίκη*—Cf. ii. 104, d. *Σολυμῆς*—Cf. iv. 23, a., and R. p. 158.

c. *Ἀίονον*—*ἐκ πολλῶν τῶν Πάσιον ἰσχυρῶν*, On the Palus Mæotis, cf. iv. 3, a. R. p. 54, remarks that our author must have supposed this sea to have extended a vast way to the N. and E. beyond the truth. The ideas of Polybius, iv. 3, on this subject are worth attention, as well for the matter of them, as that they serve to explain the idea of Hdtus in this place.

Cu LXXXVII.—a. *ἐν γράμματι*, *Accus. of cognate substantivum to the notion implied in the verb.* Jelf, § 548, obs. 3. *ἴσως ὡς*, cf. Jelf, 580, 1, *Accus. in Apposition.* The accus. (frequently with a gen. depending on it) is put in apposition to the patient of the verb, or the cognate or equivalent notion, with which it agrees. *Ἀσκήσει γράμματι*—i. e. *in the Babylonish character*—cf. i. 102, b.

Sailing vessels have lately attained an astonishing speed. From the *Liverpool Albion* (local paper) of Dec. 29 1841 I extract the following. The *Marasway* Aberdeen built ship, from Wharfedale to Liverpool in 164 days; "the *Chrysalis* also English built, the same distance in 166 days, and the *Surprise*, American built, in 169 days. From the same paper of Feb. 23, 1852, "the *Phœnix*, Aberdeen clipper 83 days from Sydney to Liverpool, distance of, at least, 12,800 miles, (taking the shortest passage round C. Horn,) giving an average rate of 154½ miles per day. The two quickest passages on record, are said to be those of the *Scottish Maid* from L. to L. in 73 days, and of the *Flying Cloud*, American clipper from New York to San Francisco in 89 days. The latter vessel is said to have run on one day the distance of 274 miles, an average of 14½ knots per hour. The log is copied in the *Liverpool Albion* of Oct. 27 1841.

on the extended signification of the word *Assyrian*. In all probability, the writing which the Gks and Persians termed "Assyrian," was no other than the cuneiform character, in general use among the Persians for inscribing on public monuments, found, as well on the Babylonish bricks, as in the inscriptions at Persepolis, all of which in the cuneiform character have reference to Darius Hystaspes and his s Xerxes. They are scattered about in all directions there. Read Appendix II to H As Nat II p 323, 332, 338, and see on the late discoveries in reading the cuneiform letters, &c, the very interesting ch III in *Nineveh*, in E Orient H p 251.

*δ τῆς Ὀρθωσίης Ἀρτέμιδος*. The Diana Orthia, Oithosia, or Iphigenia or Diana Tauropolis, whose rites were celebrated at Sparta and elsewhere. Her worship was at first brought from Scythia and Tauris into Greece, and afterwards carried by the colonies of the Dorians, among whom she was peculiarly adored, to Byzantium. B Muller, Doi vol I B p 397, seqq, conceives that her worship came to Laconia from Lemnos, probably identical in early tradition with Tauria, a poetical name that the country derived from the symbol of the bull, in the same manner as Lycia in later times took its name from the symbol of the wolf. It seems certain that the Tauric Diana was no more derived from the Taurians, than the Ethiopian Diana from the Ethiopians. Cf Smith's C D, *Artemis*.

*ε ὁ χῶρος τὸν ἔξευξε κ τ λ*. B inclines to the opinion of Kruse that the bridge was constructed where, on the European shore, the towers *Rumili-Eski-Hissar*, and on the Asiatic, *Anadoli-Eski-Hissar*, now stand, probably the same as those marked in R's plan, p 120, the Old Castles of Europe and Asia.

CH LXXXVIII — *α πᾶσι δεκα with ten of every thing*. Cf I 50, *α*, and ref in III 140, *α*, III 84, *α ζωᾶ γραψάμενος* (= ζωγραφάμενος) κ τ λ., *having had painted* (from the life) *all the passage of the Bosphorus*. Cf Jelf, § 548, obs 3, § 569, 3.

*β τὸ Ἡραῖον*, Cf III 60, *ε*.

CH LXXXIX — *α τοῦ ποταμοῦ τὸν ἀνέχονα*, The point above the head of the Delta, where this bridge was built, would be at *Tilt-scha*, not far from the city of Ismail, nor from where the *r Priuth* joins the Danube. B The two mouths of the Danube formed the island Peuce, where the Scythians placed their wives and children when Alexander invaded them, a proof that in after times the Scythians had changed their abodes — Niebuhr, *Res into the Hist of Scyth.* p 60.

*β Τεαρον*, the *Teara*, *Deara*, or *Dera*. Smith's C D.

CH XC — *α Ἀπολλωνίης* — afterwards *Sozopolis*, *Sizeboli*. The Contadesdus, the *Kutschukdere*, according to Mannert, quoted by B. The Agrianes is the *Erhene*, and the Hebrus, the *Maritza*.

CH XCII — *α Ἀρτισκός* — the *Arda*, according to Gatterer, according to Mannert, the *Tunsa*. B.

CH XCIII — *α Γετας τοὺς ἀθανατίζοντας who hold the soul im-*

*immortal* W The Getæ anciently dwelt in the region between the Hæmus and the Ister, now called Bulgaria, with part of Servia; but in the time of Philip of Macedon, they crossed the Ister and dwelt in Wallachia and Moldavia, and became known by the name of Dacians. B.

δ Ζαλμώκρον—By this is meant not only the city Salmydessus *Μαδία*, but the whole extent of coast from C Ainada to the mouth of the Thracian Bosphorus. B. Mesembria, *Μεσσηρία*, on the coast of the Euxine, at the W end of Mt Hæmus, the *Balkan*.

CH. XCIV.—α. Ζάλμοξιν—According to Porphyry *Vita Pythag.* § 14, his name was derived from the Thracian Ζάλμος, a bear's hide, having been covered with a bear's skin, as soon as he was born. Cf. *Creuzer Symbol.* ii. p. 301 not. 20 B. "The Pythagorean doctrines about the soul spreading in various forms, among the barbaric races who came in contact with the Greeks, seems to have given rise to this whole fable about Zalmoxis." *Smith's D of Gr and R. Blog* Cf. iv 13, α., and 23, δ

δ Παβλίξιν, meaning he who gives repose, from the Lithuanian *gyras loyais*. Boyer quoted by L. and H.

CH. XCV.—α. ας δ—καταδραμαί—δὲν Ζάλμοξιν—δουλοῖται, Cf. Jelf, § 188, 4, *Consolation of Sentences*, on the accus. and infin. here. From the beginning of this ch. it is evident that Hdtus visited the coast of Thrace, and the Gk colonies on the Euxine, though it does not appear he ever penetrated into the interior of Thrace. B. Cf. also v 10, α., and H. *Scyth.* ch. I p. 4. Βαλ δ κατὰ θρησκείαν, deeper than were common among the Thracians. Cf. Jelf, § 820, 3, α. κατὰ, according to after the fashion of Cf. I. 121 δ

δ. Ηρόδοτος, probably born about 570 B. C., flourished in the time of Polycrates and Tarquinius Superbus, B. C. 540—510. See the discussion on his institutions in *Thirlw* ii. c. 12, p. 139—156. "The conjecture that the chief object of the mysteries was to inculcate the dogma of the immortality and migrations of the soul, seems to be confirmed by the story which was current among the Gks on the Hellespont about the imposture of Zalmoxis. See *Pythagoras*, *Smith's D of Gr and R. Blog* D. p. 115, observes that here also in relation to Samos, as in iii. 28, the purely accidental similarity of names has manifestly jumbled together distinct narratives. The Greeks of the Hellespont and Pontus made the national god of the Getæ to be a native of Samos, simply because he was called *Zalmoxis*; and in order to account for the belief of the Getæ in the immortality of the soul, they still farther represented him to have been a scholar of Pythagoras. Hdtus acknowledges the unsuitableness of the assumption, without, as it seems, having discovered the occasion of it.

CH. XCVII.—α. αἱ δὲ πόλεις αἷ, cf. Jelf § 870, *Moods in the Interrogative Sentences* The conjunct. (with ἵνα or εἰ) after principal, the opt. (with εἰ) after historic tenses, have a deliberative force.



CH XCVIII — *a. ἀπάφας ὕμματα*—Cf Jelf, § 569, 3 A similar method of calculation was used among the early Romans, by driving a nail into the door-post of the temple of Minerva Cf Livy vii 3 B So Abba-Thulle, the kg of the Sandwich Islands, computed by untying the knots tied on a rope for the purpose, the length of time his son, Prince Lee-Boo, would be absent in England It was a method of surprising rudeness, Thirlw remarks, to be employed among the Persians

CH XCIX — *a. αὐτῇ ἡδὴ ἀρχαίῃ Σκυθικῇ—hæc est vetus Scythia, nempe prisca Scytharum terra, prius quam illi, pulsus Cimmeris, versus orientem limites suos promovissent*” Cf iv 11, *a. ἡδὴ est Hinc jam incipit* Schw Cf also D p 65

*b. Χερσονησου τῆς τρηχίης*—By this Hdtus meant, not the city of this name, now called *Sebastopol*, which, B notes, was altogether unknown to him, not being built till after his time, but *the whole of the Chersonesus, known generally under the name of Taurica or Scythica* By the Eastern Sea the *Palus Mæotis* is meant, which Hdtus considered to be nearly as large as the Euxine itself Cf iv 86, *c* Schw

*c. ὡς εἰ τῆς Ἀττικῆς κ τ λ ὡς εἰ τῆς Ἰηπυγίης κ τ λ* See the very interesting remarks of D p 35, on the inference to be drawn from these comparisons, viz “that our author wrote his history in Italy” Cf also iv 15, to which he refers *ὡς εἶναι ταῦτα κ τ λ* Cf Jelf, § 864, 1 2 *ὡς εἶναι* (1 *ε* *ἐξεῖναι*) *συμπαρὰ ταῦτα μεγαλοῖσι συμβαλέειν*, 1 *ε* *ita, ut liceat, comparare*

CH CI — *a* “Although the area and extent of Scythia was greatly under-rated by Hdtus, yet, by a misconception of the relative positions of the coasts of the Euxine and the Palus Mæotis, he has over-rated the extent of the coast of Scythia on those seas For, by the context, it appears that he supposed the coasts of the Euxine and Mæotis to form a rt angle at their point of junction, at the peninsula of Taurica, the *Kimeia*, representing two sides which respectively faced the S E and S W, or perhaps more strictly the E S E and S S W The truth is, that the coasts of the Euxine do not conjointly present any such forms as he supposes but, on the contrary, the maritime part of Scythia extends generally in an E N E direction from the mouth of the Danube to that of the Tanais, forming not two sides of a square, but in effect *one* side only of a parallelogram of much greater dimensions, although that side be very crooked and indented. R p 51 *αναδικ σταδ about 200 stades* Jelf, § 624, 3

*b. ἡ δὲ οδὸς ἡ κ τ λ* In this it is to be remarked that Hdtus is not even consistent with himself in calculating the length of a day's journey, for in v 53 he gives only 150 stades, instead of 200 Cf i 72, *d* The variation is still greater in Strabo, i p 61, where the day's journey is reckoned at from 250 to 300 stades W Such an uncertain method of calculation may well account for Hdtus' errors in computation See D p 72, and cf p 74, note 11



fresh and untouched, has now been long in the last state of decrepitude its mines, then so abundant, have been long since exhausted, and after having in its turn discovered and almost drained the mines of another world, it lies now like a forsaken wreck on the waves of time, with nothing but the memory of the past to ennoble it"

c γρυπῶν κεφαλαὶ πρόκροσσοί εἰσι—*gryphum capita prominentia*, 1 e *gryffins' heads carved round* probably the edge of the bowl as an ornament W, Schw, and B So also S and L D, set at regular distances round it

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CH CLVI —a συνεφέρετο παλιγκότως, *it turned out ill to him again* S and L D Cf next ch and vii 8

b Πλατεά—the island of *Bomba*, iv 151

CH CLVII —a Ἀζιρίς, *Temmineh* on the main-land over against the island of *Bomba* B

b νάπαι—*hills and valleys* Schw

CH CLVIII —a παραιτησάμενοι οἱ Λίβυες κ τ λ *The Libyans having requested their permission to be allowed to lead them into a better country* B

b Ἰρασα—probably where the fountain *Ersen* now is, M Pacho Voyage dans la Marmorique Paris, 1828, p 53 The fountain of Apollo was doubtless the fountain *Cyré*, from which the town in all probability derived its name That which is called *Thestis* in the following ch is not the same, according to B, to whom I am indebted for the preceding, but, according to L, is considered to be the Libyan name of the spring, while *Cyré*, he conceives, is the Grecian Foundation of Cyrene, 631 B c Thirlw, u c 12, p 95, observes, "At the distance of ten miles from a part of the coast, which, with a little aid of art, afforded a commodious harbour, near the gushing spring of Cyre, the Gks founded Cyrene, and soon converted the adjacent land into a luxuriant garden, while they extracted from its rocky basis the materials of imperishable monuments Cyrene became, as Pindar expresses it, the root of other cities, perhaps of several which have been forgotten Four of them—its port Apollonia, Barce, Tauchira, and Hesperis, which seemed by its fortunate position to rival or realize the fabulous gardens of the Hesperides—composed, with the capital, what in later times was called the Cyrenaic *Pentapolis*"—"All these towns, R p 611, observes, not only exist now, under the form of either

CH. CXLVI.—*a. ἵνα οὖν ἱσχυρόν κ. τ. λ.* when then they were about to make away with them, put them to death, &c. The same story V notes, is told by Polyæna, Plutarch, and Val. Maximus, who adds, that the supposed women were allowed to pass with their heads veiled on account of their feigned grief. Lavalette and Lord Nithsdale escaped from prison in a similar way.

CH. CXLVII.—*a. ἑσπας κ. τ. λ.* Cf. Thirlw i. c. 7 p. 263, and p. 277 seqq. Cf. also vi. 52, b.

*b. ἑσπας νῆων, Σαντορι.* Cf. Smith's C. D.

CH. CXLVIII.—*a. οὐ γὰρ πλείονες κ. τ. λ.* On the probability of this account of this settlement in Triphylia being correct, see Thirlw i. c. vii. p. 269. Cf. also H. P. A. § 15, note 20.

*b. ἐν ἱελοῦ ἡλατο ἐνδρόθου.* Muller Orchom. p. 374, refers this event to Olymp. ix., when war raged between the Minys and the Eleans. Mannert refers it to the time of the 3rd Messenian war 464—461 B. C., at the conclusion of which the Eleans received this territory in return for having aided the Spartans. H. D. p. 43, considers it to have happened shortly before the time when Hdtus visited these cities, when on his travels through Greece. See also his note, p. 43.

CH. CXLIX.—*a. ὅν ἐν λείκει.* Cf. Matth. x. 16, "Behold, I send you forth, &c. W.

*b. ἀγρίαι κ. λ.* Cf. Thirlw i. c. 7 p. 270 and v. 57 a.

CH. CL.—*a. εὐζαν ἐν Λιβύῃ πάλιν* "Our curiosity might be more reasonably excited to inquire, how it happened that no Greek colonies had taken the same course before, viz. to Libya, than, amid the contradictory statements of the ancient authors on a subject in its own nature obscure to determine the causes which, circ. 632 B. C., induced Battus, one of the principal citizens of Thebes, to undertake an expedition to the north coast of Africa." Thirlw ii. c. 12, p. 95.

CH. CLI.—*a. Περσῶν νῆων*—now called *Bomba*. R. p. 609.

CH. CLII.—*a. Ταρτησσόν.* Cf. i. 163, a.

*b. ἢν ἀέροισεν οὐκ ὄντος τῶν ἑσπας,* was that time untouched, frequented (by merchants); so Schw. *intactum*, i. e. *illibatum*, *monachum frequentatum*. "This may appear to contradict i. 163, that the Phœceans were the first who caused Tartessus to be known to the Gks. The Samians, however were the first acquainted with it, but did not discover it to the other Greeks, and by that means kept to themselves the commerce of the place. L., quoted in the Oxf. Ed. Cf. Arnold, Hist. of Rome, i. p. 483, "The Samians returned home enriched beyond all their hopes, for the port of Tarasish, says Herodotus, was at that time fresh and undisturbed; the gold of its neighbouring mines was a treasure not yet appreciated by its possessors; they bartered it to the Samian strangers, in return for the most ordinary articles of civilized living which barbarians cannot enough admire. This story makes us feel that we are indeed living in the old ages of the world. The country then so

fresh and untouched, has now been long in the last state of decrepitude its mines, then so abundant, have been long since exhausted, and after having in its turn discovered and almost drained the mines of another world, it lies now like a forsaken wreck on the waves of time, with nothing but the memory of the past to ennoble it "

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towns or villages, but it is remarkable that their names are scarcely changed from what we may suppose the pronunciation to have been among the Gks. They are now called *Karta*, *Barca*, *Tollamata*, *Berna*, and *Taulera*. Cf. *Cyrene and Cyrenaica*, Smith & C. D.

c. ὁ οὐρανὸς ῥιπαῖται meaning that here there was an abundance of rain. Cf. Gen. vii. 11 "The windows of heaven were opened. W"

CH. CLIX.—a. ἐπὶ γὰρ ἀνάστασις, on condition of a division of land, on the terms of giving them a share in the public land. "The public or demesne land in the ancient commonwealths was naturally looked to as a resource on every admission of new citizens. They were to receive their portion of freehold land, according to the general notion of a citizen's condition; but this land could only be found by a division of that which belonged to the public, and by the consequent ejectment of its tenants at will. Hence, in the Greek states, every large accession to the number of citizens was followed by a call for a division of the public land, cf. Thucyd. v. 4, Herodot. iv. 159 and as this division involved the sacrifice of many existing interests, it was regarded with horror by the old citizens as an act of revolutionary violence. Arnold Hist. of Rome, l. p. 153. Cf. vii. 153, &. See also on the changes in the government of Cyrene, Müll. Dor. ii. p. 181 seqq. and iv. 161 &.

b. ἐκδιδομένους ἐπὶ δαίμοις ῥάλλοις—From the division of the tribes by Demoxar, iv. 161 we may infer that the new colonists consisted chiefly of Peloponnesians, Cretans, and islanders of the Ægean. That they were many in number is evident from the mention in the following ch. that 7000 heavy-armed soldiers of the Cyrenæans perished. Among the colonists the Cretans were predominant in numbers, according to Raoul Rochette, iii. p. 263. B.

c. ἀπερριπόμενοι γὰρ ῥάλλοις—being deprived, curtailed, of a great portion of their land. Cf. Jell. § 545, 3.

d. ἡσυχασίας ἀποδοῦναι Ἀπρίῃ κ. λ. On this expedition of Apris, circ. B. C. 571 or 570, cf. ii. 161 a. and ref.

e. καταρπαγεῖν—(?) despoiling them. Cf. l. 108, &. In S. and L. D. q. v., fighting without thought of life, selling nothing by their life. Cf. vii. 223, a.

CH. CLX.—a. ῥέτα ἑωρεῖ δὲ ἀλγασίας—Their names, according to Stephanus Byz. s. v. Βάρεα, p. 211 were Perseus, Zacynthus, Aristomedon, and Lycus. B.

b. Βάρεα—Cf. iv. 153, &.

CH. CLXI.—a. καταρπαστὰ—a reconciler composer of their troubles: B. in S. and L. D. a reformer. Cf. v. 23, 29, 106. The constitution of Cyrene B. observes, was at first similar to that of Sparta, and the kgs, studious to increase their prerogatives and gain power gave cause for dissensions. The Mantineans had the character of possessing excellent laws, cf. Thirlw. ii. p. 100.

b. ῥεῖραι ἴδαι καὶ ἱερὰς—setting apart (for Battus) certain domains, and sacerdotal fiefs—the land being assigned as his revenue and the priesthood being a regal privilege as among the

Spartans, cf Mull Dor ii p 181, 182 "The power of the kings was limited within the narrowest bounds, and they were only permitted to enjoy the revenues flowing from the sacerdotal office and their own lands, whereas they had before claimed the whole property of the state," &c &c. Cf also i p 112, and ii p 63. So also B and Thirlw, who says, that "Demetrius, after determining the respective rights of the new and old colonists, and distributing them into three tribes, of which the descendants of the original settlers formed the first, probably with some peculiar privileges, proceeded to deprive the king of all his substantial prerogatives, leaving him only the ensigns of royalty, a domain, and certain priestly offices." The passage in the text is referred to by Arnold, Hist of Rome, i p 88 speaking of the state of the Romans under their kings. "The king had large domains of his own, these were the Greek *τεμενη*, which the kings always had assigned to them, partly arable, partly pasture, and partly planted with vines and olives, hence he was in a condition to traffic with foreign countries, and much of the Roman commerce was probably carried on by the government for its own direct benefit, as was the case in Judaea in the reign of Solomon."

c *εἰς μέσον τῷ δήμῳ ἐθήκει*—surrendered it into the hands of the people, cf iii 80, vii 164 V

CII CLXII—*α γηρία privileges, prerogatives*, cf i 59, l "The word here refers to the revenues, as well as to the privileges of which the kings had been deprived" Muller, l l

b *εἰς Σάμον*, For there was friendship between the Samians and Cyreneans from the first foundation of the latter state, cf iv 152, and at this time Polycrates was tyrant of Samos, from whom Arcesilaus might have expected aid in being restored to his kingdom B

c *θησαυροῦ*—Cf i 14, d *ἐν τῷ αὐτῷ τῷ αἰὶ* at every present that was given her Cf Jelf, § 634, 3, d *ἔτι*, Causal It expresses also the antecedent as well as the final cause

CII CLXIII—*α ἐπεὶ μὲν ἑσπερας βαττοῦς κ τ.λ* The eight generations are as follows —

	B C
Battus I the founder of Cyrene ( <i>οἰκιστὴρ</i> ) began his reign	631
Arcesilaus I	599
Battus II the happy	583
Arcesilaus II the oppressive	560
Battus III the lame	550
Arcesilaus III son of Battus III and Phereclime	530
Battus IV the handsome	514
Arcesilaus IV	466

This last kg was victor in the Pythian games, and is celebrated by Pindar, Pyth iv and v Cf Smith's D of Gr and R Biog, *Battus*, from which the above dates are taken, and Müller, ii p 182 "He ruled with harshness and protected his power by foreign

mercenaries." On his death, perhaps 432 B. C., his s. Battus endeavoured to gain the kingdom, but was driven into exile, and a democratical government succeeded.

δ. ἀσάμαρτα καὶ οὐδὲν, *trade secured resto* i. e. *let them go their way in peace, speed them on their way* Cf. Soph. Trach. 474, and Æsch. vii. c. Thet. 606, ἴτω καὶ οὐδὲν W

α. ταπεινὸς ὁ καλλιστεῖον The oracle seems to hint at Alasir the father-in-law of Arcesilaus, who perished with him; so Philip the s. of Alexander the Great is designated as ταπεινός in Diod. xvi. 91 W So also in Æsch. Agam., Agamemnon as βασις ἐπὶ φάρυ.

CH CLXIV—α. τοῖς τοῖς πρὸς τὴν Κνίδος κ. λ. Muller Dor. i. p. 142, 143, considers that this kind office of the Cnicians towards the exiled Cyrenæans, as also towards the Tarentines, cf. iii. 133, arose from their memory of their common origin. Their being sent to Thera, proves that there was still intercourse kept up between the mother-state and the colony. It is evident, though Hdtus does not state it, that the constitution established by Demonax was overthrown, and that the regal office had regained its former prerogatives. Cf. iv. 161 B.

δ. ἐκ τῆς ἱεραρχίας after it was all over Jelf, § 634, 2, b. CL § 699, obs. 2, and L 170, b

CH CLXV—α. καὶ δὲ (and then she, but she,) αὐτῇ κ. τ. λ. CL Jelf, § 633, obs. 2. φαν γὰρ οὐκ ἐκ τοῦ κ. λ. Schw observes, Hdtus makes no mention of Arcesilaus in iii. 13, when speaking of the gifts sent by the Cyrenæans to Cambyses; which, as B. thinks, were probably sent after the surrender of Cyrene as a token of submission.

CH CLXVI—α. πρῶτον γὰρ καὶ οὐδὲν κ. λ. From this it seems that no one coined money before Darius, who struck the coins that bore his name. Cf. iii. 96. The idea is erroneous that refers the name of the Daric, worth 16 drachmas, and of the purest gold, to another prince of the same name and not to Darius Hystaspes. B.

CH CLXVII—α. ἀνδρῶν Μαρπείων—The Marpēi were one of the Persian tribes, cf. i. 143, c. H., Pers. ch. ii. p. 214, seqq., 235, considers this to be nearly the only instance of a general being appointed of any other tribe than the Pasargadæ, and of the family (generally) of the Achæmenidæ, cf. v. 3., vii. 82, 83, 97 or such as were connected by marriage with the royal house cf. v. 116, vi. 43, 94. The Marpēi however were one of the 3 noblest tribes.

δ. ἐπιδόγμα, pretext, alleged cause. CL ix. 67 δ., and i. 44, α.

CH CLXVIII—α. ἀβύσος. See throughout on the digression that follows, H. Af. Nat. vol. i., the Introduct., and ch. i. and ch. vi. particularly and R. §§ 16, 22, and 23. "Hdtus collected the materials for this part of his history in Egypt, the only country of Africa that he is known to have visited. He repeatedly appeals to the testimony of the natives of Libya, the Carthaginians, Ammonians, Nasaemonians, and others, ii. 23, 32, iv. 43, 173, 187 193,



19b, whom he met in Egypt, the rendezvous of the caravans from the Western and Southern nations, and from whom he collected his accounts respecting the interior of Africa—that is, from the very persons themselves who performed these caravan journeys, and who, without doubt, had at that time come to Egypt in company with some of these caravans. The circumstance of his computing the distances and the days' journeys from thence, iv 181, &c., is a sufficient proof of this fact. That he nowhere mentions these caravans was probably because he considered it as having nothing to do with his object, which was only to give geographical information, moreover, to those who have travelled much and seen much, many ideas and facts become so familiar that they are apt to pre-suppose a knowledge of them in others. Hdtus' general knowledge of Africa embraced the greater part of the Northern division. He gives us an accurate enumeration of all the small tribes dwelling on the coast as far as the territory of Carthage, cf. iv 191, c. To the W. part, afterwards called Numidia, or Mauritania, his information did not extend, though he was acquainted by name with the promontory Soloeis, on the W. coast, cf. iv 13, and 32, d, nor are the fertile and inhabited lands beyond the desert of Sahara, now known as Nigritia or Soudan, included in his account, though they were not altogether unknown to him, cf. ii 32, and notes. But his knowledge of the interior is most deserving of our admiration. It comprises not only whatever is most remarkable in the desert, the Oases and the tribes inhabiting them, but it extends to that mysterious stream beyond the desert flowing from E. to W., which, under the name of the Joliba, has been again brought into our notice in the present age." II 1 / p 91. On Hdtus' division of Libya, cf. ii 32, c. It is discussed in II 1 / p 6, seqq., R 425, read also D p 59, seqq.

b 'Αδύρμαχιδαι—"The Adyrmachidae and Galigamma on the frontiers of Egypt—nomad tribes." II 1 / R p 603.

CH CLXIX—a 'Αρροισιαῖος νησιον. Possibly the island of *Drepanum* near Derna may be meant. R p 609.

b τὸ σιλφιον. "A kind of *lascipitum* or *asafætula*, used," see article *Cynenaica*, Class Dict., "for fattening cattle, rendering their flesh tender, and also as an aperient for man, it formed a great article of trade, and at Rome the composition above mentioned sold for its weight in silver, hence it appeared always on the medals of Cyrene. Its culture was neglected when the Romans mastered the country, and pasturage was more attended to." Cf. S. and L. D., Σιλφιον.

c τῆς Σύρτιος—Niebuhr, Geog. of Herod., considers that Hdtus was acquainted with only one Syrtis, and that the *smaller*. If this were the case, his knowledge of the coast was very limited, hence B., L., and R. p 647, rather conclude that "the *greater* Syrtis, the only one he knew by that name, must be intended, which is in the neighbourhood of Barce, and nearer Egypt than the less Syrtis."

So Smith's C. D. The Lesser Syrtis it is clear from this passage that Hdrus took to be the same with the Triton lake, *Skilak* of *Loxodonta*, or closely connected with it. This is confirmed by Scylax, p. 49, in whose time they were united by a small opening, now blocked up with sand. H. Carth. ch. i. p. 7 Cf. R. p. 661 and 647, and Smith's C. D., *Syrtis*.

CH. CLXX.—*α. Λοιβῶραι*. "The *Asbytes* beyond Cyrene, a nomad tribe. H. L. L. p. 16. Cf. R. p. 609

CH. CLXXI.—*α. Λιερύπιδας*. On the legend of the gardens of the Hesperides, cf. Smith's D. of Gr. and R. Biog., *Hesperides*. The town Hesperis was afterwards called *Berenice*, from the wife of Ptolemy Euergetes. Ruins at *Ben Ghazi*. Cf. H. L. L., and the article *Berenice*, Smith's C. D.

*β. Κάβαλας*. According to R. perhaps the *Kabyles* of Shaw. They dwelt around the Greater Syrtis, as did also the Auschian—both nomad tribes. H. L. L. p. 16.

CH. CLXXII.—*α. Νασαμῶνες*. Cf. H. 32, and H. L. L. pp. 16, 91, 92, 104. The Nasamones, one of the tribes dwelling in the districts about the Syrtis. They sent a caravan yearly to Augila for dates, one of the principal articles of food in Africa. *Augila*, which bears the same name, at present the capital of a district which comprises two other villages, cf. Hornemann, *Travels*, p. 46, 10 days' journey from *Sioch*, the Oasis of Ammon,—a great thoroughfare for caravans—a principal mart for dates of an excellent quality &c. Cf. also R. p. 568 and 613.

*β. ἀρρῶιδες, locusts*. A species of them without wings. S. and L. D. For an account of them, see Shaw's *Travels in Barbary* p. 187.

*γ. ἱερέων ἀβίαν*. *Masaytras*, Cf. L. 216, practised also by the Agathyri, iv. 104, and the Auschians, iv. 180. *αὐτὸν ἱερέων* cf. Jelf, § 842, 2. The conjunctive without *αὐτὸν* &c.

*δ. ἐκαστὸν μὲν ῥεῖς κ. τ. λ., they swear indeed by &c.*, cf. Jelf § 568, 2. *πιστῶσι δὲ κ. λ.* "The ancient ceremony of the Nasamones to drink from each other's hands, in pledging their faith, is at present the only ceremony observed in the marriages of the Algerines. Shaw's *Travels in Barbary* i. p. 303. W

CH. CLXXIII.—*α. Πάλλας*. This nation appears to have dwelt between the two Syrtis in the country now called *Meserata*. R. p. 614. See H. L. L. pp. 16, 106. "How closely this narrative agrees with the place, we again learn from the latest discoveries. "The south wind, says Della Cella, *Viaggio*, p. 93, "drives the sand out of the great deserts like moving clouds, which bury whole caravans. It is probable that only part of the Payll were destroyed—the rest it appears were pressed back into the mts by the Bedouin Arabs. H. refers to Lyon, p. 83, 94, and to Bruce iv. p. 548, for a description of a simoom. He finely pictures a caravan journey himself, p. 108. "Augila's groves of palms are soon left behind, and the vault of heaven and the plains of burning sand

are the only objects which the eye can reach No sound of animated nature nor the rustle of a leaf breaks the everlasting death silence of the dreary waste Suffocated birds point out the path of the fiery simoom, and perhaps only yesterday fell its victims the heavens seem to glow, and volumes of sand, whirling upwards into spiral columns, are chased by the winds, like clouds of mist athwart the dreadful desert The most desolate of all wastes, the Harutsh Mts, still lies before him, and demands another ten days' journey ere these terrors can be overcome Then the gigantic ostrich reappears, troops of playful antelopes disport before him, and announce the vicinity of more hospitable regions"

CH CLXXIV — *a* *Γαραμαντες*, This people (cf R p 615) may clearly be made out to be the people of *Fezzan*, the ancient Phazania, H p 216, a considerable tract of inland country, between Tunis and Egypt. Its capital *Garama* (*Mourzouk*) See H's very interesting confirmations of Hdtus, Carth ch vi p 95—120

CH CLXXV — *a* *Μάκαι* Pliny confirms this situation generally, by placing the Masæ, as he writes the name, on the W of the Nasamones According to the ideas of Hdtus, the Masæ ought to extend westward to the neighbourhood of the present *Thyph* R p 621

*b* *λόφους κείρονται* *cristas sibi tondent, they shave their heads so as to leave a crest or tuft in the middle* Schw On the practice, cf the remarks in Horne's *Introd* on the allusions in the Scriptures to the idolatrous rites of the Heathens, Pt. iii. ch vi. § 1, vol. iii p 357 of the 7th edit

*c* *στρουθῶν καταγαίων* — *ostiches* In vii 70, the Ethiopians are mentioned as using the same kind of skins, as of cranes, for armour W

*d* *Κινυψ* — This river, which, according to Bochart, quoted in article *Cinyps*, owed its name to the number of porcupines in the vicinity, fell into the sea south-west of the promontory of Cephalæ, flowing from a hill in the Punic tongue called *Zachabari*, or *the Hill of the Graces*, in the country of the Macæ, now *Wady el Kahan* The modern name of the Cinyps, cf H l l p 49, is the *Zemfes*, or *Magro* According to Smith's C D, the *Kinifo* Cf also R p 621

CH CLXXVI — *a* *Γινδανες* — Probably the people of Gadamis, the *Gadzames* of Reiske, a well-known city and territory, situated in the road from Tunis to Agadez and Kasseena R p 623 H l l p 15

CH CLXXVII — *a* *Λωτοφαγοι* It appears that the sea-coast between the two Syrtes was divided between the Macæ and Lotophagi, the latter of whom also possessed the island of Menix, (or Meninx,) now *Jeiba*, and the coast beyond it, R p 624, that is, in the neighbourhood of the present *Thyph* H l l Carth p 15, 111

*b* *λαρπὸν τοῦ λωτοῦ* — The reader will be careful to distinguish

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*β λόφους κειρονται cristas sibi tondent, they shave their heads so as to leave a crest or tuft in the middle*. Schw. On the practice, cf the remarks in Horne's *Introd* on the allusions in the Scriptures to the idolatrous rites of the Heathens, Pt. iii ch vi § 1, vol iii p 357 of the 7th edit.

*γ στρουθῶν καταγαιων—ostriches*. In vii 70, the Ethiopians are mentioned as using the same kind of skins, as of cranes, for armour. W.

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*δ καρπὸν τοῦ λωτοῦ*—The reader will be careful to distinguish

the lotus here intended from the Egyptian lotus; "which latter was an aquatic plant, whose roots and seeds were eaten in Egypt, while the former the one here spoken of, was the fruit of a shrub on the sandy coast of Libya, which is disseminated over the edge of the Great Desert, from the coast of Cyrene, round by Tripoli and Africa Proper to the borders of the Atlantic, to Senegal and the Niger. It has been described by several modern travellers, Shaw Defontaines, Park, Beechy all of whose accounts perfectly agree among themselves, and also with those of the ancients. According to the first of these, the lotus is now called *acacia* by the Arabs, and is a species of *acacia* or *jajab*, the *Rhamnus Lotus* of Linnaeus, cf. H. l. l. p. 15, and the fruit tastes somewhat like gingerbread, and is, when fresh, of a bright yellow colour. Park, Travels, p. 99, describes the berries as "small, farinaceous, of a yellow colour and a delicious taste." R. p. 628.

CH. CLXXVIII.—α. Μάλας We meet many names that in modern geography bear some similarity to the name of this nation. The *Maclares* of Leo, and *Maclares* of Shaw at the N part of the Lesser Syrtis, certainly agree with the supposed position of a part of the *Maxyes*. R. p. 637.

β. Νύμφη Τριτωνίδα κ. λ. Cf. iv. 169, α., and H. l. l. p. 7 note. The only river in the vicinity it appears, which will answer to Hdtus river Triton is the little river *El Hamzah* of Shaw, which R. compares in size with the Cherwell; on which H. remarks that "the narrative of Hdtus, iv. 179, is drawn without doubt, from some Argonautic poet may not then the size of the river if not its very existence, be merely the creation of some such poet's imagination?" Cf. R. p. 647, 659.

CH. CLXXIX.—α. ἱσθμοῦ τῆς τοῦ τριτωνὸς κ. λ. Cf. Pind. Pyth. iv., Apollonius Rhod. iv. 1548, seqq. and Diod. Sic. iv. 56. W. The opinion of H. given in the preceding note seems extremely probable. B. quaintly remarks, "In ipso fabulo argumento nuper sudavit C. O. Muller Orchomen. p. 353; quæcunque hic enarrantur Libyæ, ea omnia o Bæotia in Libyam traducta statuens ab illis Minyis, qui per varias rerum vicissitudines in Libyam tandem devenierint," &c. &c., from which explanation he sagaciously dissents, cf. iv. 180, β. For quotations on the lake Tritonia, see Arrowsmith's Eton Geog. p. 716, seqq.

CH. CLXXV.—α. Ἀσπίς "Of the name *Aspides* we find no trace in modern geography. R. p. 637 nor does H. say more than that they lived on the shore of the Lesser Syrtis, the *G. of Cæbe*.

β. ὁπρὶς ἢ ἱεραὶς Ἀθρηναίης κ. λ. The theory of Muller cf. iv. 179, α., referring the origin of these rites to Bæotia and Greece, is with reason rejected by B., who observes that the worship of this goddess, whom Hdtus himself speaks of as indigenous here, was doubtless practised among the Africans at a far earlier period than among the Greeks. He therefore agrees with Creuzer Symbol. il. p. 642, who compares with the contest here mentioned in honour

of the goddess, the rites at Sais of *Isis-Neith* (Athene), and considers both to refer to the courses of the sun and moon, of the influences of which the goddess herself is a personification

ε την δὲ Ἀθηναίην πασι κ τ λ The clue to this fable is given by Creuz Symbol II p 646 The birth of Minerva from Neptune and Tritonis allegorizes the doctrine of the production of all things from Oceanus and Tethys, 1 ε from water and earth The nature of the goddess is closely connected with the lunar influences as belonging neither to earth nor water, and therefore bears a great affinity to that of the solar deity, Jove, in whose power it is absorbed, which is, in short, the explanation of the fable of her adoption by Jupiter B

CII CLXXXI — α υπὲρ δὲ τούτων κ τ λ Cf II 32, ε, where the threefold division of Libya of Hdtus is spoken of as founded on the natural features of the country and answering to the modern names of Barbary, for *the inhabited*, Bildulgherid, or, the land of dates, for the *wild-beast land*, and Sahara, for *the desert* They are discussed in H, *Afric Nat Introd* p xxi seqq, who considers, and doubtless with justice, that from ch 181—185, the description of a caravan journey is given, cf iv 168, α, and the arguments he adduces, such as the route being only passable by caravans, the distances given by day's journeys, the route being the same that is now taken, &c, are most convincing He comments on the whole journey, one of more than 1800 miles, throughout in a manner no less lucid than delightful Briefly, from ch 181—185, is "the description of the commercial road between Egypt and Fezzan, likewise between Carthage and these countries, and probably still further, even to the countries near the Niger—Its course is traced from Egypt, starting from Thebes, by the desert of Thebais to the temple of Ammon, thence by part of the desert of Barca, and the deserts of the Harutsch Mts to Fezzan, and finally seems to be lost in the present kingdoms of Kashna and Bornou" The student will lose much gratification if he does not read the discussion on the whole route, in H *Carth* ch vi p 95—120 The description of the Oasis of Ammon, *Suwah*, is excessively interesting, and fully bears out—"there are patches of ground above a mile long so covered with salt as to have the appearance of a field of snow, out of the midst of these springs of fresh water sometimes gush forth"—the narrative of Hdtus From a computation of distances, cf H I I, it would seem that Hdtus has missed out the 1st station, probably the Great Oasis, *El wah*,—the 2nd is the Oasis of Ammon, *Suwah*,—Augla the 3rd,—another missed, probably Zala, the 4th,—then Germa or else Zula in the Garamantes, *Fezzan*, the 5th,—thence, probably with the intermediate stations of Stockna and Sebha missed, to *Tripoli*, the land of the Loto-phagi, or, to *Tegerry* on the borders of *Bornou*, the land of the Atarantes, and thence to *Bilma*, the rocky district of the Atlantes, the *Tibboos*, the great salt mart for Soudan

δ Ἀρμῆνοι, cf. ii. 42, f. "The first or second station of the caravan journey. What an admirable locality for the temple! H. l. l. p. 99. δὲ δὲκα ἡμ. ὁδοῦ at the distance of ten days' journey Jelf, § 627 l. 2.

α. ἀγροῖς δὲ πλεθονέουσιν—Cf. ii. 173, α. ἀγροῖς ἐδάμας a bank or ridge of sand, "a tract of sand." H. l. l.

CH. CLXXXII—α. καλαρὸς δάος κ. τ. λ. "Although it is improbable that either mountains or beds of salt should be placed in such order, yet we learn from Shaw that both hills and beds, or lakes of salt, do exist in the country between Tripoli and Mauritania; also that the soil is generally impregnated with it; and that it sends forth a great number of copious salt springs. Shaw, p. 228, seq. Dr Shaw enumerates three mountains of salt only but Hdtus five. The doctor went no further eastward than the Lesser Syria; otherwise it is possible that he might have told us of more. We cannot refer either of the mountains of Shaw to any particular one of Hdtus. R. p. 641.

δ Ἀβυλῆ—The 3rd station. ? Cf. iv. 172, α., 173, α., and H. l. l. p. 104, seqq.

CH. CLXXXIII—α. Γαράμαντες—Cf. iv. 174, α. The 5th station. ? H. l. l. p. 105, seqq.

δ. οἱ οὐκ ἐπιθεσόντες βόας γίνονται. "I have in vain sought some explanation of this in our writers on Natural History. But the neat herds of Africa frequently amuse themselves by giving an artificial form to the horns of their cattle, by continually bending them. This was probably the case here; and thus, an early conjecture of mine, has since been confirmed by the figures of the steers on the great bas-relief at Kalabaha. H. l. l. p. 109.

α. ῥιψίν. *haridness*, or *stiveness* to the touch when rubbed. Schw and S and L. D. Cf. H. l. l.

δ. Τρωγλαῖται, i. e. dwellers in caves. Smith's C D and H. Ethiop. ch. i. p. 156. Cf. H. Carth. ch. vi. p. 103. This wild negro race, who were kidnapped by the Garamantes and sold as slaves, are yet to be found S. of Fezzan, in the deserts of Bornou and in the Tibesti range, and are still exposed to the man hunting *Rammes* of the sultan of Fezzan. Horneman bears testimony that "their language is said, by the Augiliana, to be similar to the whistling of birds. See Lyon's Narr. p. 250. H. l. l. p. 111. On the Lotophagi, cf. iv. 177 α.

CH. CLXXXIV—α. Ἀφάντες, This nation we discover in the territory of *Tegerry* the frontier town of the land of *Fezzan* which is, according to Lyon, the halting-place for the caravans which come through the desert from Bornou and Soudan, and here the Arabian language ends and the Bornou begins. What Hdtus here says of their cursing the sun and of their having no proper names for individuals, is marvellously confirmed by an Arabian traveller Leo of Africa; who mentions that the people of Bornou invoke with great vehemence the rising sun; and that, instead of being



called by proper names, they are all called after their height, thickness, or some accidental quality, and have therefore merely nick-names H l l p 114, seqq

b Ἀτλαντες The Mtainous district of *Bilma*—the great salt lakes there supply all the negro country some of the rocks are so high and steep that their tops are scarcely visible Lyon's Narr p 266 H l l p 116 Cf also D p 54

c Ἀτλας On this chain of mts, cf articles *Atlas* and *Africa*, Smith's C D

CH CLXXXV —a τὰ δὲ οἶμα τούτοις κ τ λ II has with great probability traced the salt mine here spoken of to be that described, almost in the same words, by Leo Africanus, who had never seen, nor could read, the account of Hdtus—the great salt mines of *Tegadza*, on the S E of the desert of Zanhaga, between Morocco and Timbuctoo, and about 20 days' journey from the latter place "Whether, however, they are the same or different, for many such may be perhaps found in this vast desert, they at least convince us how well Hdtus was acquainted with every thing remarkable in the desert, and how true his statements are Short-sighted critics have often calumniated his manes, but the silence of the desert remains, in awful grandeur, an eternal witness of his credibility" H l l p 118 Cf also R p 642

CH CLXXXVI —a διοτιπερ οὐδὲ Αἴγ Cf u 41, a., 47, a, and on the origin of animal worship, u 64, e

CH CLXXXVII —a οἶσπῃ—*lana succida*, moist and greasy wool, not cleaned since the shearing, which of course would readily catch fire Hippocrates, quoted by L, mentions a similar custom among the Scythians, who "applied fire to their shoulders, arms, stomachs, &c, on account of the moisture and relaxed state of their temperament, this operation dries up the excess of moisture in the joints" (!) On the division that commences at the lake Triton of the nomad and agricultural tribes, see H l l Carth ch i p 7 briefly—"the Father of history has so accurately described and enumerated them that the credibility of his accounts cannot be doubted" υγιη δ' ὦν εἰσι, but in truth they are most healthy On ὦν Ion for οὖν, really, truly, then, cf Jelf, § 737, 2

δ τραγον γὰρ οὖρον κ τ λ On this L, quoted in the Oxf'd Tr, observes that the remedy is excellent, (!) and has the same effect as spirits of hartshorn which we use

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CH CLXXXIX —a. αἰγίας γὰρ περιβαλλονται κ τ λ Cf R

b. *Αρμυρῶν*, cf. ii. 42, f. "The first or second station of the caravan-journey. What an admirable locality for the temple! H. L. L. p. 99. *δὲ δὲκα ἡμ. ἡμέρῶν*, at the distance of ten days' journey Jelf, § 627 i. 2.

c. *ἀγορῆς δὲ πλεονεκτήσεως*—Cl. ii. 173, a. *ὁρῶντες ἴδμεντες*, a bank or ridge of sand, "a tract of sand." H. L. L.

CH. CLXXXII.—a. *καλωνὸς ὁλός κ. τ. λ.* "Although it is improbable that either mountains or beds of salt should be placed in such order, yet we learn from Shaw that both hills and beds, or lakes of salt, do exist in the country between Tripoli and Mauritania; also that the soil is generally impregnated with it; and that it sends forth a great number of copious salt springs. Shaw, p. 228, seq. Dr Shaw enumerates three mountains of salt only but Hdtus five. The doctor went no further eastward than the Lesser Syrtis; otherwise it is possible that he might have told us of more. We cannot refer either of the mountains of Shaw to any particular one of Hdtus. R. p. 641.

b. *Ἀβυλῶν*—The 3rd station. ? Cl. iv 172, a., 173, a., and H. L. L. p. 104, seqq.

CH. CLXXXIII.—a. *Γαράμαντις*—Cl. iv 174, a. The 5th station. ? H. L. L. p. 105, seqq.

b. *οἱ ἐκισθημένοι βόες γίνονται*. I have in vain sought some explanation of this in our writers on Natural History. But the neut herds of Africa frequently amuse themselves by giving an artificial form to the horns of their cattle, by continually bending them. This was probably the case here; and thus, an early conjecture of mine, has since been confirmed by the figures of the steers on the great bas-relief at Kalababe. H. L. L. p. 109.

c. *σφίγας* hardness, or, firmness to the touch when rubbed. Schw and S and L. D. Cl. H. L. L.

d. *Τρωλοῦθρας*, i. e. *decollers in caves*. Smith's C D and H. Ethiop. ch. i. p. 150. Cl. H. Carth. ch. vi. p. 108. "This wild negro race, who were kidnapped by the Garamantes and sold as slaves, are yet to be found S. of Fexan, in the deserts of Bornou and in the Tibesti range, and are still exposed to the man-hunting *Razzas* of the sultan of Fexan. Horneman bears testimony that their language is said, by the Augillians, to be similar to the whistling of birds. See Lyon's Narr. p. 230. H. L. L. p. 111. On the Lotophagi, cf. iv 177 a.

CH. CLXXXIV.—a. *Ἀράραντις*. This nation we discover in the territory of *Tepyrry* the frontier town of the land of *Fexan*, which is, according to Lyon, the halting-place for the caravans which come through the desert from Bornou and Soudan, and here the Arabian language ends and the Bornou begins. What Hdtus here says of their cursing the sun and of their having no proper names for individuals, is marvellously confirmed by an Arabian traveller Leo of Africa; who mentions that the people of Bornou invoke with great vehemence the rising sun; and that, instead of being

called by proper names, they are all called after their height, thickness, or some accidental quality, and have therefore merely nicknames II 1 1 p 114, seqq

δ Ἀτλαντις The Mtainous district of *Bilma*—the great salt lakes there supply all the negro country some of the rocks are so high and steep that their tops are scarcely visible Lyon's Narr p 266 H 1 1 p 116 Cf also D p 51

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CH. CLXXXII—*α. κυλινδρὸς ἄλς κ. τ. λ.* "Although it is improbable that either mountains or beds of salt should be placed in such order, yet we learn from Shaw that both hills and beds, or lakes of salt, do exist in the country between Tripoli and Mauritania; also that the soil is generally impregnated with it; and that it sends forth a great number of copious salt springs. Shaw, p. 228, seq. Dr Shaw enumerates three mountains of salt only but Hdtus five. The doctor went no further eastward than the Lesser Syrtis; otherwise it is possible that he might have told us of more. We cannot refer either of the mountains of Shaw to any particular one of Hdtus. B. p. 641

b *Ἀβύλα*—The 3rd station. ? Cl. iv. 172, a, 173, a, and H. l. l. p. 104, seqq.

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b *οἱ δὲ δεικνύμενοι βέας γίνονται*. I have in vain sought some explanation of this in our writers on Natural History. But the neat herds of Africa frequently amuse themselves by giving an artificial form to the horns of their cattle, by continually bending them. This was probably the case here; and this, an early conjecture of mine, has since been confirmed by the figures of the steers on the great bas-relief at Kalabshe. H. l. l. p. 109

c *ρῖψας ἁρδύους, or, firmness to the touch when rubbed.* Schw and S and L. D. Cl. H. l. l.

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CH. CLXXXIV—*α. Ἀράμαρτος* This nation we discover in the territory of Tegerry the frontier town of the land of Fexan, which is, according to Lyon, the halting place for the caravans which come through the desert from Bornou and Soudan, and here the Arabian language ends and the Bornou begins. What Hdtus here says of their cursing the sun and of their having no proper names for individuals, is marvellously confirmed by an Arabian traveller Leo of Africa; who mentions that the people of Bornou invoke with great vehemence the rising sun; and that, instead of being

called by proper names, they are all called after their height, thickness, or some accidental quality, and have therefore merely nicknames. II / / p 114 seqq

*b* A-Narrig. The Maimons district of *Buna*—the great salt lakes there supply all the negro country—some of the rocks are so high and steep that their tops are scarcely visible. Lyon's Narr p. 266 H 11 p. 116. Cf. also D p. 54.

c. 1-Avg. On the chain of mts, cf. articles *Alps* and *Apica*, Smith's C. D.

CH. CLXXXV.—*La Zizania sal-feru k - V* H has with great probability traced the salt mine here spoken of to be that described, almost in the same words, by Leo Africanus, who had never seen, nor could read, the account of Hdtus—the great salt mines of *Zizania*, on the S. E. of the desert of *Zimbrigi*, between Morocco and Timbuctoo, and about 20 days' journey from the latter place. "Whether, however, they are the same or different, for many such may be perhaps found in this vast desert, they at least convince us how well Hdtus was acquainted with every thing remarkable in the desert, and how true his statements are. Short-sighted critics have often calumniated his names, but the silence of the desert remains, in awful grandeur, an eternal witness of his credibility!" H 77. p. 118. Cf. also R. p. 642.

On CLXXXVI—a *do-it-up* or a *big*. Cf. n 11, a, 17, a, and on the origin of animal worship, n 64, c

CH CLXXXVII—a *ὀσπρυ*—land succida, moist and greasy wool, not cleaned since the shearing, which of course would readily catch fire Hippocrates, quoted by L, mentions a similar custom among the Seythians, who “applied fire to their shoulders, arms, stomachs, &c, on account of the moisture and relaxed state of their temperament, this operation dries up the excess of moisture in the joints” (1) On the division that commences at the lake Triton of the nomad and agricultural tribes, see II / / Carth ch 1 p 7 briefly—“the Father of history has so accurately described and enumerated them that the credibility of his accounts cannot be doubted” *ὅτι δ' ὤν σίαι*, but in truth they are most healthy On *ὤν* Ion for *ὄν*, really, truly, then, cf Jelf, § 737, 2

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ΣΗ. CLXXXIX — α. αἰγίας γὰρ περιβαλλονται κ τ λ Cf R.

CH CCIV — α. Εμερπίδας Cl. iv 171 α.

δ δασιμαστός—Cl. ii. 104, α

CH CCV — α. Ἰσάν γὰρ σάβαν ἔχεται. Antiochus Epiphanes, the persecutor of the Jews, died in a similar manner 164 B. C. "Thus also died Herod the Great, persecutor of Christ and the infants at Bethlehem; Galerius Maximianus, the author of the tenth and greatest persecution, 311 A. D. and Philip II of Spain, A. D. 1583, as infamous for the cruelty of his persecutions and the numbers destroyed by it, as any of the other three. Prid. Conn. α. 164 B. C. On σάβαν, the material gen. after verbs of *being full*, or transitive verbs of *filling* &c. cf. Jelf, § 539.

## BOOK V TERPSICHOE.

THE THRACIAN EXPEDITION OF MEGABYZUS AND THE COMMENCEMENT OF THE IONIAN REVOLT; INCLUDING DIGRESSIONS ON ATHENS AND SPARTA, AND THE BURNING OF SARDIS.

CH I — α. οὐ δὲ ἐν τῇ Εἰσηγῇ α. γ λ. The history of Darius is here resumed from iv 143. "The Thracian expedition, in accordance with Hdtus' plan, introduces us to the most important occurrences, having been undertaken by Megabyzus, the best and most trusty of the royal generals who had been left behind in Europe; whilst Darius himself, remaining stationary at Sardis, was openly preparing for that still greater enterprise, from obstructing which he had probably only wished to deter the Scythians. v 12, 23.

p. 123. Perinthus, afterwards Heraclea, *Εκλ. Ερεγλι*, stood on Propontia.

δ. οὐ δὲ Ἐρπεστὺς Παιόνες—Cl. also v 12, 15, and viii. 124, 183, on the Paeonians. This nation came at a very remote period from Asia Minor and held all the W tract of the South of Thrace and in the time of Hdtus and Thucydides, dwelt principally by the rivers Strymon, the *Strama*, and the Axios, the *Varidari*. Cl. also Thucyd. ii. 96. B. *τοὶ δὲ ἰσχυροὶ ὡς τότε ἦσαν ὡς τότε* an attack. Cl. Jelf, § 655, obs. 2. In Epic and especially in Hdtus, δ δὲ is used in a series of actions referring to the same subject, as we should say *and then he, but he* &c. Cl. vi. 3, δ δὲ Πύρρ' ἔφα, *but he* &c.

α. τὰ δύο, cf. Jelf, § 543, α., *Elliptic Accus.*, &c. *ὡς ἱερωνόων*—On this word the ambiguous sense of the oracle depended; the allusion being from *singing the Pæan* to *calling by name on the Pæonians*.—It appears that there were two war Pæans in use

among the Gks, the *ἐμβατήριος* on *advancing to the battle*, properly addressed to Ares, and the *ἐπινίκιος* on *winning the victory*, hence, partly, arose the confusion in the night-battle in Thucyd vii 44 Cf Smith's D of A, *Pæan*

CH II — *α ἀπὸ Παϊόνων* — *by the Pæonians*. — Cf ii 54, *α, ἀπὸ σφέων κ τ λ*

CH III — *α Θρηίκων δὲ ἔθνος μέγιστον κ τ λ* Hdtus' opinion that the Thracians were the greatest nation after the Indians, is opposed to that of Pausanias, i 9, § 6, who considers them next in number to the Celts, and of Thucyd ii 97, who places them far behind the Scythians, both in numbers and power V We must remember that the Thrace of Hdtus was far greater, in his opinion, than Thucydides knew it to be This we learn from Hdtus' mistaken idea of the course of the Danube, whence he made Thrace extend far too much to the N, and conceived Scythia to be of a square or oblong shape B Cf iv 101, *α* On the Indians, cf iii 94 and 98, *α* See also the remarks of D l l and p 65, and on the geography of Thrace, Arrowsmith, p 319, seqq *ἀμηχ μὴ — ἐγγένηται* Cf Jelf, § 814

*β Γετῶν καὶ Τραυσῶν κ τ λ* On the Getæ, cf iv 93, *α* The Trausians, a Thracian tribe, cf Livy xxxviii 41, probably dwelt near the Traus, a river mentioned in vii 109, B, and which, cf Eton Geogr p 322, also bore the name of Tonzus, the *Tondha* On the Crestonæans, cf i 57, *α* B

CH IV — *α κατὰ δὲ τον γινομενόν σφι κ τ λ* — Cf Fragment 13 of the Cresphontes of Euripides, Poetæ Scenici, Frag p 97

Ἐχρῆν γὰρ ἡμᾶς σύλλογον ποιουμένους  
Τον φύντα θρηνεῖν, εἰς ὅς' ἔρχεται κακὰ  
Τὸν δ' αὖ θανόντα καὶ πονῶν πεπαιυμενον  
Χαιροντας εὐφημοῦντας ἐκπέμπειν δομων

Translated by Cicero, Tusc i 48 V

CH V — *α ἔχει γυναικας ἑκαστος πολλας* — The Pæonians also had the same custom, v 16, alluded to by Eurip Androm 215, &c W

*β σφαζεται ἐς τὸν τάφον* — Practised also among the Getæ, and alluded to by Cicero Tusc v 27, quoted by V The custom of the Suttee is mentioned, observes W, by Diod Sic xix 34, and by Propertius, iv Eleg xii 19, referred to by L R p 46, observes, "We cannot help remarking, having ourselves witnessed a sacrifice of this kind in India, how many points of resemblance there are between what we saw and the mode described by Hdtus" Cf iv 71, *c* On the construction, cf. Jelf, § 646, 1, quoted in iii 62, *α*, and iii 11, *β*

CH VI — *α χρημάτων, Genitivus Pretii* Cf Jelf, § 519, 2 *ἀργὸν εἶναι, καλλιστον κ τ λ* — *ἀργός* opposed to *γῆς ἐργατης*, as *one who does not work in the fields, but who went out*, as it shortly after explained, to *war and plunder* Cf Tac Germ c 14 V

CH VII — *α Ἀρτεμιν* — Cf iv 33, *β*

CH. VIII.—*α. τῶντι ἀδελμοῖσι*—the *creedly*. Cf. I. 133, *δ*. On the case here, the *dativus commodi*, cf. Jelf, § 597. Possessive and attributive notions take a *dative commodi* or *incommodi*, which usage arises from the thing possessed being conceived of as being for the owner's benefit or harm. So Hdtus II. 145, *Ἑρακλῆϊ δῶκεν ἱρία*. II. 17 *δ*.

*δ. ἔταψα δὲ θάπτεσθαι κατακείμενους κ. τ. λ.*—*decide sepelirent combusissent, aut etiam non combusissent terra comidat*. Schw. *θάπτεσθαι*, as sepelire and sepultura, as the ashes or body were usually laid under-ground, is used both of *burying* and *embalming* as well as of simply *burying*. *ἀλλως* is translated by B. *omnino*, *plane*, *simply*. Cf. also II. 139 *δ*.

*α. κατὰ λόγον μονομαχίας*. On the principle of a single combat i. e. (as it seems to me,) after all the competitors had been reduced by a succession of trials of strength to two only then those two competed for the highest prize. *κατὰ λόγον*, *ad rationem*, *pro ratione*. Cf. I. 134. Jelf, § 629, 3, *α*.

CH. IX.—*α. Στρίννος κ. τ. λ.* Cf. on this passage the observations of B. p. 43, and D. p. 124, on Hdtus' acquaintance with Thrace, and p. 45.

*δ. εἰς δὲ Μήδων ὁπλῆς δαυέουσι*—L., quoted in the Oxf. Tr., remarks, When the Scythians subjugated part of Asia, they were the cause of several colonies going from it, and, among others, one from the Assyrians which transplanted itself into Asia Minor and another from the Medes which went towards the Tanais and formed the nation of the Sauromatæ. Diod. Sic. II. 43. Were the Sigrynæ descended from a branch of these Sauromatæ?

*α. γήραος χρέη*. Cf. Soph. Ajax 655. V

CH. X.—*α. ὅς δὲ ὁρῶντες λέγουσι*, This is an evidence as well of the caution of Hdtus, in making assertions the truth of which he cannot certify as of the probability that he himself visited Thrace. B. Cf. D. p. 45, 123, 134. *κατήκουσιν*—*dei*, are occupying. On the participle and *δὲ*, instead of the verbal form, to give emphasis to the predicate, cf. Jelf, § 375, *δ*, and cf. I. 57.

CH. XI.—*α. ἀπελὼς δὲ κ. τ. λ.*—Cf. v. I, *α*, and on the date of the Scythian expedition, cf. iv. I *α*. and *rela*. On Histæus iv. 137 and on Coes iv. 97.

*δ. Μύρμιρον κ. τ. λ.*—Myrcinus was on the Strymon, the *Stroma*, a little to the N of Amphipolis, *Σενίκει*, in the territory of Edonia, which lay between Mt Orbelus and the Strymon on the E. of Macedonia. See Arrowsmith, Eton. Geog. p. 333. *κατὰ τὰ κ. λ.* *betook themselves to the places they had chosen, or to the objects of* *εὐχόμεν*.

CH. XII.—*α. δρακόντεσσιν*—Cf. II. 104, *α*.

CH. XIII.—*α. εἰς δὲ τὴν Πραονίαν κ. τ. λ.*—and that Pæonia and its *εἰσέουσιν* are situated upon the Strymon. The Pæonians here mentioned, (see A. Eton. Geog. p. 334,) are not to be confounded with the Pæonians of Apollon, de Illyr. c. 22, who dwell in villages only.



in the region between the Save, the Drave, and the Danube, and who were the Pannonians of the Romans W On the answer made, viz. "that they considered themselves a colony from 'Troy,'" D I I says, Qu were they settled there from the time when, at a very old date, the Teucrians and Mysians made the conquest of Thrace? viii 20 τινες—ἴσιν—καὶ ἔλθουσιν Cf Jelf, § 886, 3, on the mixture of the *oratio obliqua* and *recta*

b αὐτὰ ἕκαστα—the facts as they were, the very truth The last sentence αὐτοῦ γὰρ α τ λ appears to mean, for for this very reason it was so contrived by them (the Pannonians)—for this was the very reason they did so, meaning, that they had purposely so employed their sister, that the king might ask the question he did, and they give the answer

CH XIV—α ὁ δὲ ἐπὶ τὴν Παιονίην This expedition took place 513 B C Thirlw ii c 14, p 203

CH XVI—α το Παγγαῖον ὄρος—Pangaea, a range of mts between the Strymon and the Nestus Smith's C D. On the Doberes, &c, cf Thucyd ii 8 B ἀρχὴν, at all Cf Jelf, § 580, 2

b ἰκρία κ τ λ—scaffolding, planks upon piles

c κρατῶν ἕκαστος κ τ λ Upon the planks each man possesses a hut, in which he lives, with a trap-door, too, through the planks, opening downwards to the water θυρῆς καταπακτῆς, explained by Schw, janua non erecta sed humi strata, et ita compacta ut cum clausa erat cum reliquo tabulato in eodem esset plano δέουσι τοῦ ποδ Cf Jelf, § 536

d παρέχουσι χόρον ἰχθῶς Cf Athenæus, viii p 343, E, who says that in Mosynum of Thrace the oxen are fed on fish, and Torfæus, in his History of Norway, informs us that in the cold and maritime parts of Europe cattle are fed on fish W

CH XVII—α παρ' Ἀμύντην—This was Amyntas I, (cf viii 137, a, on the Maced Monarchy,) he came to the throne 540 B C, and reigned till 500 B C or 498 B C, and consequently was king of Macedon at the time of the expulsion of the Peisistatidæ His son Alexander I was still king when Cimon recovered Thasos, 463 B C, and was succeeded by Perdicas II 454 B C. The submission of Amyntas to the Persians is dated by Thirlw ii c xiv p 204, 513 B C Δαρείῳ βασι, for, in acknowledgment of, kg Darius Cf Jelf, § 598, Dat Commodi

b ἔχειται τῆς λίμνης, adjoins the lake Cf Jelf, § 536, Partitive Gen ἡμερῆς ἕκαστ Gen Temporis Jelf, § 523, and § 606, obs 2, quoted in ii 95, a

c Δύσωρον ὄρος—A mt of Macedonia, between Chalcidice and Odomantice Smith's C D εἶναι ἐν M cf Jelf, § 804, 6

CH XVIII—α ἀπο δειπνον, after supper Cf Jelf, § 620, 2, quoted in vi 129, b διαπινοντες—drinking against each other, challenging at drinking V and S and L Diet The habit of hard drinking belonged to the later age of the Persians Cf i 71, b, 155, d, &c. A little above, σφίεας ἐπὶ ξείνια καλεῖ, invites them to a

hospitable entertainment, invites them to eat with him. *ἔθνα ὅμοια*, or *ἔθνα ἁλόνε*, friendly gifts, given to the guest by his host, by which food and lodging are chiefly intended. S and L. D. Cf. ix. 15. *χιχρῶν*—*γονακῶν* Separatus Gen. Jell, § 530, 1

b. *ἀλγυλόνος ἐπὶ ὀφθαλμῶν*. An expression censured by Longinus de Sublim. § 4, as frigid, and only excused as put into the mouth of a barbarian. For other instances of metaphor in Herodotus, cf. vi. 1 b

CH XIX.—a. *μὲν λέει τῷ πόσει, πορ persist in drinking* Cf. Jell, § 605, Local Dat. *μὲντερον πρῶτον*. Cf. v. 35, c. *ἵνα μὴ ἔσται ἡμεῖς*, that you may not be the ruin of us

CH. XX.—a. *γονακῶν*—*ἰσχυρῶν* Cf. Jell, § 542, 1 Gen. with Substantives and Adjectives. *καλῶς ἔχῃ μῖσθς* well off for strong drink. Cf. Jell, § 528, quoted in i. 30, c

CH. XXI.—a. *καταλαβὼν*—restrained, checked the inquiry into, the matter Bubares, to whom Alexander gave the money and his sister was the s. of Megabarnes, cf. vii. 21 The name of Alexander's sister was Gyges, vii. 136. V So at the end of the ch. *καταλαβόντες*—their death was suppressed, the inquiry was suppressed as to how they died

CH. XXII.—a. *ἐν τοῖς ἐκείνῃ λέγουσι*—Cf. vii. 137 a. The judges in the Olympic games were called Hellenodicoi; their numbers, generally 10, varied at different times, according to the number of the Elean tribes. Cf. Smith's D of A., *Olympiad*, a most interesting article. On the decision of the judges, Thirlw II. c. xiv p. 203.

b. *καὶ καταβύοντες*—and having descended into the arena Cf. Soph. Trach., *ῥίνας ἀπὸ γυναικὸς καταβύον* c. r. λ., and Horace ill. Od. i. 11 *descendat in campum* &c. *ἐκίρηνον*, endeavoured to exclude him Cf. i. 68, f B

c. *συμμάχων τῷ ἀγῶνι*—his lot or ticket fell out (of the urn) along with that of the first. The combatants were matched in pairs, according as each couple drew a corresponding pair of lots. So B. understands it, quoting L., *ex nom sortit de l'urne avec celui du premier combattant*. In S and L. D it is taken, not of the lot inscribed with Alexander's name or initial, but of Alexander himself—he ran a dead heat with the first

CH. XXIII.—a. *Μέγιστος*, Cf. v. 11 b.

b. *πολλοὶ κωπῆς*—many spars, much wood fit for oars. *ἰσχυρῶν* *καταλαβόντες*, and when you have got him in your power Cf. viii. d, 106.

CH. XXV.—a. *τὸν βασιλέων ἐκαστίων*, Cf. iii. 31 a. The fate of Sthenes is dated by Prid. 512 a. c., in the 10th year of Darius. Cf. for similar instances of despotic justice exercised on members of this court, composed in all probability of distinguished individuals of the priest caste or Magi, vii. 194, II. Pers. ch. ii. p. 300, and Esther i. 13, quoted in E. Orient. II p. 313.

CH. XXVI.—a. *ἐν τῇ τῇ ἐν Πάλαμνον αὐτομίνε* On this L., quoted in the Oxf. Tr., remarks, "It appears by the comment—"

ment of the preceding ch that Otanes was not appointed to the place of judge till after the Scythian expedition, about 507 or 508 B C But at that time there were no Pelasgians in those islands, for Miltiades had expelled them 3 years before But there is nothing inconsistent here Otanes invaded Lemnos and Imbros, 511 or 512 B C, and contented with their submission, left them in possession of the island Miltiades expelled them 510 B C" So also Thirlw n p 394, "Miltiades' conquest of Lemnos had dislodged the Pelasgians after they became Persian subjects, and had very probably at the same time expelled a Persian governor," cf v 27, &c From vii 42, it would seem that Antandrus was also a Persian colony On the Pelasgians, cf i 57, a, and 94, h

CH XXVII — *a* Λικαρχον Μαλανδριον κ τ λ Cf iii 142 and 143 In the following sentence the words *αυτη δὲ τούτου κατεστρέφετο* do not refer to Licaretus, but to Otanes, and are a continuation of the narration from the end of c 26 B and Schw Cf p 125 In the last sentence of this, or in the first of the following ch, read with G, Schw, B, &c, *ἀνεσις κακῶν*, a cessation or abatement of their misfortunes, a conjecture of de La Barre's, instead of *ἀνεως*, which gives no sense

CH XXVIII — *a* αυτη—εωυτης, cf Jelf, § 782, η, quoted in ii 25, *b* — *ροσχημα*, the ornament Cf Eurip Androm I 'Λσιατιδος γῆς σῆμα, Θηβαία — ολις, and Soph Elect 682, the Pythian games, — *ροσχημα* Ἑλλάδος, from S and L D καταρτιστήρας, cf iv 161, a

CH XXIX — *a* οἰκοφθορημενους, Cf viii 142, *d*  
*b* ἐν ανεστηκυῖ τῇ χώρῃ—in the country which was wasted and desolated rather than with Schw, in the higher lands

*c* αλιην Cf i 125, *b*

CH XXX — *a* τῶν ταχέων—the wealthy, the men of substance, the landholders, hence, the upper class, the aristocrats, opposed to ο δῆμος, the commons, or rabble Cf v 77, vii 155, *b*, and Thucyd iii 82 ἐπιτροπος, cf iii 27, *b*

*b* προσεθεσαν—they enjoined on Aristagoras ὥς διαλύσοντες, inasmuch as they would pay the cost B A little above επιλεξάμενος, thinking over the matter, reflecting Cf ix 97, *c*

CH XXXI — *a* Σὺ ἐς οἶκον—αγαθῶν, you point out, propose, what is of great advantage to the house of the king W calls attention to the Oriental character of this expression, by which was intended the kingdom or the royal family, and its use among the Hebrews It occurs also in vi 9, vii 194, viii 102, and ix 107 Cf also iii 132, *a*, 140, *a*

CH XXXII — *a* υπερθίντι—Cf iii 155, *b* B doubts the inference drawn by H Pers ch ii p 270, 272, 277, see also i 153, *b*, 155, *d*, from this and other passages, that, if the satrap desired the services of the king's troops, he was obliged first to ask the king's permission, on whom alone the commanders of the forces were dependent, as from v 25, compared with this ch, it would appear that Otanes and Artaphernes both held military command,

Otanes' commission extending to the coast of Thrace and the adjacent parts of Europe, and Artaphernes' to that of Asia. At an after period, certainly the union is continually found of the civil and military powers in the persons of the satraps—one great cause of their arrogance, their frequent revolts, and of the decay and dissolution of the Persian empire.

δ αὖ ἐν ἀλγέῃ γὰρ ὁ λόγος The circumstance that Hdtus refers to belongs to 477 B. C. Cf. D. p. 23. The letter from Pausanias to Xerxes is given in Thucyd. I. 123. B. As L. observes, it appears from this passage that Hdtus had no knowledge of this letter.

CH. XXXIII.—α. Παράλαβεν δὲ ὁ Μερυσσῆς κ. τ. λ. Thirlw. II. c. 14, p. 207 and E. Orient. H., date the revolt of Ionia and the Naxian war 501 B. C. On its history cf. E. Hist. of Gr. ch. viii. p. 207—213, Thirlw. I. L. and E. Orient. H. p. 378, and on its consequences, D. p. 125. On *ἐκλεῖσθαι* ἐκβαλεῖν, he sailed away as he pretended, pretendedly &c., accus. in apposition to the verbal notion contained in the sentence which precedes it, cf. Jell. § 590.

β. τένον δέσας διὰ θαλάσσης βυβύρας—circum trajectum per Chalcidum navis. W. βυβύρας having as it were divided him in two, in such sort that his head appeared outside of the vessel projecting through the ear-hole while his body remained within. Cf. Thirlwall in I. Cf. Smith's D. of A., Ships.

CH. XXXIV.—α. καὶ οἷα καὶ πέρα τοῦ νείχους ἰδέναι, id est, id est τοῦ νείχους ἔλκετο, et oculis tantisque curarent ultra urbem importari. V. ἐπαφύροντο, bore down upon rushed upon, made their assaults upon. Cf. v. 109.

CH. XXXV.—α. ἰστίε—According to Polyænus I. 24, the letters on the slave's head were Ἰστιάος Ἀριστοτέλης ἰστίαν ἐκτέτακτο—V.

β. μετρήσει—fut. mid. of μετρίω, Ion. for μετρεῖσθαι in a pass. sense that he would be sent. So also ἐπαφύσεισθαι τὴν βασιλίαν that he would be deprived of his lordship. Cf. v. 34, πολιορκεῖσθαι vi. 11, διασπείρειν vii. 159, 162, ἀφάμενος B. Cf. also viii. 49 and 76, ix. 58, and Jell. § 384, α., quoted in viii. 113, β.

γ. μή ἐν νῦν τι ποιεῖν κ. τ. λ.—but unless Ilistus attempted some revolutionary movement, &c. μή used with participles and adjectives, when they can be resolved into a conditional clause expressing a supposed case as δ μή πιστεύω εἰ quis non credit. Hdt. iv. 64. μή ἵνατος εἴ but if he does not bring (a head). Jell. § 746, 2. νῦν τι ποιεῖν to attempt or bring about something contrary to the established state of affairs, to rebel, revolt and hence as in viii. 142, to attempt some change, to desert the common cause is very common, as also is ὑπερεῖν, in the sense of intriguing getting up a faction. So in Latin, *novus res movet*, frequently in Caesar. Cf. I. 27 β., viii. 21 β. Hdtus, D. I. L. observes, "gives not a word of approbation to the ill-considered undertaking of Aristagoras, to which Hecataeus in vain offered the opposition of his own great experience." See also p. 84, to the same effect, in ch. vi. on Hecataeus.

CH XXXVI—*α ἱερατικός*—Cf ii 143, *α* On the temple of Apollo at Branchidae, cf i 45, *d*, and on the treasures there of Croesus, i 50, 92 *βασίλει*, Dat. Incommodi Jelf, § 536

*β ο λογοποιός*—*the writer of chronicles, the historian* So of Hecataeus again in v 125, but in ii 134, of Æsop, *the fable writer* A few lines below, *ἔφη λέγων*, an instance of *Pleonasm*, cf v 50, *λέγει φας*, and elsewhere, *μεγαλο μίας*, and *πληθει πολλοί* Jelf, § 899, 3 Cf i 79, *b*

CH XXXVII—*α Μυλασσία*—*a native of Mylasa, in Caria (Melasso)* Cf i 171, *d*. Termena on the borders of Caria and Lycia

CH XXXVIII—*α στρατηγοίς*—here, not generals of the forces, but *chief magistrates*, invested with similar powers to those found in the democratic states of Greece under the same title, as at Thuri, Argos, Syracuse, Athens, &c Wachsmuth, i, 2, 21 Smith's D of A, *Strategus*

*β εἰτε γὰρ ἐν συμμαχίῃς κ τ λ* The construction is *εἰτε γὰρ ἐν συμμαχίῃς τινος μεγάλης (ὡς-ε) ἐξευριθῆναι οἱ* *opus enim fuit magna quāpiam armorum societate, quæ illi erat exquirenda, inveniendâ*, Schw, *for he had need now of some powerful aid to be discovered for him* I should prefer to govern *οἱ* by *εἰτε*, its position between the two genitives *τινός* and *μεγάλης* indicating its close connexion with the whole sentence, which is complete by itself, whereas *ἐξευριθῆναι* seems a mere appendage

CH XXXIX—*α Ἀναξανέριδης*—He was the 16th in descent from Aristodemus, and of the house of Eurysthenes See the Oxford Chron Tables, p 38, and Lists of Kings, vol iii of Smith's D of Gr and R Biogr He came to the throne 570 B C according to B, and was succeeded by Cleomenes 520 B C, who reigned 29 years On the Spartan kings, cf vi 51, *b*—58, and seqq, and on the houses of Eurysthenes and Procles, Thirlw i c 7, p 261 and 291, and H P A § 18 On the circumstances here related cf Thirlw ii c 14, p 211

*β οἱ ἑφόροι εἶπαν λ τ λ* The precautions here taken by the Ephori and the advice they are related to have offered, are a proof that "the surveillance exercised by these magistrates extended even to the domestic concerns of royalty, for the purpose of insuring not only the purity, but also the perpetuity of their Heraclide race of kings," Thirlw i c 8, p 321, and others, consider the institution of the Ephoralty as of a higher antiquity than the time of Lycurgus H appears inclined to date it at a later period Cf P A § 43, "The jealousy, with which the people viewed the power of the kings, was so far from being effectually curbed, that, 130 years after the legislation of Lycurgus, the popular party wrung from Theopompus, though not it would seem without resistance, a legal organ in the Ephoralty At any rate, that institution, which from its very nature cannot have originated with Lycurgus, for its consequences shattered to its foundation the

structure he had raised, is ascribed by most accounts to that monarch. The existence, however of the Ephora, though with very limited powers, at the time of Lycurgus, appears admitted by H; as he says in § 23, "As to the Ephori, who in the end so greatly diminished the power of the kings, they were in the time of Lycurgus mere police magistrates forming a court of justice, especially charged with the decision of ordinary civil cases, which was also their office in other Doric states." Their number as is well known, was five, and their election annual. On the nature and increase of their power cf. vi. 82, a., 85, a., and the article *Εφωρι*, Smith's D. of A., also § 43—45 of H. P. A., in the notes of which are ample references to Muller Dor. ii. p. 115, seqq., and other writers. The ch. *Lycurgus* in E. Hist. of Gr. p. 130—153, is well worth reading.

CH XLII—α. *δωρεανός*—half mad; according to Schw; as what is related in 49—51 is not applicable to the idea of a raving madman. *Very mad, furiously mad* B., and S and L. D. Cf. *Rach. Pers.* 140 *δωρεανός*.

δ. *ὅτι οὐκ ἐν Δελφοῖς χρηστέοντες χρυσόμυρος*—The oracle of the Delphic god, proceeding from the sanctuary of their race, ever exercised a decisive influence over the internal affairs of Doric nations. Hence the *ἱεῖρας* in the royal train, *θιόργονες ἐν Δελφοῖς* vi. 57 f. H. P. A. § 23. Cf. Mull. Dor. ii. p. 13. Colonies were seldom or never founded without having obtained the advice and the directions of the Delphic god; Cf. de Div. i. 1. Hence it was always consulted in all disputes between a colony and its metropolis, &c. Thucyd. i. 25—23. The Delphic oracle had at all times a leaning in favour of the Greeks of the Doric race but the time when it began to lose its influence must be dated from the period when Athens and Sparta entered upon their struggle for the supremacy in Greece; for at this time its partiality for Sparta became so manifest, that the Athenians and their party began to lose all reverence and esteem for it, and the oracle became a mere instrument in the hands of a political party. Smith's D. of A., *Oraculum*.

ε. *ὅτι ταῦτας αὐτῇ τῷ νεοκτισμένῳ*. On these cf. H. P. A. § 73—76. "The perpetuity of the kindred duties between the mother city and the colony was symbolically set forth by taking fire from the Prytaneum of the parent city by establishing in the new settlement the worship of the same deities, associating with them the founder as a hero also by participation in the principal festivals of the parent state by deputations and contributions to them; by adopting the same emblems on the coinage and so forth, &c. All this however let it be remembered, holds good only in those colonies which did not arise from violent schism in the parent state, but were countenanced, prepared, and sent out by it with all due formalities, among which the sanction of an oracle was held to be indispensable. Cf. also Smith's D. of A., *Coloniae*, Gk. On

the passage in the text, Muller, Dor 1 p 146, observes—"Of a nature wholly different from the colonies regularly established under the authority of the Doric state of Sparta, were the rapid and transitory settlements of Dorieus the s of Anaxandrides, k of Sparta, which this noble adventurer founded in Sicily and Libya, when scorning to submit to a worthless brother, and confiding in his own strength, he hoped to obtain by conquest a kingdom in a distant country"

*d* Θηραῖοι. That the inhabitants of the island Thera, *Santorin*, should have acted as guides is not surprising, as they had a flourishing commerce with Africa, and particularly with Cyrene, their own colony Cf iv 158, *b* B On the Cinypts and the Macæ, cf iv. 175, *a d*

Il. ii. 500, and by Strabo, ix. p 622 It was near Tanagra in Bœotia W

*b* ἐκ τῶν Λαίου χρησμῶν, according to the oracles about Laïus, or perhaps Laïus' oracles Cf Jelf, § 621, 3, *f* ἔκ, Causal, in consequence of, according to Cf i 64, and Soph Œd Tyr 907 Λαίου παλαιὰ θέσφατα, the ancient oracles given to Laïus

*c* Ἡρακλήτην κ τ λ See Mull Dor 1 p 459—"it was natural that the Greeks should find some affinity of character between Hercules and the Phœnician god Melcart, the son of Baal and Astarte, Ἀστέρια—Great as the confusion soon became between the Doric and Phœnician traditions respecting Hercules, they may be easily distinguished from each other, and the first effect of their union may perhaps be traced in the wish of Dorieus, the son of Anaxandrides, to found a kingdom near Mount Eryx, because Hercules had formerly conquered that country now the worship and name of the Phœnician Venus, Astarte, existed on Mount Eryx, and probably also that of her son Melcart" On Melcart, the tutelary deity of Carthage and Tyre, see H Carthag ch iii p 139, seqq, and cf ref in ii 44, *a*

Ch XLIV.—*a* συνελεῖν τὴν Σύβαριν, helped to conquer Sybaris H, P A § 80, in his discussion of the Dorian colonies, says, "Though Crotona and its daughter-cities, Caulonia, Pandosia, and Terina, were considered by all antiquity to be Achæan colonies, yet that by this nothing more could be meant than that they were colonies of the original inhabitants of Laconia led out by their Dorian conquerors Sybaris, however, was indisputably an Achæan city, founded, although particulars are not known, about the same time as Crotona, circ 710 B C The tie of kindred, however, did not in the least check the annihilating fury of the Crotoniats, who put an end to the power and prosperity which Sybaris had then enjoyed for two centuries, 510 B C Cf Herod vi 21 The fugitives from the ruined city found refuge in their colonies of Laus and Scidrus their return was long prevented by the jealousy of Crotona, until Pericles formed a new settlement at Thurii, 444 B C,

colonists from which place and Tarentum soon afterwards built Heraclaea, on the site of the ancient Siris. — Cf. viii. 62, b., and Smith's C D *Syracusae*. On the particulars of the war see Diod. Sic. xii. 9.

δ. *ῥῶς Ἰαπίδης*—On the Iamidae, to whom the care of the oracles at the altar of the Olympian Jove was intrusted, and who were said to be descendants of Apollo, cf. Pind. Ol. vi. B., and Diessen's *Introd.* vol. ii. p. 58, and ix. 33, c.

CII XLV.—α. *ῥὸν Ἰαπὸν Κρότος* the dry Crathis, as being a torrent stream which flowed only in winter; cf. Virg. Georg. iii. 151, "*et siccis ripae Tanagris*." W. The surname of *Crathis*, there can be no doubt, is a local epithet, derived from the neighbouring stream of the Crathis, or Crastis. The worship of Minerva existed at Sparta, as well that of Minerva Chalciocaea as of Minerva Alca, and in other states of the Peloponnesus, particularly in Argolis; although her worship, as well as that of Juno, had probably been more prevalent before than after the Doric invasion. Muell. Dor. i. p. 413. What is narrated in this and the preceding ch. "relative to the disputed circumstance in the destruction of Sybaris by the Crotonians, where one can by no means pass unobserved the obscurity which pervades the account of so recent a transaction" is considered by D., p. 38, as one of the proofs that Hdtus wrote in Italy and at an advanced age. See his remarks throughout; of which I borrow the following—"He (Hdtus) adds at the conclusion of the narrative, though here it does not help us to the main question, still in my time the family of Callias possessed certain select portions of the lands of Crotona, which had been given to them. *Ἀργεῖοι* and *Σεργεῖοι*, descendants, generally mean, not the second generation but the third, the grandchildren. It is therefore probable that Hdtus is here speaking as a Thurian, and at a later date.

δ. *ἡσπερὰ* *κόλλῃς* *κόλλῃς*, many portions (of land) set apart for and given to Callias and his descendants. Cf. iv. 161 δ.

CII XLVI.—α. *ἀνδρὸς* *πατρὸς* α. λ. The death of Doricus is also mentioned in vii. 158, 203. Cf. Diod. iv. 33, and Pausanias iii. 16, § 4. B.

CII XLVIII.—α. *ῥῶς*. Cf. v. 51. She married her uncle the famous Leonidas, who fell at Thermopylae. B.

CII XLIX.—α. *χρῆμα* *σίμω*. The visit of Aristagoras to Sparta, 500 B. C. Clinton, Fast. Hell. i. p. 22. "Geographical charts," observes L., quoted in the Oxfil. Tr. "must have been rather common at that time, since Alexander made one 71 years before. They were much more ancient in Egypt, and we may presume that this is one of the things that the Gks derived from that country. Cf. also Josh. xviii. 4, and D., p. 83, who considers it very probable that this brazen tablet, which contained the engraved outline of the earth, &c., was constructed upon the system and delineations of Hecataeus. *τὰ* *νεῦν*, the present state of



*affairs* Cf i 79, *a* Read for the history the ch *The Ionic Revolt*, in *E Hist of Gr* p 207—213

*b* οἱ ἐντακύσια ταλαντα ἐπιτελεῖσι Cf iii 90 On the Chosaspes, cf i 188, *c*, and on Susa, iii 68, *b*

*c* χρυσοῦ ἐχομενον οἷον, *nothing of the nature of, that has to do with, gold* Cf i 120, *a* ἀπαβαλλισθαι μαχας, just above, to undertake, take upon oneself, wars In iii 69, and Thucyd v 16, to put off, or, defer, B, as also in the end of this chapt τὰρίχον, quum liceat Accus absolute Cf Jelf, § 700, 2, *a*, quoted in iii 91, *a*

CII L—*a* τότε μὲν ἐς τοσοῦτον ἤλασαν Then (on that day) they got thus far in the matter Schw Lex, or supply τῶμα, they pushed the matter thus far S and L Diet Cf ii 124, ἐς τὰς καὶ ἔλασαι, he went on into all manner of wickedness

*b* διαβαλλων ἐκείνον εὖ, deceiving him with great skill, cleverly imposing upon him Cf iii 1, v 97, 107, and viii 110, *a*

*c* λέγει φας—Cf v 36, *b*

CII LI—*a* λαβὼν ἱκετηρίην, sc ελαιαν, ραβδὸν having taken an olive branch as a symbol of his being a suppliant S and L D So B, sumto oleæ ramo Cf. vii 141.

*b* ἰοργῶ Cf v 48, *a*

CII LII—*a* σταθμοὶ. καταλύσεις—stations—and resting-places or inns “These inns we must consider as being much the same kind of establishment as the caravanseries of modern Persia, many of which, on the public roads, are grand, commodious, and extensive But with respect to the accommodation of armies, they must have been out of the question, although they might have accommodated detachments or officers Very possibly they might have been calculated to receive the monarch and his retinue, when the army was put in motion, and that they had then reference to war, as well as to civil purposes, may be collected from the space between them, which is calculated for the day’s march of an army, cf note *f* infra, but is too short for the journeys of travellers of any description, the slowest of whom, those who travel in caravans, far outstrip an army” On this royal road between Ionia and Susa, cf R § LIII p 333, from which the preceding and many of the subsequent remarks are borrowed, and particularly II Bab. ch ii p 426, 427, who observes that this principal road of Asia, constructed, no doubt, chiefly for political reasons, and to maintain an uninterrupted communication with Asia Minor, but also used for commercial purposes, has undergone no other alteration than that occasioned by its different limits, being now commonly used from Ispahan to Smyrna See also the remarks of D, p 56, “Hdtus must on the whole certainly have followed this road, which was usually passed over in three months and three roads,” &c.

*b* ἐπ’ ᾧ πύλαι τε ἔτισι, not such gates as in iii 117, (ford-gates to shut off or let on the water,) but gates placed for the protection of

to left, but to a slight alteration in the form (*διπλόα*) and pronunciation (*διπύρι*) of some few of them (*ἐπὶ τῶν διπύρι*)

a. καὶ τὰς βοτάνων διπλόα καλέων ε. τ. λ. This R., p. 247 renders, *By a very ancient custom or rather from a very ancient period, the Ionians call their books, DIPHTHERÆ, or skins because at a time when the plant of the byblus was scarce, they used instead of it, the skins of goats and sheep.* He adds that, "The Persians name a writing, or record, *Difter* Is it not probable that the Ionians borrowed the term from the Persians together with the use of the skin itself, the name of which may perhaps be rendered *Parchment*." W refers to Diodor. ii. 32, where mention is made of the διπλόα βασιλικὰ, the royal parchments of the Persians, on which were written the annals of their sovereign's reigns, cf. iii. 140, a., vii. 61 a., to which Ctesias is said to have had access and on which B. refers to Esdr. i. 2, Esther ii. 22, vi. 1 x. 2; reminding the reader that though the use of the byblus or papyrus, cf. ii. 92, a., was very ancient in Egypt, yet before the reign of Psammitichus, 670 B. C. cf. ii. 152, a., Egypt was so closed towards foreign traders, that but little of this plant could find its way out of Egypt into the hands of any nation, except perhaps the Phœnician. Afterwards, particularly under Amasis, 560 B. C., cf. ii. 177 a. intercourse between Egypt and Greece greatly increased, and the byblus became more generally known and used.

CH. LIX.—a. ἵππ' ἐπὶ ἀνελκόμενος καὶ ἱερουργεῖν ε. τ. λ. "This temple stood without the gates, and, according to Pausanias, must have been situated opposite to the temple of Hercules and the house of Amphitryon. Here as also at Delphi, the statue of Minerva was placed in front of the temple [*ἐπὶ τῷ ἱερῷ*]. Tripods were the sacred vessels in both temples, though never employed in the latter for the purpose of prophecy. Mull. Dor ii. p. 263. Hence this temple is called in Pindar Pyth. xi. 3, *ἱερὸν τρίποδος ἱερουργεῖν*. Cf. Dissen's Pindar vol. ii. p. 330 Cf. viii. 134, a., and Smith's D of A., *Oracleum*. 4.

b. αὐτὸν δὲ Τηλεβοῖον Ὀδυσσεύς, G., and B. read. *On his return from the Teleboæ; probably signifying that he dedicated this tripod in acknowledgment of a victory gained over that nation who lived in the W. of Acarnania, and were notorious for their piratical habits.* Cf. Virg. Æn. vi. 733. Tacit. Ann. iv. 67. Hom. Odys. xv. 428. B. According to S and L. D. αὐτὸν would appear to be the correct reading. See *Notes*.

CH. LX.—a. ἀνέστης αὐτὸν—αὐτὸν, Dor and Ep. for αὐτὸν. Jelf § 145. On the epithet ἀνέστης applied to Apollo, the far-darting god, whose divine vengeance is unforeseen, unexpected, and sent from his invisible seat in the heavens, in the character of a punishing and avenging deity and not from a connexion, only deal, with the sun, see Mull. Dor i. p. 303, 314, seqq. Cf. also v. 33, a., 36, a.

CH. LXI.—a. Λαοδάμας ε. τ. λ. Laodamas the s. of Eteocles

succeeded his father, and was at first under the guardianship of Creon. In his reign the Argives attacked and conquered Thebes, expelling Laodamas and the Cadmeans and restoring the kingdom to Thersander the s of Polynices. B First Theban war, (of the vii,) 1207 B C (P 1225) Second Theban war, (of the Epigoni,) 1198, B C (P 1216) *Gil Chronology* E Hist. of Gr

*δ τοὺς Εγγέλας* This tribe is mentioned, ix 43, *a*, with the Illyrians, to which nation they probably belonged, cf Pausanias ix 5. B *υπολειφθέντες*, *those who were left behind, who remained in their settlements and were not expelled by the Argives* Schw On the Gephyræans, cf v 57, *a*

*c* *Ἀχαιῆς Δημητρος*—On her worship, (her title, *αχαΐης*, cf S and L Dict, derived by some from *ἄχος*, *the grief* she felt at the loss of her daughter,) cf Muller's Dor ii p 413—417 Cf also ii 59, *d*, 171, *b*, 67, *g*

CH LXII — *a* *Ἰππιῶν κ τ λ* Cf v 55, *δ*

*δ* *Ἀλκμαιωνίδαί φεύγοντες Πεισιστρατιδᾶς κ τ λ* Cf i 64 On Megacles f of Alcmaeon, vi 125, seqq, and vi 131, *δ*, for the genealogy of the family. "Hippias was threatened not only by the discontent of the people at home, but from without by the machinations of powerful enemies. The banished Alcmaeonids were not the less formidable, because after the last breach between the houses, (537 B C, Oxf'd Tab,) Pisistratus or his successors had confiscated their estates in Attica, and had caused their mansions to be razed to the ground and their sepulchres to be demolished. They had secured so many resources abroad, that they were able to command every kind of assistance money could purchase. After the death of Hipparchus the growing unpopularity of Hippias had encouraged them to renew their attempts at a revolution, but they were repulsed by his energy and vigilance with considerable loss, though they had taken possession of a stronghold on the frontier of Attica, viz Lipsydrum, which is described by Aristotle as on the heights of Parnes, *ὑπὲράνω Παρνηθος*, Schol Aristoph Lysistr 665, and by Hdtus as *ὑπὲρ Παιονιης*, which—whether this or *Παιονιδῶν* be the true reading—seems to relate to a place which was the family seat of the Pæonids who were kinsmen of the Alcmaeonids. Paus ii 18, 9" Thirlw ii c xi p 70, and note Cf his subsequent remarks on the invasions of Anchimolus and Cleomenes Schw, L, and B, consider also Pæonia to have been a village of Attica at the foot of Mt Parnes

*c* *Ἀμφικτυονων*—The assembly here spoken of was by far the most celebrated among the many coalitions throughout Greece, for the purpose of promoting harmony and celebrating common festivals, which bore the title of Amphictyonic. H (P A § 11—15, which consult throughout on this council) observes, after speaking of others that bore the same name, "But the most celebrated Amphictyonic assembly, and that of which we can speak most posi-

tively was held at Thermopylae in the temple of the Pythian Apollo that its commencement was anterior to historical times is evident, from the circumstance that the nations, between whom there afterwards existed the greatest disparity in point of power and independence, equally participated in it. They were 12 in number namely the Thessalians, Boeotians, Dorians, Ionians, Perrhaebi, Magnes, Locrians, Aetians or Anians, the Achaeans of Phiotis the Malians or Meleans, the Phocians, and the Dolopes. These states continued even in the time of Philip of Macedon the same in number and equally entitled to take part in the assembly, although the Thessalians had at that period completely subdued their weaker neighbours, and the Ionians and Dorians had attained an incalculable preponderance of power by their colonies and conquests. The colonies of all the states participated in the assembly. We may gather that the real object of the league was to diminish the rancour and evil consequences of disputes which could not but occasionally arise between neighbouring tribes, and it does not seem ever to have acted as a defensive alliance against foreign powers; its end appearing generally to have been nothing more than the protection of the sanctuaries of the confederate states and the maintenance of the rites and festivals connected with them. Of these the oracle at Delphi and the Pythian games were the chief. Two assemblies were held yearly in spring and autumn, sometimes at Delphi, sometimes at Thermopylae. The body of the citizens who happened to be present from the various states, composed the grand Ecclesia; the council consisted of deputies of two descriptions, Pylagorae and Hieromonemones, but only the former seem to have had a decisive voice as representing the authority of the League; whilst the latter were rather regular officers charged with the execution of the decrees of the council, and the preparing subjects for its consideration. The nature and history of this Institution is also discussed in Thirlw. l. c. x. p. 373, seqq. Cf. also *Amphietyones*, in Smith's D. of A.

d. τῶν ὑπὸν ἀποδοῦναι κ. τ. λ. "The temple of Delphi had been destroyed some years before, 548 B. C., cf. l. 30, f., and il. 180, by a fire, probably accidental, but which was imputed to the Pisistratids by their enemies, and the Alcmaeonids had contracted with the Amphietyons to rebuild it on certain terms. With politic liberality they executed their undertaking in a style more magnificent than the letter of the agreement prescribed, and in the front of the temple substituted Parian marble for the less costly stone [probably "sand-stone"] of which the whole was to have been built. This munificence, while it raised their reputation throughout Greece secured the useful gratitude of the Delphians, who were the chief gainers by it, and Cleisthenes, now the head of the house found means of making the Pythian priestess the instrument of his designs, &c. Thirlw. il. c. xi. p. 70. Cf. v. f2, b, c, d. Accord


ing to Pausanias, the temple that the Alcæonids contracted to build, was the 5th that had been erected at Delphi Cf Smith's D of A, *Oiaculum*, and *Delphi*, Class Diet

CH LXIII—*α ἀνέπειθον τὴν Πυθιν κ τ λ* On this cf v 90, infra. Another instance of the oracle being bribed, by Cleomenes, to procure a declaration of illegitimacy against Demaratus, vi 66 Add the same charge brought against Pleistoanax during the Pelop War, Thucyd v 16, the response procured by Themistocles before the battle of Salamis concerning "the wooden walls," as well as the continual injunction to the Spartans to follow the laws of Lycurgus, [*ἡ προφῆτις χρημασιν τεπεισμένη ἀει-συνφέρειν (τὸν νόμον) ἔγρα* Polyæn i 16, 1, quoted by V,] may probably be referred to the same cause Cf v 42, *δ*, and Smith's D, as quoted in the preceding note

*δ χιλίην τε ἴττον καὶ τὸν βασιλῆα*—The cavalry of Thessaly was the most famous in Greece, cf. vii 196 B On the title *βασιλῆα*, Thirlw, ii c xi p 71, says "The Thessalians sent a thousand horse under Cineas, whom Hdtus entitles king, and who was probably either tagus, or one of their most powerful nobles" Cf vi 127, *c* The *Ταγός*, or generalissimo of the forces of Thessaly, appears to have been appointed from time to time as head or leader in war of the four tetrarchies, into which Thessaly was anciently divided, on the occasion of common expeditions, he was possessed of no political power, since, in other than military respects, the single republics and tribes governed themselves independently, and his dignity was not allowed to be hereditary From Muller's Dor ii Appendix vii p 469, and H P A § 178 "It seems, too, not improbable, that the election of a tagus, like that of a dictator at Rome, was sometimes used as an expedient for keeping the commonalty under" Thirlw i p 438 In after times the office of Tagus assumed a very different and far more despotic character, when held by the famous Jason of Pheræ, who died the year after the battle of Leuctra, 370 B C Smith's D of A, *Ταγος*

*ε Κονιαῖον* "As there is no town of Conion or Coniæ known in Thessaly, and as the expression in the text would seem to imply that Cineas was born out of Thessaly, there is therefore no reason why we should not suppose, with L, that he was born in Conium of Phrygia, especially as it is not incredible that some connexion existed between the Thessalians and the Phrygians Schw

*δ ἐν Κυνοσάργει* "This was an open space and gymnasium in the suburbs of Athens, (E of the city, and before the gate Diomea,) where the school of the Cynic philosophers was afterwards held It is said to have derived its name from the *κύων ἀργός*, the *white dog*, which, when Diomus was sacrificing to Hercules, carried off part of the victim" Potter's Gk Antiquit bk i c 8, p 48, and Smith's C D

CH LXIV—*α ἀπαλλάσσοντο κ τ λ* "This time the Thessalian cavalry was defeated, and though their less smal" 

mediately abandoned their allies, and returned home. Thirlw I. L, who adds in a note that this seems to be the battle to which Andocides alludes, De Myst. 106, as fought ἐν Ἠλλάδι, in which the patriots (or rebels) were headed by his grandfather Leogoras and his father-in-law Charias. It is also referred to by Aristoph. *Lystr.* v 1154, quoted by W.

b ἐν τῇ Πελοποννησίᾳ τῇ πόλει, in the Peloponnesian citadel. "The Acropolis was originally surrounded by an ancient Cyclopean wall, said to have been built by the Pelasgians: at the time of the Peloponnesian War only the N part of this wall remained, and this portion was still called the *Pelasgic wall* while the S part, which had been rebuilt by Cimon, was called the *Cimonian wall*. Smith's C. D., *Athens*. Cf. also vi. 137; Thucyd. ii. 17, Potter's Gk. Ant. i. 8, p. 35, and Lenke's Athens, sect. viii. p. 234, seqq. On the Pelasgi in Attica cf. Hdtus I. 58, a., 57 a., 94, b., and on the monuments they left in Attica and Greece, Thirlw i. c. 2, pp. 33 and 60.

Cn. LXXV—α. πικρὰ μὲν γὰρ κ. τ. λ.—for the children of the Pisistratids while being conveyed out of the country (for as (y) were captured ἐν πόλει τοῖς νεώτεροις, on commission of (robbing back) the children. Cf. Jell, § 611 obs. 2. The dat. in apposition is used instead of the genitive.

b Ἡπυῖαν ἢ Ἰππύαν—510 B. C. Sigeum was the hereditary principality of Hippas; but had been taken from the Mityleneans by Pisistratus, after a war in prosecution of an ancient claim grounded on the supposed share of the Athenians in the Trojan war. Pisistratus committed it to the keeping of his bastard son Hegesistratus, who successfully defended it against the long-continued attacks of the Mityleneans. Thirlw ii. p. 62. Cf. v 91 94, Thucyd. vi. 59, and Aristot. Polit. v 12. ἐν τῇ ἀκροπόλει—dat. of place, for τοῖς ἀπὸ τῆς πόλεως. Cf. Jell, § 594, obs. 4.

c ἀρχαῖον Ἰβλίου καὶ Νεβίδου. This refers to the remote period the dynasty of the Theseids at Athens was changed for that of the Nebeids from which last family Pisistratus was descended. Cf. D. p. 42. Thymon, the fourth from Theseus, was the last of his family on the Athenian throne. "About that time, says H., P. A. § 102, i. e. 1104 B. C., "occurred the great migrations by which the population of Boeotia, as well as that of the Peloponnesus, was changed, and it so happened that Melanthus, a descendant of Nestor in his flight from Pylos reached Attica at the very moment when the inhabitants were engaged in defending their frontiers against the intruders from Boeotia. It is said that having slain the Boeotian king Xanthus, whom Thymon had declined to meet in single combat, the crown was transferred to him, and descended to his son Codrus; an account we have the less reason to doubt, from the circumstance that the admission of fugitive noble families to the right of citizens is fully authenticated by other instances. Cf. v 37 a. b. ἐν ταῖς πόλεσιν—ἐν ταῖς πόλεσιν Cf. Jell,

§ 633, 3, *δ*, καλεῖσθαι ἐπὶ τινος, *to be named after some one or some thing*, whereon, as it were, the name rests Cf iv 45, vii 40, 74

CH LXVI—*α* Δῦ Καριῶν—Cf i 171, *d*, where the Carians are mentioned as having a temple to this deity at Mylasa, where also stood another temple to Ζεὺς Στρατιός, whom B, following Strabo, xiv p 973, *C*, considers as distinct from the deity here spoken of From the bad character the Carians bore in Greece, as having been the first to serve as troops for hire, an example which was followed principally by the Cretans and Arcadians, V and L consider that our author, by mentioning that the family of Isagoras was of Carian origin, of which the sacrificing to Carian Zeus was an acknowledgment, meant to convey the notion that he was of mean and servile descent.

*δ* τετραφύλους ἔχοντας Ἀθηναίους κ τ λ “The expulsion of the Pisistratids left the democratical party which had at first raised them to power without a leader The Alcæonids had been always considered as its adversaries, though they were no less opposed to the faction of the nobles, which seems at this time to have been headed by Isagoras It was still powerful, not only in its wide domains, but in the influence derived from birth which was strengthened by the various ties, civil and religious, that united the old subdivisions of the tribes Cleisthenes found himself, as his party had always been, unable to cope with it, he resolved therefore to shift his ground, and to attach himself to that popular cause, which Pisistratus had used as the stepping-stone of his ambition His aims, however, were not confined to a temporary advantage over his rivals, he planned an important change in the constitution, which should for ever break the power of his whole order, by dissolving some of the main links by which their sway was secured,” &c Thirlw ii c xi p 73 See the discussion on the changes introduced by Cleisthenes, 507 B C, which follows immediately on the above Cf also H P A § 111, or Schœmann, Comitia Athen lib iii p 363 On the names of the four Ionic phylæ, B has an Excursus See rather § 94 of H P A, or Thirlw vol ii p 5, who demonstrates that in the Γελέοντες, Αἰγικορεῖς, Ἀργαεῖς, and Ὀπλητες, we have respectively *Husbandmen*, (some say priests,) *Herdsman*, *Labourers in general*, (according to Plutarch, *Mechanics*) and *Warriors* The hypothesis which considers these tribes as hereditary castes, descriptive of the occupations of the inhabitants, is rejected by Grote, H of Gr vol iii p 73 Cf on Cleisthenes and his policy, an article on Grote’s Gr in the *Edinb Review*, Jan 1850, and Smith’s D of Gr and R Biog, *Cleisthenes*

*ε* ὡς ἀστυγείτονα—This refers to Ajax s of Telamon having been lord of Salamis, (cf Soph Aj passim, and Pind Nem iii and iv,) from whom the tribe Æantis took its name

CH LXVII—*α* Κλεισθένης τὸν Σικυῶνος τύραννον “This prince was the last of the dynasty of the Orthagoridæ, who bore sway in Sicyon from 673—574 B C, which family, with the exception of

that of the Cypselidae of Corinth, was the only one in which the tyranny descended in hereditary succession beyond the second generation. H. P. A. § 63. "The family of Cleisthenes, says Muller Dor. i. p. 184, "was of low origin, and belonged to the subject tribe, which was not of Doric origin: while he endeavoured to raise the latter at the same time he sought to depress and even to dishonour the Doric tribes, so that he entirely destroyed and reversed the whole state of things which had previously existed. For this reason Cleisthenes was at enmity with Argos, the chief Dorian city of that district. For the same reason he proscribed the worship of the Argive hero Adrastus, and favoured in its place the worship of Bacchus, a deity foreign and unsuited to the Dorian character; and lastly prohibited the Homeric rhapsodists from entering the town, because Homer had celebrated Argos, and, we may add, an aristocratic form of government. The same political tendency was particularly manifested in Cleisthenes of Athens, who changed the Athenian constitution by abolishing the last traces of separate ranks."

b. *ῥαψῳδοὶ* *ἔγραψαν*—*ὑμνῶντας*, he forbade the Rhapsodists to contend, prevented them from contending. Cf. Jelf § 688, obs. on *ῥαβδὸν* joined with the infin. On the Homeric Rhapsodists and Homer generally read Coleridge's Introd. of the Greek Classics, the ch. on the origin and preservation of the *Iliad*. "Almost an endless list of authorities tends to show that the first form under which the people of the continent of Greece became acquainted with the verses of Homer was that of songs or metrical narratives recited by minstrels, probably with some musical accompaniments, at feasts, sacrifices, or other public solemnities. These minstrels or reciters were universally termed *Ῥαψῳδοί*, or *Rhapsodes*, *ῥαβδῶν ἱεῖρες* *δοῦντες*, as Pindar Nem. ii. 1, says, because they worked or joined together their own or others' short poems, and fitted them for connected recitation. The Rhapsodes of the earlier ages were evidently the same as the *Ἀοοδοί* or singers; these, like Phemius and Demodocus, seem to have been poets, and to have recited their own compositions; and thus published and preserved them apparently in the only way in their power. Subsequently to this, though immediately connected with it, came a second race of Rhapsodes, who made it their entire study and occupation to learn by heart and recite such already existing poems of other authors as had become popular; whilst at the same time they were so far poets themselves as not to scruple to alter omit, or add to, their originals in such kind and degree as they thought best for the time or circumstances of the actual recitation. The most celebrated of this second race were the *Ἡμερίδαι* a name given to a school or family of them, which had its head-quarters in the island of Chios, and pretended to be the correctest reciters of the verses of Homer &c. &c. Cf. also Thirlw. l. c. v. l. p. 343. Since the above note was written, the admirable article *Homerus*, (in Smith's



D of Gr and R Biog.) written by my friend Dr Ihne, has appeared. The reader will there find the whole subject of Homer and the Homeric controversy most fully and learnedly discussed, nor will any article in the whole of 3 vols of that work more thoroughly repay his attention. The Rhapsodists are discussed in p 506. He there agrees with Muller (cf Mull. Lit of A Gr. ch iv p 32, seqq) in deriving the word from *παρωδῶν*, which "signifies nothing more than the peculiar *method of Ipe recitation*, consisting in some high-pitched sonorous declamations, with certain simple modulations of the voice, not in singing regularly accompanied by an instrument, which was the method of reciting lyrical poetry." In the Hist of Gr Literature, p 13—64, there is a most charmingly written section on Homer by Judge Talfourd, well worth any one's reading, and in E Hist of Gr ch xiii p 361—373, a paper of great interest on the Homeric age by Mr Outley. Muller, Lit. of Anc Gr ch v, *Homer*, is well known. There has been an interesting review also of Mure's History of the Language and Lit of Anc. Greece in the Edinb Rev (No 188) lately, bearing on this same subject, and also Blackwood's Magaz Nos 382, 403, 409, &c, *Homer and the Homerists*.

c. τα ὅλλα πάντα ἱμναται, are sung in all sorts of various ways. τὰ πάντα ὅλλα, would be, *every much in all*. Cf Jelf, § 454, 1, a, cf 1 203, b.

d. ἐκείνον δὲ λυσσῆρα. This word may be either taken in a passive or in an acti c sense, as W, Schw, and B agree, i e either, *dignus qui lapidibus obruatur*, *one who deserved stoning*, cf Asch S c Thes λυσσῆρ ῥυόρος or *civis quasi lapidibus obruens, φονίης, a murderer or tyrant*. Either one of these explanations, especially the former, appears preferable to the sense assigned to it by Mull Dor 1 p 186, who renders the passage in the text, *Adrastus is king of the Argives, but thou art a common bond-slave*, taking the word, "according to its grammatical form, for a *stone-slinger*, i e a man of the lowest rank." For its historical information, the entire passage is worth quoting. "With regard to the warlike actions of Cleisthenes, he must have been very celebrated for his prowess, since in the war of the Amphictyons against Cirrha, although denounced as a stone-slinger, that is, a man of the lowest rank, by the Pythian priestess, he shared the chief command of the army with the Thessalian Heraclide, Eurylochus, and helped to conquer the city. This took place 592 B C. Out of the plunder of the town Cleisthenes built a portico for the embellishment of Sicyon, (which long retained the name of the Cleisthenean, Thirlw 1 p 423,) he was also victor in the chariot-race at the second Pythiad 584 B C.—He was, as is probable from the general testimony of Thucydides, overthrown by Sparta perhaps soon after 580 B C."

e. τραγικοῖσι χοροῖσι.—Whether in this passage may be discovered the existence of a *Τραγῳδία* long before the date of Thespis and Phrynichus is disputed. The reader will find the opinion of Bent-

ley who embraces the negative side, ably combated in a long note p. G, of *The Gk Theatre*, which concludes as follows "on the whole then, it may be thought sufficiently clear, that long before Thespis the term *ῥαψῳδία* was formed, and employed as the name of the choral performances in the Dionysia. But from not sufficiently distinguishing between *ῥαψῳδία* in its original signification and the Tragedy of *Aeschylus*, *Sophocles*, and of modern days, many groundless difficulties have arisen. See *Chorus*, Smith's *D of A.* and i. E3, d.

CN. LXVIII.—α. *ἑτάδες δὲ*—The reasons assigned by Mull. Dor ii. p. 59 for the changes made by Clisthenes in the names of the tribes, do not appear so probable either as those given by Hdtus, or by Thirlwall, L L as follows: One of the most celebrated innovations was the change which Clisthenes made in the names of the Dorian tribes, for which he substituted others, derived from the lowest kinds of domestic animals; viz. from the sow the ass, and the pig:—*Υἄραι*, *Οἰσῶραι*, *Χοιραῖραι*, while a fourth tribe to which he himself belonged, was distinguished by the majestic title of the Archelal, the princely. Hdtus supposes that he only meant to insult the Dorians; and we could sooner adopt this opinion than believe, with a modern author Mull. Dor ii. p. 59, that he took so strange a method of directing their attention to rural pursuits. But Hdtus adds, that the new names were retained for sixty years after the death of Clisthenes and the fall of his dynasty when those of the Dorian tribes were restored, and in the room of the fourth, a new one was created, called from the son of the Argive hero Adrastus, the *Ægialeans*. This account leads us to suspect that the changes made by Clisthenes were not confined to the names of the tribes, but that he made an entirely new distribution of them, perhaps collecting the Dorians in one, and assigning the three rustic tribes to the commonalty which, by this means, might seem to acquire a legitimate preponderance. Afterwards perhaps this proportion was inverted; and when the Dorians resumed their old division, the commonalty was thrown into the single tribe, called not from the hero, but from the land, the *Ægialeans*. *ἔτα*—*ἔτα*, cf. Jell, § 806, obs. 1 *Conjunctive after the aorist.* *καταδρασε μὲν γὰρ* he divided the Sicyoniaca. Cf. Jell, § 629, obs. on the compounds of *κατά*.

CH. LXIX.—α. *πρότερον δὲμοσίνων τῶν πάλαι ὑπὲρ ἡν κ. τ. λ.* This is the reading of G Schw and B. rendered by Valia, *postquam enim populum Atheniensem antea alienatum (α α), tunc omnem ad suam auctoritatem redegit* when he had entirely drawn over to his own party the commons who had formerly been opposed to him. The other reading is *ὑπὲρ δὲμοσίνων κ. τ. λ.*, which had formerly been thrust out of deprived of every privilege &c. On the policy of Clisthenes in attaching to himself the democratical party and on the nature of the changes he introduced, cf. v 66, &

δ. *ῥαψῳδῶν*—That Hdtus is wrong in calling the heads of the



*Æsop* is said to have been called  $\theta$  from his *acuteness* B I suppose because  $\theta$  sometimes stood for the spiritus asper, as  $\theta\acute{\alpha}\mu\alpha$  for  $\alpha\mu\alpha$

$\eta$  Λατιθης Καινιόης On these names and on the ancient inhabitants of Corinth, see Mull Dor 1 p 101

$\lambda$  εκ δέ οι ταύτης κ τ λ Supply οὐδὲ before ταύτης Similar constructions, Schw notes, are found in Eurip Troad 481, and Aristoph Aves, 695, to which add Soph Ajax, 627, ed Dind

$\iota$  ὀλοοιτροχον—a round or rolling stone Cf S and L D δικαιώσει, chastise, punish B

$\jmath$  Αιετός—πετρῶσι—The allusion is to the name *Eetion*, and to the deme of *Petra*, where he resided.

$\lambda$  ὀφρύνοντα Κορινθον—beetling Corinth, or that stands on the brow An epithet given to the city from the position of the Acrocorinthus, in which was the fountain Pirene W For a sketch of the Acrocorinthus, cf E Hist of Gr p 128

$\iota$  § 4 κυβέλην, This chest was said to have been dedicated in the temple of Juno at Olympia, but I should be more inclined to believe that the ingenious chest described by Pausanias, v 17—19, was dedicated by the Cypselidæ in memory of the event, and not made after the model of the original V Cf Smith's D of Gr and R Biog, *Cypselus*

$m$  παιδων γε μὲν οὐκέτι παῖδες As, according to Aristot Polit. v 12, Psammetichus, s of Gorgias and grandson of Cypselus, succeeded Periander, there appears a contradiction involved in the oracle The explanation that B prefers is, that after Cypselus' death, Periander and Gorgias reigned, but, as Periander's sons died before him, only Gorgias' son Psammetichus (singular, and not plur) reigned after him, and thus it was only παῖς and not παῖδες If this be the right explanation, and the reading οὐκέτι, instead of the conjecture εισέτι, correct, the oracle may truly be called ἀμφιῆξιον, ambiguous Muller, Dor 1 p 191, considers Psammetichus to have reigned but three years, and then, without doubt, to have been overthrown by the Spartans, 582 B C

$n$  τοιοῦτος δὴ τις κ τ λ "However violently the Corinthian orator in Hdtus accuses this sovereign, the judgment of antiquity in general was widely different Cypselus was of a peaceful disposition, reigned without a body-guard, and never forgot that he rose from a demagogue to the throne He also undertook works of building, either from a taste for the arts, or for the purpose of employing the people The treasury at Delphi, together with the plane-tree, was the work of this sovereign" Müll. Dor 1 p 188 See also Thirlw 1. c 10, p 420, and Smith's D of Gr and R Biog, *Cypselus*, and on the character of the Greek τύραννος, (*despot*,) Grote's Gr iii p 11, seqq, and the article on the same in Edinb Rev for Jan 1850

$\sigma$  § 6 παρα Θρασύβουλον κήρυκα—Cf 1 20, seqq This tale Livy, 1. 54, has borrowed in his story of Tarquin and his s Sextus

throwing the tyrants who flourished about that period, circ. 600 B. C., in all the cities of Greece, and whose extermination seems to have been one of the chief objects of the policy by which Sparta established its authority throughout the Peloponnese, and obtained influence over its internal affairs. Cf. Mull. Dor. i. p. 193, Thucyd. i. 18, 76, v. 81 and Aristot. Polit. v. 8, 18. Also Thirlw. ii. ch. 11 p. 79, seqq., and the section *Perseutides* in E. Hist. of Gr. ch. viii. p. 199 seqq.

δ. ἀπὸ Ἰγύλων—Cf. v. 63, δ.

ε. ἡγεμονίᾳ κ. τ. λ. On the Hegemony of Sparta, read H. P. A. § 34, seqq. and Bk. i. ch. 9 of Mull. Dor. i. p. 203, of which it is impossible to speak too highly. On this and the following ch. see Thirlw. ii. 11, p. 79-80. συγγνωσκῶν εἰς αὐτοὺς κ. τ. λ. Cf. Jelf, § 682, 2. With εἰς αὐτοὺς, συγγνωσκῶν ἡμεῖς the participle may either agree with the subject or with the personal pronoun following the verb; as εἰς αὐτοὺς (συγγνωσκῶν) ἡμεῖς εἰς ποταμὸν, or εἰς αὐτοὺς ἡμεῖς εἰς ποταμὸν. Cf. ix. 60. εἰς αὐτοὺς εἰς τὸν ποταμὸν κ. τ. λ.

δ. δόξαν φέροντες ἀπὸ πάντων—*famam ab omnibus*, (having got or gained glory, i. e. amongst the rest of the Gks from the expulsion of its despots,) augmented. B.

ε. τάχα τις ἰσχυρὸν ἀμαρτυρῶν intelligit se peccasse. Cf. Jelf § 683.

CH. XCII.—α. § 1 Κορίνθιος δὲ κ. τ. λ. That a Corinthian took upon himself to answer the Spartans, is naturally accounted for from his city ranking next in order of precedence to Sparta. So H. P. A. § 34, "The Tegeates, in all engagements, claimed the post of honour on the extreme left; in council, Corinth seems to have been next to Sparta in influence, and to have balanced, in no inconsiderable degree, the influence that state possessed as head of the confederacy." Cf. Thucyd. i. 40, 41-67 and Mull. Dor. i. p. 202.

β. ἢ ἐπὶ τῇ αἰσχροῦ κ. τ. λ. Cf. Eurip. Med. 410. ἀπὸ ποταμῶν ἔκταν χυροῖς καὶ αὐτοῖς κ. τ. λ. Virgil, Eclog. i. 60, Ante leves ergo, &c., and Ovid. Trist. i. 8, δ. Omnia naturae praepostera legibus ibunt, &c. B. οὐδὲν ἔστι κατ' ἀδύνατον, there is nothing among men, &c. Cf. Jelf, § 629, 1 δ.

γ. καὶ πελάγεσσιν κ. τ. λ. Cf. note α. on ch. xci. παραπλεῖν, regard it as of no consequence, in the case of your allies.

δ. § 2. Κορινθίων γὰρ κ. τ. λ. On the overthrow of the power of the Bacchiadae by Cypselus, (about 630 B. C.,) whose character seems greatly misrepresented by the Corinthian orator and on Pericles and their policy see the discussion in Mull. Dor. i. p. 187 and Aristot. Polit. v. 9, 21-22. B. Consult Thirlwall, i. ch. 10, p. 417—424 throughout, and Smith's D. of Gr. and R. Biog., Bacchiadae.

ε. ἐλθέτω καὶ ἡμέτερον—*pace and took in marriage*.

ζ. Λαβία a nickname, it seems, from her lameness, which gave her a resemblance to the letter Λ anciently called *labda*. So

*Æsop* is said to have been called  $\theta$  from his *acuteness* B I suppose because  $\theta$  sometimes stood for the spiritus asper, as  $\theta\acute{\alpha}\mu\alpha$  for  $\alpha\mu\alpha$

$\rho$   $\Lambda\acute{\alpha}\pi\iota\theta\eta\varsigma$   $\text{Καινίδης}$  On these names and on the ancient inhabitants of Corinth, see Mull Dor 1 p 101

$\lambda\epsilon\kappa\delta\epsilon\omicron\iota\tau\alpha\acute{\upsilon}\tau\eta\varsigma\kappa\tau\lambda$  Supply  $\omicron\upsilon\delta\delta\epsilon$  before  $\tau\alpha\acute{\upsilon}\tau\eta\varsigma$  Similar constructions, Schw notes, are found in Eurip Troad 481, and Aristoph Aves, 695, to which add Soph Ajax, 627, ed Dind

$\iota$   $\delta\lambda\omicron\sigma\acute{\alpha}\iota\tau\rho\omicron\chi\omicron\nu$ —a round or rolling stone Cf S and L D  $\delta\iota\kappa\alpha\iota\omega\sigma\epsilon\iota$ , chastise, punish B

$\jmath$   $\text{Αιετός}$ — $\pi\epsilon\tau\rho\rho\sigma\iota$ —The allusion is to the name *Eetion*, and to the deme of *Petia*, where he resided.

$\lambda$   $\delta\phi\rho\nu\omicron\epsilon\nu\tau\alpha\text{Κόρινθον}$ —beetling Corinth, or that stands on the brow An epithet given to the city from the position of the Acrocorinthus, in which was the fountain Pirene W For a sketch of the Acrocorinthus, cf E Hist of Gr p 128

$l$  § 4  $\kappa\upsilon\phi\acute{\epsilon}\lambda\eta\nu$ , This chest was said to have been dedicated in the temple of Juno at Olympia, but I should be more inclined to believe that the ingenious chest described by Pausanias, v 17—19, was dedicated by the Cypselidæ in memory of the event, and not made after the model of the original V Cf Smith's D of Gr and R Biog, *Cypselus*

$m$   $\pi\alpha\iota\delta\omega\nu\gamma\epsilon\mu\acute{\epsilon}\nu\omicron\upsilon\kappa\acute{\epsilon}\tau\iota\pi\alpha\acute{\iota}\delta\epsilon\varsigma$  As, according to Aristot. Polit v 12, Psammetichus, s of Gorgias and grandson of Cypselus, succeeded Periander, there appears a contradiction involved in the oracle The explanation that B prefers is, that after Cypselus' death, Periander and Gorgias reigned, but, as Periander's sons died before him, only Gorgias' son Psammetichus (singular, and not plur) reigned after him, and thus it was only  $\pi\alpha\acute{\iota}\varsigma$  and not  $\pi\alpha\acute{\iota}\delta\epsilon\varsigma$  If this be the right explanation, and the reading  $\omicron\upsilon\kappa\acute{\epsilon}\tau\iota$ , instead of the conjecture  $\epsilon\iota\sigma\acute{\epsilon}\tau\iota$ , correct, the oracle may truly be called  $\alpha\mu\phi\iota\delta\acute{\epsilon}\xi\iota\omicron\nu$ , ambiguous Muller, Dor 1 p 191, considers Psammetichus to have reigned but three years, and then, without doubt, to have been overthrown by the Spartans, 582 B C

$n$   $\tau\omicron\iota\omicron\upsilon\theta\tau\omicron\varsigma\delta\eta\tau\iota\varsigma\kappa\tau\lambda$  "However violently the Corinthian orator in Hdtus accuses this sovereign, the judgment of antiquity in general was widely different Cypselus was of a peaceful disposition, reigned without a body-guard, and never forgot that he rose from a demagogue to the throne He also undertook works of building, either from a taste for the arts, or for the purpose of employing the people The treasury at Delphi, together with the plane-tree, was the work of this sovereign" Müll. Dor 1 p 188 See also Thirlw 1. c 10, p 420, and Smith's D of Gr and R Biog, *Cypselus*, and on the character of the Greek  $\kappa\rho\upsilon\alpha\nu\nu\omicron\varsigma$ , (*despot*,) Giote's Gr iii p 11, seqq, and the article on the same in Edinb Rev for Jan 1850

$o$  § 6  $\pi\alpha\rho\alpha\text{Θρασύβουλον κήρυκα}$ —Cf 1 20, seqq This tale Livy, 1 54, has borrowed in his story of Tarquin and his s Sextus

The same idea is also found in Eurip. Supp. 445 *Kai τοὺς ἐπὶ τοῖς*  
*κ. τ. λ.* B

*ἢ ἐκπαύων τε καὶ ἀναρρίδιζεν*—asking and cross-questioning the  
 herald lit. drawing him back in his narration, making him return to  
 the subject and repeat what he had already said. Schw. Lex. In  
 S. and L. D., making him step back, calling him back and question-  
 ing him.

§ 7 *ἐς θεοπαιθεῖς τὸ νουθεμασίης*—The various cere-  
 monies used on these occasions are described by Potter *Gk Antiq.*  
 vol. I bk. ii. c. 18. "They might," he supposes, "be performed in  
 any place, but some places were appropriated to this use, two of  
 which were most remarkable; the first in Thesprotia near lake  
 Aornos, where Orpheus is said to have restored to life Eurydice,  
 and which Pericles visited; the other in Campania, at the lake  
 Avernus. Add also another at Heraclea on the Propontia. Cf.  
 Smith's D of A., *Oraculum*. On Melissa, the w of Pericles cf.  
 iii. 50, and Mull. Doc. I p. 192, and II p. 282.

*τὸ ἐκπαιθεῖς*—having privately placed his guards, &c., and in viii.  
 91 *Ἀγνοῖνται ἐκπαιθεῖς*—the *Agnoists* standing in ambush, waiting  
 for the enemy as they came out. B.

CH. XCIII.—*α. ἢ μὲν Κορινθίους κ. τ. λ.* Agreeably to this pro-  
 diction of Hippasus we find the Corinthians joining with the Tho-  
 bans and others in desiring that Athens should be utterly destroyed,  
 at the end of the Bell. Pelop. Cf. Xenoph. Hell. ii. c. ii. § 19, ed.  
 Schn.; Thirlw iv c. 30, p. 168; and D p. 29.

*δ. τοὺς χορηγοὺς*—Cf. v. 90 *δ.*, and on *πομπὴν ῥήτορος*, l. 85, *δ.*

CH. XCIV.—*α. Σίγουν τὸ εἶδος Περικλέους κ. τ. λ.* Cf. v. 65, *δ.*,  
*αἰσῶν*, l. *ε'*, in *scor*. Cf. vii. 152, *δ.*

*δ. αὐτὸν μάλλον ἀλαστον κ. τ. λ.* Cf. l. 149 *α.*, l. 151 *α.*; and on  
 the repetition of *αὐ* after *ἦ*, Jelf, § 749 3, quoted in iv 118, *δ.*

CH. XCV.—*α. Ἀλαστον δὲ ποιεῖν*, The charge of cowardice which  
 some have endeavoured to fasten on Alcæon, for his misfortune in  
 losing his shield during a conflict between the Mitylenæans and  
 Athenians, for the possession of Sigeum, seems to be as unjust as  
 is the same charge against Horace for his conduct at Philippi.  
 Article *Alcæon*, Chæa. Dict. Cf. also Smith's D of Gr and R.  
 Biog., *Alcæon*, and Hor. ii. Od. xii. 28, "Et te sonantem, &c.,  
 and i. Od. xxii. 6, *Leabio primum*, &c. On the Roman poet's  
 own disaster ii. Od. vii. 9 "Tecum Philippi, &c. Archilochus  
 is also said to have lost his shield in a battle with the Thracians.

*δ. ταῦτα* *ἢ ἄλλῃ ποιῆσας, ἐκπαιθεῖς ἐς Μυτιλήν*—having made  
 this the subject of a lyrical poem, or having made a poem of it in lyric  
 verse, he sends it by message to Mitylene, &c.

CH. XCVI.—*α. πᾶν χρῆμα ἰσθῆναι*—tried every way left no stone  
 unturned. *οὐκ ἔστιν*, trying not to allow, deprecating cf. ii. 30, *ἢ*  
*διαβέλλων*, slandering calumniating aspersing the character of

CH. XCVII.—*α. καὶ διαβεβλήσιντο*—being calumniated to, (?) set  
 at variance with the Persians. S. and L. D gives, being filled with

The same idea is also found in Eurip. Supp. 445, *Kai τοὺς ἀπρίστους* & τ λ. B

β *ἐκπεριτρέψαι* καὶ καὶ ἀντιρροῖεν—asking and cross-questioning the herald, lit. drawing him back in his narration, making him return to the subject and repeat what he had already said. Schw Lex. In S. and L. D., making him step back, calling him back and questioning him.

γ § 7 *καὶ θυσιαστικῶν* τὸ νεκροποσίδιον—The various ceremonies used on these occasions are described by Potter Gk Antiq. vol. i. bk. ii. c. 18. "They might, he supposes, be performed in any place, but some places were appropriated to this use, two of which were most remarkable; the first in Thesprotia near lake Aornos, where Orpheus is said to have restored to life Eurydice and which Perander visited; the other in Campania, at the lake Avernus. Add also another at Heracles on the Propontia. Cf. Smith's D of A., *Oraculum*. On Melissa, the w of Perander, cf. iii. 50 and Mull. Dor i. p. 192, and ii. p. 282.

δ *ἐκποσέσθαι*—having privately placed his guards, &c., and in viii. 91 *ἀντιρροῖεν ἐκποσέσθαι*—the Argonauts standing in ambush, waiting for the enemy as they come out. B

CH. XCIII.—α. *ὅς περ Κερκιδίους* & λ. Agreeably to this prediction of Hippasus we find the Corinthians joining with the Thebans and others in desiring that Athens should be utterly destroyed, at the end of the Bell. Pelop. Cf. Xenoph. Hell. ii. c. ii. § 18, ed. Schn.; Thirlw iv c. 30, p. 168; and D p. 29.

β *τοὺς χρηματικῶς*—Cf. v. 90, δ., and on *φωτὴν ῥήξας*, i. 85, δ.

CH. XCIV.—α. *Σίγαν* τὸ αὐτὸ Παισιππάτος & τ λ. Cf. v. 63, δ., *αὐτὴν* i. c., in war. Cf. vii. 162, δ.

β. *οὐδὲν μᾶλλον ἀταλάνει* & τ λ. Cf. i. 149, α, i. 151 α.; and on the repetition of *οὐ* after *ὅς* Jelf, § 749 3, quoted in iv. 118, δ.

CH. XCV.—α. *ἀλαστός ἐκαστή* The charge of cowardice which some have endeavoured to fasten on Alcæus, for his misfortune in losing his shield during a conflict between the Mitylenians and Athenians, for the possession of Sigæum, seems to be as unjust as is the same charge against Horace for his conduct at Philippi. Article *Alcæus*, Class. Diet. Cf. also Smith's D of Gr and R Biog., *Alcæus*, and Hor. ii. Od. xiii. 26, "Et te somnans," &c., and i. Od. xxxii. 8, "Lædæo primum," &c. On the Roman poet's own disaster ii. Od. vii. 9, "Tecum Philippius," &c. Archilochus is also said to have lost his shield in a battle with the Thracians.

β. *ταῦτα* *ἐν μέλει ποιῆσαι*, *ἐκτιθεῖς ἐς Μυτιλήναν*, having made this the subject of a lyrical poem, or having made a poem of it in lyric verse, he sends it by message to Mitylene &c.

CH. XCVI.—α. *πάν' χρεῖα λείπει*—tried every way left no stone unturned. *οὐκ ὠνείρας*, trying not to allow deprecating cf. ii. 30, *ῥ' διαβέλλον*, slandering calumniating aspersing the character of

CH. XCVII.—α. *καὶ διαβέβηκεν*—being calumniated to, (?) set at variance with the Persians. S. and L. D. gives, being filled with



the advantage of possessing the grand exchange of Asia and Europe their harbours were crowded by vessels from every port on the Mediterranean, and their fleets of merchantmen and men-of-war covered the Ægean" See also H Phœnic ch. ii p 60, seqq, "The hatred of the Phœnicians towards the Greeks is shown in nothing clearer, than in their ready willingness to lend their fleets to the Persians, and in the active share they took in the Persian expeditions against the whole of Greece, or against the separate states," &c On the Phœnician commerce with Greece, see D p 46

CH VII—*α* προβούλους—*delegates, or deputies*, sent to the general assembly to consult for the good of Ionia, cf i. 170 Similar were the πρόβουλοι τῆς Ἑλλάδος, sent to the Isthmus, vii 172 On the προβουλοι at Athens appointed to act as a committee of public safety, Thucyd viii 1, see Προβουλοι in Smith's D of A

*δ* ἐς Παριωνιον Cf i 18, *δ* and refs, and H P A § 148

CH VIII—*α* Πριηνέες κ τ λ On the different Ionian colonies, cf i 142 and notes Remark that "Ephesus, Colophon, and Lebedus are not mentioned, and seem to have kept aloof" Thirlw ii p 219

CH IX—*α* τὰ ἱερά—τὰ ἴδια—τὰ ἱερά, *the temples of the gods, τα ἴδια, not only the houses of private individuals, but any public edifices, not dedicated to the worship of the gods,* such as are called by the ancients ὅσια, when opposed to ἱερά V

*δ* ἐμπεπρήσεται, On this form, usually considered the 2nd of the four forms of the future with a passive sense, cf the Excerpta Critica, pt ii, at the end of The Greek Theatre, p 447 Cf also Jelf, § 407, 1, obs 1

CH X—*α* ἀγνωμοσύνη τε διεχρέωντο—*persisted in headstrong obstinacy* B Cf v 83, *δ*

CH XI—*α* Ἐπὶ ξυροῦ ἀκμῆς—*upon the edge of a razor*, cf S and L D, *balanced so fine that a hair would turn the scale, i e in the greatest danger, where the least mischance may cause utter ruin* This passage is quoted by Longinus § xxi, and is perhaps imitated from Homer, Il x 173, πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς Cf Theognis 557, Eurip Phœn 1088, Aristoph Plut 225, and Livy xxix 17 "In discrimine est nunc humanum genus, utrum vos, an Carthaginienses, principes orbis terrarum videat." W V

*δ* θεῶν τὰ ἴσα νεμόντων, *if the gods grant equal favour to either party, if they stand neutral*, It occurs again in vi 109 B

CH XII—*α* ἀναγων ἐπὶ κέρας κ τ λ, *leading his vessels in single file, lit towards the wing, one after the other* So ἐπὶ κέρως, in Thucyd ii 90, vi 50, viii 104, on which Arnold notes that "the phrase generally means a long column of men or ships, or a long line The notion of thinness or expansion being equally preserved in both a single rank and a single file, but usage has generally applied the term to the latter" Of course, vessels sailing in this manner, one after another, would readily, by facing round, form

Eton Geog. ch. 15, p. 335,) colonized by the Athenians; Thucyd. iv 102. The death of Aristagoras Clinton fixes at 497 B. C., and the sending the 10,000 settlers mentioned in Thucyd., at 485 B. C., at the distance of thirty two years from the death of Aristagoras. This failed, taking place under the direction of Leagrus and Sophanes; cf. Herod. ix. 75, and Thucyd. i. 100—Agnon settled it 437 B. C., twenty-nine years after; by which year Hdtus had left Greece and gone to reside at Thurii, and hence he does not mention the name of Amphipolis. D fixes the year 444 B. C. as that in which "Hdtus, being forty years old, takes up his residence in Magna Græcia. See D p. 162, where this passage is discussed at length, and Clinton, Fast. Hell. i. Appendix ix. "Amphipolis fell into the hands of Brasidas B. C. 424, and of Philip B. C. 358. Smith's C D

## BOOK VI. ERATO.

PROGRESS AND SUPPRESSION OF THE IONIAN REVOLT FIRST EXPEDITION OF MARDONIUS; SECOND OF DATIS AND ARTAPHERNES: BATTLE OF MARATHON AND DEATH OF MILTIADES.

CH. I.—a. *παρεπιβεύας*—having been sent, or permitted to go, cf. vii. 229, a. *ἰσθόρ* as he pretended, cf. vii. 211 b., i. 73, e., &c.

b. *τοῖσιν τὸ πρῶτον*—For other instances of metaphor cf. vi. 27 c. On the history of what is here told, cf. Thirlw ii. ch. 14, p. 218.

CH. II.—a. *ἐκίδναι τὴν κ. τ. λ.* On the Double Genitive here, cf. Jeff, § 543, 1. We sometimes find a substantive followed by two genitives. See § 466, 2. In this construction the substantive and one of the genitives form one compound notion, on which the other genitive grammatically depends so here, *ἡ ἐκιδ. τῶν Ἰωνων τῶν Ἰσπριων* τὸ πρῶτον Δατ. καὶ Ἀρτ. Cf. vi. 67 *κατὰ Δαμαφίτου κατέκτανον τῆς βασιλείας*, and vi. 129, a., and i. 52. On Sardinia, cf. v. 106, and i. 170 a.

CH. III.—a. *ὡς βασιλείας* *Ἰκονοφόρας κ. τ. λ.* On the Persian custom of transplanting conquered nations, cf. ii. 104, a.

CH. IV.—a. *ἐνθὺς Ἀρσπύρου*, cf. i. 160, b.

CH. VI.—a. *Φαινίκας πρὸς ἰσὺν ἀντιπαύμενοι*. The hostility of the Phœnicians to the Gks, and especially to the Ionians, in almost every age, cf. viii. 68, d., 90, a., arose undoubtedly from the successful rivalry of the Ionians with them in commerce; hence their anxiety on the present occasion to overthrow the marine of their adversaries and injure their trade. B. Cf. i. 142, b., and II. Pers. ch. i. p. 107 "They (the Ionians) contested with the Phœnicians

CH XVI—*a* θεσμοφορίων—Cf ii 171, *b*

CH XVII—*a* γαύλους δὲ καταδύσας, *haiing disabled or waterlogged several merchantmen*, so that they barely floated, with the deck alone above water, in which condition the only chance of escape for the crew lay in swimming, should the land be near enough to permit it Cf viii 90, and Thucyd i 50

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into line of battle, a manœuvre practised by Cnemus in Thucyd. II. 90

*δ ἐκκλῆσθαι* "The manœuvre called the *dieppeux*, was, (Arnold Thucyd. I. 49) "a breaking through the enemy's line in order by a rapid turn of the vessel, to strike the enemy's ship on the side or stern, where it was most defenceless, and so sink it.

*ε. ἐπιβάτης* On the number of the *epibatai*, a service corresponding to our marines, to each trireme, it is remarked by Arnold, that, from a comparison of Thucyd. II. 91 and 93, it results, that each vessel of war carried 10; and the same proportion holds good from Thucyd. II. 92 and 102, as 400 *Epibatai* are there described as the complement of 40 ships. Such, at least, was the case during the Bell. Pelopon., when naval manœuvres were much improved, and more depended on the lightness and ease with which the vessel was managed, than on the effective strength of the fighting men, or boarders, she carried. In c. 15 of this book, Hdtus speaks of 40 *Epibatai* to each ship, which belongs to the earlier state of naval tactics. In Xerxes' fleet, each vessel had 30; cf. vii. 96, a. In his *History of Rome*, vol. II. p. 573, Arnold, speaking of the number of fighting men employed on board ship by the Romans, (in the quinqueremes used 200 a. c., on one occasion 300 seamen and 120 soldiers,) in comparison with the marines of the Greek vessels of war makes the following observations: "There is no doubt that the naval service of the ancient nations was out of all proportion inferior to their land service; the seamen were altogether an inferior class, and the many improvements which had been made in the military art on shore seemed never to have reached naval warfare. Ships worked with oars were still exclusively used as ships of war; and although the use of engines, well deserving the name of artillery was familiar in sieges, yet it had never been adopted in sea-fights, and the old method of attempting to sink or disable an enemy's vessel by piercing her just below the water with the brazen beak affixed to every ship's bows, was still universally practised. The system of fighting, therefore necessarily brought the ships close to one another; and if the fighting men on one side were clearly superior to those on the other boarding, if it could be effected, would insure victory. The fighting men in the ancient ships, as is well known, were quite distinct from their rowers or seamen, and their proportion to these varied, as boarding was more or less preferred to manœuvring.

*δ. ἡ ἀπὸ τοῦ ἡμέτερου, throughout the day* Cf. I. 97 II. 173, vii. 210. V On the narrative, cf. Thirlw II. c. xiv p. 220, seqq.

CH. XIII.—a. *τὰ περὶ τὴν ἐκ τῶν ἑλλήνων*—Cf. I. c., *ἐκ Κανταλ.*

*δ. Αἰδωνός τοῦ Σολωνίδου*—Cf. III. 39, 139.

CH. XIV.—a. *τὸ κοινὸν τῆς κοινότητος* Cf. Jeff, § 430, γ quoted in I. 136, δ. *καὶ ἔτι* *ἐν τῇ ἀγορᾷ*. From this, as well as from III. 60, it is evident Hdtus visited Samos. Cf. D p. 42.

CH. XV.—a. *ἐκ τῶν ἐλλήνων* *ἐκ τῶν ἑλλήνων* Cf. vi. 12, c

CII XVI—*α* θεσμοφορίων—Cf ii 171, *b*

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497 B. C. They were, however in turn expelled by Anaxilaus of Rhegium 494 B. C., cf. Thucyd. vi. 5, who made it over to the Messenians, from which time it was reckoned a Dorian city and was called Messana. H. P. A. § 83. Cf. also Smith's C. D. *Messana*.

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Cn. XXIII.—α. *Δορυτοὶ τοὶ ἐπισηφύριοι*, "Of the cities of Magna Græcia Lacedæmon was reputed the common parent, though only Tarentum can be considered of really Spartan origin; and that on the authority of the legend of the Parthenii. The connexion of Sparta with the Episephyrian Locrians, so called from the neighbouring promontory Zephyrium, is not quite clear; it is said to have commenced with the Messenian war. Although both their name and history indicate a totally different origin, they passed eventually for a Dorian settlement, and, as such, were assisted by Lacedæmon in the war with Crotona. H. P. A. § 80. Cf. also Thirlw. ii. c. xli. p. 94, and Smith's C. D., *Locri Episephyrii*.

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CYRULUS, vi. 34, descendant of Ajax and Teucer.

Miltiades, chosen tyrant  
of the Chersonese, vi. 34 &c.

Cimon

Stesagoras succeeds his  
uncle Miltiades, vi. 38.Miltiades of Marathon, in Hegesippus d. of Olonoe  
ly of Thess, who, after the death  
of Alcibiades, married again another  
Athenian, and had sonMiltiades, kindly  
treated by Darius,  
vi. 41

Cimon, the Athenian.

Olonoe, s. to

Theophrastus, the Hittorian.

a. καὶ αὐτοὶς As Thracians it would be natural to them to carry these with them, in accordance with the ancient fashion of Greece. Cf. Thucyd. i. 6. B.

CH. XXXVI.—a. ἀνακατασκευάσας τὸν τοῦ τείχους κ. τ. λ. This wall, Procopius tells us, was afterwards repaired by the emperor Justinian. The walls of Antoninus, Hadrian, and Severus in Britain, and the great wall of China erected for similar purposes, are familiar to every one. B.

CH. XXXVII.—a. Κρ. ἐν γυναικὶ γαίονος beloved by Croesus. Croesus. So in S. and L. D. according to his mind, i. e. in favour with him. Schw. and Jell, § 622, 3, δ. known to Croesus.

b. μισθὸν, cf. vi. 29, a. This explanation, but an incorrect one, of the similitude contained in the threat that Croesus would root up the city as it were a pine-tree is considered by D. p. 89 as a proof cf. l. 153, a., that Hdtus was not acquainted with the works of Charon of Lampascus, at least not with that concerning Lampascus; for he would there have learnt that Lampascus was called in old times Πινεύου, and the most simple point of the allusion, πινεύου γένος, could not have escaped him.

CH. XXXVIII.—a. ὡς νόμος ἀστυρὶ Cf. Thucyd. v. 11 on the honours paid by the Amphipolitans to Brasidas. Also Aristot. Ethics, v. 7 § 1 and Smith's D. of A., Colonias.

b. υπερβαραρίων—considerably daring more daring than might have been expected. Cf. Jell, § 784, quoted in l. 17 b.

CH. XXXIX.—a. τὰ ἐπὶ κράτει—the government, or power Cf. ill. 80, 137 iv 164. ἔφαθον forsooth, as they pretended. Cf. Jell, § 726, 2, a., quoted in l. 59, i.

b. ἐν ἄλλῃ λόγῳ—cf. vi. 103. W

c. εἶχε κατ' εἰσὺν ἱερῶν he kept himself at home, under pretence of honouring his brother Stesagoras, i. e. honouring his memory B.

d. ἡγομένην. Cf. vi. 35, b.

CH. XL.—a. καταλαμβάνειν δὲ μὲν κ. τ. λ. Here τῶν συνεχόντων πραγμάτων the matters which then occurred, are doubtless the events which Hdtus had begun to mention in c. 33, before he began this digression concerning Miltiades, the first tyrant of the Chersonese, and which he proceeds to set forth in c. 41 viz. the final flight of Miltiades to Athens. Τῶν τε ἰσχυρῶν might by itself, signify the

third year after, but from the context it is plain that *the third year before these things* is meant. The events that befell him the third year before were χαλιωτέρα, *more precious* than what now overtook him. For at the present time, as is stated in the next ch. 41, he escaped to Athens, cf. iv. 137, *a*, with all his property, and lost only one vessel, in which was his son, who, though captured, was treated rather as a friend than an enemy by Darius, while in the third year before he was compelled to escape the Scythians by a hasty flight and temporary exile. Schw.

CH. XLI.—*a* ετοιμασε καλὸν μὲν οἶκον κ τ λ. On the generous conduct of Darius, cf. vi. 30, *a*. "Instead of death or a prison he received a fair estate and a Persian wife." Thirlw. 11. Themistocles similarly received the cities of Magnesia, Lampsacus, and Myus. Thucyd. i. 138. Such assignments were common among the Persians, both of districts, cities, or villages, cf. ii. 98, *a*, vii. 104, *d*, and H. Pers. ch. ii. p. 414—416, who mentions that such assignments are now called *Tokals*. They occur frequently in the history of British India under the name of  *jagheers*.

CH. XLII.—*a* σχεδὸν κατὰ τὰ αὐτὰ κ τ λ. Cf. iii. 90. B. On the sound policy of these measures, cf. Thirlw. ii. p. 225.

CH. XLIII.—*a* ἅμα δὲ τῇ ἱερῇ, κ τ λ. In the commencement of the spring, after the king had dismissed his other generals, Mardonius, &c. This expedition of Mardonius is dated 492 B. C. in Clinton F. H. i. p. 26. Prideaux dates it 494 B. C., and B. even one year earlier. The Gobryas here mentioned was one of the seven conspirators, cf. iii. 70. Observe that Mardonius was a kinsman of the king. Cf. iv. 167, *a*.

*b* στρατον ναυικον, *a force fit to be embarked on board ship*, as Casaubon rightly interprets it, for it was impossible for Mardonius to take the ships, as well as those to man them, from Persia to Cilicia. Cf. Æsch. Pers. v. 54, ναὼν τ' ἐτόχους κ τ λ. W.

*c* μεγιστον θωμμα. τους γυρ τυραννους κ τ λ. "One of the first proceedings of Mardonius after his arrival in Ionia, was to depose the tyrants who had been placed in the cities by his predecessor, and to set up a democratical constitution. This change appeared so repugnant to Persian maxims, that Hdtus thought it sufficient to silence the objections of those who doubted that democracy could have found an advocate among the seven conspirators. It does indeed indicate more knowledge of mankind, larger views, and sounder principles of policy, than could have been expected from a barbarous and despotic court, and reflects honour on the understanding of Mardonius or of Darius. Yet the last insurrection had shown, that while the dominion of the tyrants irritated the people, and afforded a constant motive to rebellion, their own fidelity was by no means secure. A popular form of government gave a vent to the restless spirits which might otherwise have endangered the public quiet and in the enjoyment of civil liberty

referred to by Hdtus. According to the common tradition, which was derived from the epic poets, the twin brothers took possession of Sparta after the death of their father; whereas the national tradition of Sparta, as Hdtus informs us, represented Aristodemus himself to have been the first ruler and that the double dominion of his children was not settled till after his death; the first-born, however enjoying a certain degree of precedence. With regard to the accounts of the expedition of the Heraclidae derivable from "the traditionary lore scattered in such abundance throughout the ancient epic poems, Muller Dor. i. p. 57 says, "This event, however early as it was, lay without the range of the epic poetry and therefore whatever circumstances connected with it were mentioned, they must have been introduced either accidentally or in reference to some other subject. In no one large class of epic poems was this event treated at length, neither by the Cyclic poets, nor the authors of the *Návroi*. In the *Háka* attributed to Hesiod, it appears only to have been alluded to in a few short passages. Hdtus nevertheless mentions poets who related the migrations of the Heraclidae and Dorians into Laconia. Perhaps these belonged to the class who carried on the mythological fables genealogically as Cinæthron the Laconian, and also Asius who celebrated the descent of Hercules; and from the character of his poems it is probable that he also commemorated his descendants.—Or they may have been the historical poets, *ιστορικὸν ἱστορῶν*, such as Eumelus the Corinthian, although those alluded to by Hdtus cannot have composed a separate poetical history as the former did of Corinth; since they would doubtless have followed the national tradition of Sparta; and this, with respect to the first princes of the Heraclidae, differed from the accounts of all the poets with which Hdtus was acquainted, and was not the general tradition of Greece.

δ. Ἀργείη, sister to Theras, who was guardian to Eurytheneas and Procles. Cf. iv. 147 a.

ε. οὐδ' ἐρανιστοὺς δὲ γυναικας. ε. τ. λ. and that they then, or even before then, asked the mother; but she answered, that not even she herself could distinguish between them, and though she knew it perfectly well, she said so. In this latter sentence Gronovius indeed makes ἄγινω depend upon ἔμω, *etiam optimè nosset illa sperare*; but it seems preferable to follow Schw. in referring the ἄγινω τὰυτα to the preceding πόδες, of which it is little else than a repetition. τὸ εἶπεν αὐτῇ εὐρὺς enough, in good earnest. Cf. lii. 104, a, and ref. to Jelf, and i. 71 vii. 16.

CH. LIII.—α. Τὰυτα (what I have just spoken of)—εἰδὼς (what follows) Ὀβριος generally refers to what immediately precedes, &c. to what immediately follows. Jelf, § 655, obs. 6, *Illemonstrative Pronomines*. Cf. vi. 58, a. τοῖσιν ἄνδρσι τῶν Δωριέων α. λ. For I say (supply γάρ. B.) that these kings of the Dorians up to Perseus the s. of Danaë, the name of the deity, i. e. Zeus, f. of Perseus, being left out of the list, are correctly enumerated by the Ghs, and rightly

*demonstrated to be Gks, for already at that time they counted as Gks*  
 The participles *καταλ* and *ἀποδεικ* are used for infinitives Schw  
 On the Egyptian origin of Perseus, cf *u* 91, *b*, and on *τελεῖν*, to  
*count as, be reckoned among*, cf *u* 51, *a*

CH LIV — *a* ὁ Περσεύς κ τ λ Cf *u* 91, *b*

CH LV — *a* ἔοντες Αἰγύπτιοι Δωριέων βασιλείας On the  
 extremely obscure subject of the traditions of Egyptian and other  
 foreign settlers in Greece, read Thirlw *i* c 3 On the irruption  
 of the Dorians into the Peloponnese, see the sketch in Arnold's  
 Thucydides, *i* c 12, note, "The great family, or rather clan," &c.

CH LVI — *a* Γέρεα δὲ δη κ τ λ This subject is discussed at  
 considerable length in Muller, Dor *u*. p 101, seqq "The Doric  
 sovereignty was a continuation of the heroic or Homeric, and  
 neither in the one nor the other are we to look for that despotic  
 power, with which the Gks were not acquainted until they had  
 seen it in foreign countries In those early times the king, to-  
 gether with his council, was supreme ruler and judge, but not  
 without it, he was also chief commander in war, and as such pos-  
 sessed a large executive authority, as circumstances required His  
 office on the whole bore an analogy to the power of Jupiter, and  
 it received a religious confirmation from the circumstance of his  
 presiding at and performing the great public sacrifices with the  
 assistance of soothsayers The royal dignity was also guarded  
 by the sanction of the sacerdotal office, for the kings were priests  
 of Jupiter Uranus and Jupiter Lacedæmon, and offered public  
 sacrifices to Apollo on every new moon and 7th day, they also re-  
 ceived the skins of all sacrificed animals as a part of their income  
 From this circumstance, added to the fact that in war they had a  
 right to the back of every victim, and had liberty to sacrifice as  
 much as they wished, it follows that they presided over the entire  
 worship of the army, being both priests and princes, like the Aga-  
 memnon of Homer" Add, from Thirlw *i* p 319, "both were  
 priests of Jupiter, but with the distinction, that the one, prob-  
 ably the elder, ministered to the god under his Dorian title, the  
 other, under that which he bore in Laconia, probably before the  
 conquest" Cf also H P A § 25 εἰ δὲ μὴ κ τ λ, *but that if he*  
*were, (viz a hinderer of the king,) that he should be laid under the*  
*ban, should be held by, involved in, made liable to, the curse, considered*  
*as polluted* On εἰ δὲ μὴ for εἰ δέ, cf Jelf, § 860, 5 A negative  
 sentence is often followed by εἰ δὲ μὴ for εἰ δέ, this form being com-  
 monly used to express the contrary of the former conditional sen-  
 tence Cf Thucyd *u* 5 On εἰ δέ for εἰ δὲ μὴ, cf Hdtus *iii* 154, *a*

*b* ἑκατὸν δὲ ἄνδρας λογαδας κ τ λ The number of the king's  
 body-guard is, by Thucydides, *v* 72, stated to be 300, unless,  
 therefore, some error has crept into the text, we must either sup-  
 pose only 100 of these attended him on ordinary occasions, cf  
 Thirlw *i* p 334 and 448, App *u*, or that this number was pecu-  
 liarly selected as an especial guard out of the whole body On the

300 the picked regiment of Sparta and the flower of her force (entitled *ἱππικὴ*, *ἱππική*, or *horsemen*, being really foot, "at first probably cf. note in Arnold's Thucyd. v 72, chiefs who fought in chariots, this being the early sense of *ἵππος* and *ἵππική*") cf. l. 67 a. "From the number of those discharged from this body the five *agathoergi* were taken, who, for the space of a year served the state in missions. Mull. Dor ii. p. 257 Cf. also vii. 203, c.

CK. LVII.—a. τὰ δὲ ἄλλα κ. τ. λ. On this and the following chs. throughout, cf. Mull. Dor ii. p. 104, bk. iii. c. 6, as referred to above or for the briefer view of the same, H. P. A. § 23, seqq., and Thirlw. i. c. 8, p. 319 seqq.

b. *θυσίαν δημοτικήν*—a public banquet, provided at the expense of the community and given in the name of some person or officer appointed by the public. Cf. Mull. Dor l. l. note.

c. *ισομεθεὶς τῷ μῶρῳ*—On the well-known division of the month of 30 days among the Gks into the three decads, *ἑκαήμερος*, *μεσομήνηρος* and *πενήμερος*, see Smith's D of A., *Calendar*. On the honour of the double portion, a parallel readily suggests itself in the quintuple mess of Benjamin, Gen. xlii. 34.

d. *ἰδοῦσθαι* κ. τ. λ. "But besides these revenues, the king received a large sum from the public property; a double portion at the public banquets; an animal without blemish for sacrifice, a medimnus of wheat, and a Lacedæmonian quart of wine on the first and seventh days of each month, &c. Mull. l. l.

e. καὶ *προξένους* κ. τ. λ. "In other places the proxeni, cf. vii. 136, c., were appointed by the states whose proxeni they were; for example, a Theban was proxenus of the Athenians at Thebes; but in Sparta, as the connexion with foreign nations was more restricted, a state which wished to have a proxenus there was forced to apply to the king to nominate one. This appears to be the meaning of the above passage of Hdtus. Mull. Dor ii. p. 103. In Smith's D of A., *Hospitality*, it is taken to mean that in early times the kings had the right to select from among the Spartan citizens those whom they wished to send out as proxeni to other states.

f. *ἡσθόντες*—"From the necessity that the kings should maintain a constant intercourse between the state and the Delphian oracle, cf. v. 42, b., they nominated the Pythians, and together with these officers, read and preserved the oracles. Mull. l. l. Cf. Thirlw. i. c. 8, p. 319.

g. *πρότερον βουλευσέναι τῶν ἡμῶν* "The highest authority of the state (of Lacedæmon) was vested in the *γερουσία* or council of twenty-eight elders. None could be a member of this till he had reached the age of sixty: the office was held for life. In this assembly the two kings of the race of the *Heraklids* presided; that however they had each a double vote was denounced as an erroneous opinion as early as the time of Thucydides, Thucyd. i. 20, and it certainly is not implied in what Hdtus here says. H

P A § 25 On the Gerusia, cf. Mull Dor ii p 94, who remarks, "the functions of the Gerusia were double, it having at the same time an executive and deliberative, and a judicial authority In the first capacity it debated with the kings on all important affairs, preparing them for the decision of the public assembly, and passed a decree in its first stage by a majority of voices, the influence of which was doubtless far greater than at Athens in the latter capacity it had the supreme decision in all criminal cases, and could punish with infamy and death" With regard to the disputed question of the number of the royal votes, Thirlw i p 319, says "In council the voice of each king told for no more than that of any other senator in their absence their place seems to have been supplied, according to some regulation which is not clearly explained, by the senators of the same tribe, and is it not improbable that the king of the elder house had a casting vote?" Muller, Dor ii 106, agrees with H, in considering the passage in the text as not implying with certainty the two votes of each king "The presence of the kings in the Gerusia was requisite to make a full council, but as such they had only single votes, which in their absence were held by the councillor who was most nearly related to them, and therefore a Heracleide The passage in Thucydides, i 20, which contradicts the statements of other authors, more probably refers to Hellanicus than to Hdtus, whose work Thucydides could scarcely then have read (Cf Arnold's note on Thucyd i 20, to the same effect) Hdtus, however, appears to me to have followed the opinion generally received in Greece of the two votes of each king, although the expression is not quite clear The notion of the Schol on Thucyd adopted by L, that each king had only one vote, though it had the force of two, is ridiculous" See also on the Spartan kings and the senate throughout, Smith's D of A, *Γερουσία*

CH LVIII—*a* Ταῦτα μὲν (*quæ dicta sunt*)—τάδε (*quæ sequuntur*) Jelf, § 655, obs 6 Cf vi 53, *a* "Both the accession and decease of the kings were marked by usages, which, as Hdtus observes, have rather an Oriental than a Hellenic aspect On the one occasion the public joy was expressed by a release of all debts due from individuals to the state, for the Spartan treasury perhaps no great sacrifice The royal obsequies were celebrated by a ten days' intermission of all public business, and by a general mourning, in which the helots and the provincials (τῶν περιόικων ἀναγκαστοὶ) were compelled to take the most active part horsemen carried the tidings through the country, and thousands of the subject-class as well as of the serfs attended the funeral, rent the air with their wailings, and proclaimed the virtues of the deceased prince superior to those of all his predecessors" Thirlw i p 321 Cf also Muller, Dor ii p 102

*b* ἐκ πάσης δαΐ . *λέγει necesse est, præter Spartiatas, [in addition to the Spartans,] funus vel invitæ comitentur cæterarum urbium*

*Iaconearum incolæ certo numero* V On *ἀποθύαι* Instrumental Dat. cf. Jelf, § 609 i. quoted in 184, a

c. *τῶν ὑποδούλων*—On the condition of the Laconian subjects, read at least Thirlw. i. c. 8, p. 306, seqq. The class here spoken of, which, with the Dorians of Sparta, and their serfs the Helots, made up the three distinct classes that composed the inhabitants of Laconia, were the people of the provincial districts, and “were a mixed race composed partly of the conquered Achæans and partly of strangers, who had either accompanied the conquerors in their expedition, or had been invited by them to supply the place of the old inhabitants. These provincials, or *Periœci*, were subjects and their land was tributary though the tribute perhaps was regarded less as a source of revenue than as an acknowledgment of sovereignty. They shared none of the political privileges of the Spartans, their municipal government was under the control of the Spartan officers; and yet they bore the heaviest share of the public burdens and made up the bulk of the military force of the state. Cf. Herod. ix. 11. To compensate for these grievances, they were exempt from many irksome restraints and inflictions, to which the ruling caste were forced to submit, and they enjoyed undivided possession of the trade and manufactures of the country &c. In H. P. A. § 18, the student will find a brief and clear account of the difference in the treatment of the *Periœci* (“the rustic population, who bore the name of Lacedæmonians by way of distinction from the pure Spartan race, and who remained in the enjoyment of personal freedom, retaining their lands under tribute”) and of the Helots, “the inhabitants of the conquered cities, whose lot was far harder differing in fact from that of slaves in other countries, only in the circumstance that their owners were not at liberty to kill or sell them out of the country. In the notes to that work see the refs to Muller Wachsmuth, and Clinton.

d. *τῶν ἡλωτῶν*—See the conclusion of the foregoing note, to which may be briefly added that this class, “the Helots, whose name, according to every derivation of it, recalled the loss of personal liberty as the origin and essential character of their condition, tilled the soil, paying their masters a fixed portion of the annual produce, and attended them on military service as servants, or esquires, *ἀσπίτες* acting at the same time as light-armed troops. Herod. ix. 10, 28, and Thucyd. iii. 8. Herod. vii. 229. The name Helot has been variously derived, cf. note 13 of Herm. I. i., from Helos, the maritime town; from *ἡλ*, i. e. *inhabitants of the lowlands* or from *ἡλ*, *αἶψα*, as *ἐπὶ αἶψα* from *ἐπὶ αἶψα*. For more refer to Müller bk. iii. c. 3, an analysis of which is to be found in Class. Dict., *Helota*. See also Smith’s D of A., *Helotes*.

e. *ἐπὶ τοῖς βασιλεῦσι* λ. “The images of those kings who had fallen in battle, were laid upon a state-couch; a usage which, with the custom on each occasion of praising the dead king as the best of all princes, approximates very closely to the worship of a hero, *ἡρώ*



ἡρωικαί These εἰῶλα were probably preserved, for they could not have been meant merely to represent the corpse, since the body of the king was almost always brought home, even from a great distance, as in the case of Agesilaus" Mull Dor ii p 103

f ἀγορὴ ἕκα σιτιζει, for ten days neither any public assembly is convened, nor any election of magistrates held B and S and L D According to Schw, *noī* does any board of magistrates sit

CII LIX—α ἡλευθεροῖ υσ-ις κ τ λ Cf note α on the preceding ch, and D i 3, p 5

CII LX—α οἱ κήρυκες ἐκδίκονται τας πατρώας τέχνας—"The office of herald was at Sparta, as in the fabulous times, hereditary, and not, as in other parts of Greece, obtained by competition Cf vii 134 Almost all the other trades too, and occupations, as well as that of herald, were hereditary at Sparta, as, for example, those of cooking, ὄψοποιοί, baking, mixing wine, flute-playing, &c" Mull Dor ii p 28

b οὐ κατὰ λαμ-ροφωιην κ - λ *noī* do others, in consequence of the clearness or loudness of their voice, applying themselves to this profession, (i c of herald,) exclude them (i c the sons of heralds) from the office, &c

CII LXI—α Τότε ἐλ κ τ λ On the history, here resumed from c 50, read Thirlw ii c 14, p 228, seqq δέιβαλε Cf vi 51, α

b ἐτιβασιν ἐς αὐτὸν -οιούμενος making a handle to attack him, or finding an occasion of proceeding against him Ansam arriprens contra ipsum agendi B

c. ἀνθρώπων τε ὀλβίων—From this and from a similar expression in vii 134, χρημασιν ἀνηκοντες ἐς τα πρῶτα, B remarks on the fallacy of the notion of a real equality of property at Sparta, or that the original equal distribution of it could have lasted for any length of time This subject is alluded to by H P A ch ii Pt 4, on the causes of the decline of Sparta, in § 47 "The open demoralization of Sparta dates from the period when Lysander first made his countrymen familiar with coined money, by the booty he brought home, but the precious metals had long before found their way to individuals, thus, as early as 478 B C Pausanias had hoped for a bribe, Thucyd i 131, Leotychidas in 470 B C was bribed, Herod vi 72, and in 466 B C Pleistoanax and Cleandridas Thucyd ii 21, v 16 Pericles expended ten talents among them ἐς τὸ δέον, Plut Vit Pericl c 22, and Gylippus was charged with embezzlement. Cf also Aristoph Pax, 620"

d Θεραπν—"At no great distance from Sparta, to the S and W of the Eurotas, was situated the town of Therapne, which, as also Amyclæ, abounded in monuments and local memorials of the time of the Pelopidæ and other fabulous princes Pindar, Isthm i 31, mentions its high situation, and calls it the ancient metropolis of the Achæans, amongst whom the Dioscuri lived, here were the subterraneous cemeteries of Castor and Pollux, Pind Nem v. 55, vaulted perhaps in the ancient manner, here also were the

temples of the Brothers and of Helen in the Phœbeum, and many remains of the ancient symbolical religion. Mull. Dor i. p. 107

CH. LXII—*a.* ἐκεῖ δ' ἔπος τοῖς for this woman was continually chafing him, cf. vii. 10, *e.*

*b.* δ' Ἀπιδων δακε τοῖς τ λ. On the distinction to be observed in the early times in Sparta between the giving away *χρηστὴν* or *εὐπύλον* and the parting with one's house and lot, cf. Müll. Dor p. 203.

CH LXIII.—*a.* μετὰ τῷ ἰδόντι—Cf. v. 39, *b* and refs.

*b.* ἀπὸ ἐκείνων—offered once public prayers. Cf. in the same sense—*v.* ἱλιάδ xv. 378, xxiii. 199. B., and 8 and L. D

CH LXIV—*a.* διὰ τὸ Κλεομένη διὰδόντος μεγάλως—since he had become very hateful to Cleomenes, or had greatly incurred his hatred or suspicion Cf. iv. 3. Μεγαβότῃ ἐκπαθόμενος having incurred the hostility of become an object of suspicion to Megabates Cf. also ix. 17 *b.* διὰ τὸ is used by the Ionic idiom for διότι. On the previous events referred to in this chap. cf. v. 75, *a.*, vi. 50, 51 61 W and Schw

CH LXV—*a.* τῇ Μινδρῶς κ. τ λ. On the genealogy of the houses of Eurythenes and Procles, cf. vi. 51 *b.* seqq. and refs.

*b.* ἀρχαῖος καὶ οὐκ ὄντως γυναικᾶ. "Two things were requisite as an introduction and preparation to marriage at Sparta; first, betrothing on the part of the father; secondly the seizure of the bride. The latter was clearly an ancient national custom, founded on the idea that the young woman could not surrender her freedom and virgin purity unless compelled by the violence of the stronger sex. This explains the statement of Hdtus, vi. 65, that Demaratus obtained possession of Peralus the d. of Chilon, who was betrothed to Leotychides, by previously carrying her away by force Müll. Dor ii. p. 298.

CH LXVI—*a.* ἀνέστη γυναικῶν—the matter having been referred &c. ἀνέστης Ion. for ἀνέστης formed from ἀνίστα, from ἀνίσταμαι, whence *not* ἡ ἀνίσταται, i. 157 Jelf, § 269, 6.

*b.* δ' ἐκ Κέβου ἀνέστη. Cf. v. 63, *a.*, for other instances of the oracle having been bribed.

CH. LXVII—*a.* κατὰ—ἀμαρτήτων—τῆς βασιλείας on the double gen. here, cf. vi. 2, *a.* γυμνοπαῖδα. Cf. Müll. Dor ii. p. 350, seqq., on the music and choral dancing of the Dorians: he says, speaking of the connexion between gymnastic exercises and dancing that The chief object of the Gymnopædia at Sparta was to represent these two in intimate union, and indeed the latter only as the accomplishment and end of the former Cf. Smith's D of A., *Gymnopædia*. In the sentence *ἦν μὲν δὲ γυμνασίων* observe the force of the particle *δὲ*, which serves to call the reader's attention—"Now it was, you are to know or you will observe the gymnopaedian games and Demaratus being a spectator at them, &c. see Stephens on Gk Particles, p. 61

*b.* ἐκείνῳ τῷ εἰς βασιλείαν Cf. i. 129 where Harpagus, in

like manner, asks *Ἀστυγες, ο τι εἶη κ τ λ*. V Observe the difference between *ἀρχειν* and *βασιλευιν*, the one said of magistrates, the other of kings, the one elective, the other hereditary

c ἡ μυρία κακότητος κ τ λ *Either of infinite woes* Cf Hom II xi 382 Τρωες αἰέτινυσαν κακότητος

CII LXVIII —a εσθαι, ἐς τας χείρας οἱ ὦν σ-λάγχων—"Notissimus in adjurationibus supplicationibusque aras tangendi et victimarum prosicia mos docte explicatur ad Appianum Iber p 431 ab Henrico Stephano" W Cf Virg *Æn* xii 201 "Tango aras mediosque ignes et numina testor," and Smith's D of A, *Oath*, κα-αττομειος, *appealing to as witness* Cf viii 65, b

b Ἑρκίου Διός of *Hercean Zeus*, from *ερκος* the court or courtyard of a house, within which his image stood, the protecting god of the family hence Demaratus' appeal to him, under the present circumstances, rather than to any other deity He was also called α-ρῖος, as well as *Hercæus*, equivalent, in derivation and in sense, to the Jupiter Cortalis and Septitius of the Romans Creuz Comment p 231, quoted in B On the worship of Hercean Jove at Athens, (also called Phratrion,) in which no foreigner could participate, cf H P A § 100

CII LXIX —a τῷσι θύρῃσι ῥῷσι αὐλείῃσι—the door of court, the outer door, the house door S and L D "Jam nihil necesse est operose exponere, αὐλίας θύρας h l Herodoti nihil aliud esse quam *ερκίους ῥύλας* Æschyli in *Choeph* 559, 569, 651, i e quam eas fores, quæ ex aulâ (αὐλῇ) per maceriam (ερκίον,) in viam ducunt" Creuz Comment p 236, quoted in B vol iii Excurs iii

b Ἀστραβακόν The derivations of this hero's name, (either *ἄστρον*, a star, or *αστράβη*, a mule or pack-ass, and *ἄγειν*, to drive,) and the theories arising therefrom, are set forth at great length, in Creuzer's Comment p 242, in vol ii Excursus iv of B, who thus concludes, "cogitandus h l Bacchus-Gilemus priscarum religionum Pelasgiarum, quæ apud Dodonæos imprimis invaluerunt"

c ἐννεάμηνα καὶ ἑτταμηνα, Hdtus omits mentioning the eighth month, from the mistaken notion held by himself and Hippocrates that an eight-months' child would either be abortive or still-born B ἀπέβριψε, cf iv 142, a

CII LXX —a υποτοπηθέντες—having suspected, the same form of the verb occurs in an active sense also in ix 116, and in Aristoph Thesmoph 464 B Cf Jelf, § 367, 2 ἐς Ζακύνθον, cf ix 37, d

b αὐτοῦ ἀπαιρῖονται—deprive him of his attendants and tried to seize his person On the double accusat cf Jelf, § 582, 2, 583, 34 In connexion with what is here told of Demaratus read Thirlw ii c xiv p 228, seqq Cf also vii 3

c Λακεδαιμονιοῖσι συγνα ἔργοισι τε καὶ γνῶμῃσι ἀπολαμπρυνθείς, inter *Lacedæmonios et rebus gestis et consiliis clarus factus* Λακ Local Dative Jelf, § 605, 2 ἐργ γνῶμ Instrumental Dat. Jelf, § 6' obs I

CH LXXI —a ὁ Μεναρτος—Cf

Cn. LXXII.—a. *κατὰ δὲ αὐτῷ*, and *schizet* it was in his power cf. Jelf, § 700 2, a., quoted in iii. 91, α *ἐκκαταβάντες* *κατὰ δὲ αὐτῷ* κ τ λ This is the ingenious correction of W for the old reading *κατὰ ἐκκατὰ*. The sense is, *sitting on a stool full of silver* a posture assumed to conceal the bribe. On the corruption of Spartan morals, cf. vi. 61 c.

Cn. LXXIV.—a. *διὰ τὴν Σπαρτιατικὴν φόβον* *fear of the Spartans*, viz. lest they should punish him, seized Cleomenes when his evil practices against Demaratus had been discovered, and he secretly withdrew to Thebes.

δ *Νεμεαίων ποταμὸν*—in the N. of Arcadia in the territory of Pheneus, on the Styx (*Μακρο-ακρία*); not far from Cyllene. Cf. Mull. Dor ii. p. 441, in whose map this place is laid down.

ε. *ἐκκατὰ τὸν ποταμὸν*—to make them swim by the waters of the Styx. This passage is referred to by Potter Gk Antiq i. c. 6, treating of the *αἶψος ἔρως*. Cf. Hom. Il. ii. 755, *ἔρως γὰρ ἐκκατὰ ποταμὸν* *ἐκκατὰ τὸν ποταμὸν* *ἐκκατὰ τὸν ποταμὸν*, and Smith's D of A., Oaths. On the Accus. cf. Jelf, § 566, 2.

Cn. LXXV.—a. *ἐν ἔλῳ*. \*The *ἔλῳ* was a heavy collar of wood, resembling our pillory put on the neck of the prisoner and depriving him of all power to move. S and L. D. It was used, as is plain from this passage, as well for the confinement of madmen as for the punishment of criminals. The *κολοκαστὴρ*, which more nearly resembled our stocks, was also known by the name of *ἔλῳ*. Cf. also Smith's D of A. Carcer and ix. 37. b. *ἐκκατὰ τὸν ποταμὸν* *rather crazy*; also in iii. 29, 145, cf. i. 27 b.

δ. *καταρρακτὴρ*—cutting it lengthwise in strips, *καταρρακτὴρ* significant *ἐν χορδῇ* (into strips or strings,) *τίκνοντα διαρρακτὴρ*. V

ε. *ἐκκατὰ τὸν ποταμὸν* κ τ λ Cf. v. 74, and, on the slaughter of the Argives who fled into the grove of the hero Argos, vi. 79. B.

Cn. LXXVI.—a. *Ερσίνος*. The source of the Erasinus, 200 stadia from Stymphalus, is now called *Cephalaria*. Mull. Dor ii. p. 441.

δ. *ὅς γὰρ εὐδαίμων ἐκάλειρε*—*because even suadent extra treasure* *faciem*. According to B., who seems to take it of the offering for it *ποικίλα παρὰ φαιδρὰ ὁμῶς* for his crossing the river; in which sense, see vii. 134, δ. In this passage it is taken, in S and L. D. like the Latin *lilare perlitare*, of the person; *as he did not obtain good omens for crossing*. Cf. also vi. 82, ix. 16, 33, 41 d. 95; and Thucyd. v. 54, *τὰ δαδερῶν θυσίαις ὅς κρυπτοί*. B. *the sacrifices offered before crossing the border did not prove propitious*.

ε. *τὴν ἐκκατὰ τὸν ποταμὸν* κ τ λ. \*The first exploit of Cleomenes was the expedition against Argos; circa. 520 a. c. He landed in some vessels of Sicyon and Argina (vi. 82) on the coast of Tiryns, overcame the Argives at the wood of Argos, near Sepes in the territory of Tiryns, slew the greater part of the men able to bear arms, and would have succeeded in capturing their city had he not from an inconceivable superstition dismissed the allied army with-

out making any further use of the victory, and contented himself with sacrificing in the temple of Juno. At the same time Argos, in consequence of the defeat, remained for a long time as it were crippled, and it was even necessary that a complete change in her political condition should take place, in order to renovate the feeble and disordered state into which she had fallen." Müll Dor 1 p 167 See also H P A § 33

CH LXXVII — *α μεταίχμιον* — *a space or interval between the two lines of battle* Cf vi 112, and viii 140, *g*

*δ 'Αλλ' ὅταν ἡ θηλεία κ τ λ* The first part of this oracle is explained by Pausanias, ii. 20, to refer to the courage of the Argive women in having taken up arms on the invasion of Cleomenes, and having repulsed him and his army with great loss. This explanation is rejected by Muller, Dor 1 197, who says "The marvellous narrative of Hdtus, vi 77, seqq, is unconnected, from there being no explanation of the first two verses of the oracle, which, however, must have referred to some real event. Or does Hdtus refer *θηλεία* to Juno? Pausanias doubts whether Hdtus understands it, but the story of Telesilla related by him, as well as by Plutarch and Polyænus, is very fabulous." See also Thirlw ii c 15, p 263 and note. With regard to the second part of the oracle, unless *Δεῖνος ὄφις* be Cleomenes, I must, with L, "leave the explanation of it to those who think themselves inspired by the god of Delphi."

*c ἀμφιδρυφίας* — *undique laceratas, laceram vestem gerentes* B, the whole expression signifying great mourning in Argos *ἀμφιδρυφής* occurs in Homer Il. ii 700, applied to a wife who from grief *lacerated both cheeks*, and such may be the meaning here, rather than *with garments rent all round* Cf S and L D

CH LXXIX — *α. δύο μνέαι κ τ λ* Cf v 77, *c*

*δ οὐκ οὖν δὴ ἐξῆσαν* Cf Thucyd. iv 48

CH LXXX — *α Ἄργος αἰρήσειν* For similar instances of equivocation in the oracles, cf iii 64, *c*

CH LXXXI — *α τὸ Ἡραῖον* — "The whole of Argolis and also Corinth were from early times under the protection of Juno, the character of whose worship resembled that of Jupiter, and whose chief temple was 12 stadia from Mycenæ and 40 from Argos, beyond the district of Prosymna, its service was performed by the most distinguished priestesses, and celebrated by the first festivals and games, being also one of the earliest nurseries of the art of sculpture. It appears that Argos was the original seat of the worship of Juno, and that there it received its peculiar form and character, for the worship of the Samian Juno, as well as that at Sparta, was supposed to have been derived from Argos, which statement is confirmed by the resemblance in the ceremonies, and the same is true of the worship of the same goddess at Epidaurus, Ægina, or Byzantium." Müll Dor 1 p 410

CH LXXXII — *α ὑπηγον* *ὑπὸ τοὺς ἐφόρους*, "The jurisdiction of the ephors was extended chiefly by their privilege of insti-

tuting scrutinies, *ἐξέτασις*, into the official conduct of all magistrates, with the exception of the councillors. By this indeed we are not to understand that all magistrates, after the cessation of their office, rendered an account of their proceedings, but only that the ephors could compel them to undergo a trial if there had been any thing suspicious in their administration; a right, however as it extended over the ephors of the preceding year which restrained the power that it bestowed. But the ephors were not compelled to wait for the natural expiration of an office—they could interrupt or put an end to the administration of it by their judicial powers. Now in this respect the king was in the very same situation with the remaining magistrates, and could as well as the others be brought before the tribunal of the ephors; and thus, even before the Persian war Cleomenes was tried before them for bribery Mull. Dor ii. p. 122. On the origin, &c. of the ephors, cf. v. 39 & and refs, also vi. 85, a.

δ. *αἰσχύρ' ἀν' αὐτ' ἀπέπε*—Cl. vi. 18, a.—*καλλυπόμενα*. cf. vi. 76, b. CH LXXVIII.—α. *Ἄργος δὲ* *ἄνθος δὲ δούλοισι κ' ἔλ.* "Argos," says Thirlw. ii. p. 263, "had lost 6000 men, the flower and core of its population: most of the hands that had wielded the power of the state as well as guarded it, were gone—and its subjects, who had hitherto been excluded from all share in the government, now met with no opposition when they claimed the rights of citizens. This forced admission of the inhabitants of the surrounding district, as it is described by Aristotle, assumes a more romantic form in the narrative of Hdtus, who relates that the slaves of the Argives rose at the death of their masters, and seized the reins of government, which they kept in their hands till the next generation had grown up and claimed the inheritance of their fathers: when the intruders were forced to quit the city and withdrew to Tiryns. We see in this account clear traces of a revolution by which the posterity of the old citizens, when they became strong enough, deprived the new freemen of their privileges." Cf. Aristot. Pol. v. 2, 8, and Mull. Dor ii. p. 147.

δ. *ἁρμονίᾳ*—*peaceful relations, friendship*. 8 and L. D. Cl. vii. 101 καὶ *ἁρμονίᾳ* *ἁρμονίᾳ*, unless they were in concord with each other.

CH LXXXIV.—α. *Ἰσθμὸς γὰρ* *ἐκτετακέναι ἐς Ἰσθμὸν*, This extraordinary tale is alluded to by Mull. Dor i. p. 209, with considerable marks of doubt. Sparta by tacit acknowledgment acted as the leader of the whole of Greece in all foreign relations, from about the year 590 B. C. Her alliance was courted by Croesus; and the Ionians, when pressed by Cyrus, had recourse to the Spartans, who, with an amusing ignorance of the state of affairs beyond the sea, thought to terrify the king of Persia by the threat of hostilities. It is a remarkable fact, that there were at that time Scythian envoys in Sparta, with whom a great plan of operations against Persia is said to have been concerted—which it is not easy to believe.

CH. LXXXV.—α. *Δακεδαμόνιοι δὲ βασιλεὺς ἀναγαγόντες κ' ἔλ.*

"The power of the ephors extended in practice so far, that they could accuse the king as well as the other magistrates, in extreme cases, without consulting the assembly, and could bring him to trial for life and death. This larger court, the *δικαστήριον* here mentioned, consisted of all the councillors, of the ephors, who thus came before it as accusers, besides having the right of sitting as judges, of the other king, and probably of several magistrates, who had all equal votes. From this court there was no appeal, it had the power to condemn the king to death, although, until later times, it was prevented by a religious scruple from executing this sentence." Mull Dor ii p 123 Cf also Thucyd v 63, on the sentence passed upon Agis, and vi 82, a

b. ἐν Ἀθήνῃσι ἐχομένων ἀνδρῶν Cf vi 73

c ταῦτα ἀκούσαντες οἱ Αἰγινῆται, ἔσχοντο τῆς ἀγωγῆς referred to by Arnold, Hist. of Rome, ii p 542, note, in speaking of the prudence of the Apollonians under similar circumstances, who, measuring rightly their own utter inability to cope with so great a nation as the Romans, and judging that it would be unwise to interpret too closely the sentence of the senate that those who had outraged their ambassadors should be given up to them, restored both offenders unhurt. "They may have remembered the wisdom of the Æginetans in like circumstances, when the Spartan king, Leotychides, was given up to them by his countrymen, as an atonement for some wrong which he had done to them. A Spartan had warned them not to take the Spartan government at its word, nor to believe that they might really carry the king of Sparta away as their prisoner, and punish him at their discretion."

CH LXXXVI —a τοῦτον τὸν ἄνδρα περιήκειν τὰ πρῶτα, Accusativus τὸν ἄνδρα pendet a verbo περιήκειν, hoc fere sensu, in hunc virum devenisse omnia s hunc virum omnia summa esse consecutum B This man compassed or gained the greatest luck S and L D

b ἐξαργυρώσαντα, having converted into money Cf Thucyd viii 81 σὺ δὲ μοι κ τ λ Dat Commodi μοί, for my sake, at my request, pritheē The dativus commodi is joined with all verbs to express that something is done for the sake of, pleasure, benefit, &c, of some person or thing. This is especially the case with δέχομαι δέχεσθαι τινί τι, to receive it at his hands, to please him, as a compliment to him, for his sake, or benefit, &c (σχῆμα Σικελικόν) Jelf, § 598

c § 2 οὔτε με περιφέρει—sc ἡ μνήμη, noi does my memory carry me back to these things, S and L D, i e nor do I remember

d § 3 Γλαῦκος δὲ κ τ λ Cf Juvenal, Sat xiii 199, seqq "Spartano cuidam respondit Pythia" &c The last verse of the oracle occurs also in Hesiod, Works and Days i 283, it is quaintly translated in Potter's Gk Ant. bk ii c 6

CH LXXXVII —a πεντηρης κ τ λ This vessel was called the *Θεωρίς* or *Δηλιάς*, and went every year on a solemn voyage to Delos on occasion of the lesser Delia, a custom that was said to

have taken its origin from Thesens. See Potter *Gk Anthq* bk. II. c. 9 where it is treated of at considerable length, and the references made to it by the poets, quoted. Add to these Plato, Phædo, c. 1. See also *Deia*, Smith's *D of A*.

Cf. LXXVIII.—α. ἰσ' αἰσχροῦ, with a view to harm the *Frædona*. Cf. I. 42, α. ἀσχηματιστός—Cf. I. 90, α.

β. ἡ πόλις καλεῖται καλαμῖνον κ. τ. λ. what was called the Old Town. From the probability that Nicodromus would seize the loftier parts of the city as well as from the word *πόλις*, as at Athens, being employed to denote the citadel from being the first point taken possession of as an habitation, (the builders of a town naturally commencing at the strongest point,) the conjecture of Müller followed also by Thirlw. ii. p. 230, that this is the part of the city here intended, seems well grounded. It is, however, combated by H., on the local grounds that the ancient city of Ægina stood near the sea-shore and was on a dead level. The attempt of Nicodromus is also referred to by Aristot. *Polit.* v. 6, quoted by W.

Cf. LXXIX.—α. οἱ δὲ Κορίνθιοι ἐδόσαν δίκην πῶς, Of this succour the Corinthians afterwards reminded the Athenians, just before the commencement of the Pelop. War 433 B.C. Cf. Thucyd. I. 42. ἐστίνον—δόσαν, *gratis dare per legem non licebat*. Jelf, § 580, 2.

β. ἡμέραν μίαν, by one day Cf. Jelf, § 609 I quoted in i. 184, α.

CH XCI.—α. οἱ πύκτες the men of substance. Cf. v. 30, α. 77 β.

CH XCII.—α. πῶς ἐνέγκω λαμβέσθαι, vessels pressed into his service. Cf. vi. 76, α. Thirlw. ii. c. 13, p. 262.

β. ἰσχυοί τε ἀναστρέφοντες ἀσπιδάκοντες, the vessels touched at the territory of Argos and they (i. e. the men in the vessels) landed along with the Lacedæmonians *ναῖται*, understood from the preceding πῶς, as in Thucyd. I. 7 *ναῖται* from *ναῦς*, in the sentence *ἰσχυοί τε ἀναστρέφοντες*. Cf. Jelf, § 373, *Ellipse of the Subject*.

γ. οὐκ Ἀργεῖον ἰσχυρὸν ἔσται "Argos never obtained so great authority in Argolis as Sparta did in Laconia, as in Argolis the Dorians divided themselves into several ancient and considerable towns; and to deprive Dorians of their independence seems to have been more contrary to the principles of that race than to expel them, as Sparta did the Messenians.—Argos was thus forced to content itself with governing, and being at the head of a league, which was to unite the forces of the country for common defence and to regulate all internal affairs. A union of this kind really existed, though it never entirely attained its end. That it still continued to exist 516 B.C. is clear from the fact that when the inhabitants of Sicyon and Ægina furnished Cleomenes with ships to be employed against Argos, each town was condemned to pay a fine of 500 talents. These penalties could not have been imposed by Argos as a single town, but in the name of a confederacy which was weakened and injured by this act. Mull. *Dor* I. p. 173.

δ. Σαφέστερος κ. τ. λ. Cf. ix. 74.



CH XCIII — *α αὐτοῖσι ἀνδράσι, men and all* Cf Jelf, § 604, 1, quoted in 1 52, *c*

CH XCIV — *α Ὁ δὲ Πέρσης—Cf 1 2, d ἀναμυμήσκοντός τε κ τ λ* Cf v 105

*β γῆν τε καὶ ὕδωρ, cf iv 126, b, v 17*

*γ Ἀρταφέρνηα—Cf v 25, and on his appointment as general, as the king's nephew, iv 167, a, and Thirlw ii c 14, p 231*

CH XCV — *α τὸ Ἀλῆιον πεδῖον, meminit Homerus, nominis caussam testatus, II vi 200, ἦτοι ο καππεδῖον τὸ Ἀλῆιον ολος ἀλᾶτο κ τ λ* W Cf also v 102, *c*, and the ref. there to H, whence it appears it was the mustering-place for the forces of Cilicia, and probably the adjacent provinces On the history read Thirlw ii c xiv p. 231

*β τῷ προτέρῳ ἔτεϊ κ τ λ* Cf vi 44

CH XCVI — *α προσφερόμενοι—accedentes, advecti, approaching, advancing B erumpentes, irruentes, bursting forth or out of it* Schw in Lex. So also S and L Dict Cf v 109, *a*, vii 209, *b*

*β ἐπιῆχον—sc τὸν νοῦν, intended 1 80, d* On ἐνέπρησαν τὰ ἱερά, cf v 102, *a*

CH XCVII — *α ἐν τῇ Ῥηνέῃ* Cf the well-known passage in Thucyd. i 13, iii 104

*β ἐπι τοσοῦτό γε φρονέω—ego enim et ipse in tantum certe sapio, B am so far in my sound senses, have so much wisdom in me* This reading, adopted by Schw and G, gives a sense preferable to the ἐπι τοιαῦτα φρονέω of the older editions

*γ οἱ δύο θεοὶ—*“The peaceful inhabitants of Delos fled to Tenos, leaving their rich temple with its treasures to the protection of the tutelary gods They screened it by the fame of their sanctuary The Persians had heard that Delos was the birth-place of two deities, who corresponded to those which held the foremost rank in their own religious system, the sun and moon This comparison was probably suggested to them by some Gk who wished to save the temple It seemed to be confirmed by the intimate union which the Delian legend established between the divine twins, whose simultaneous birth was not a universal tenet of the Gk Theology Hence, though separately neither of them inspired the Barbarians with reverence, their common shrine was not only spared, but, if we may believe the tradition which was current in the days of Hdtus, received the highest honours from Datis The main fact that the temple escaped, though surprising, cannot be denied But the rest of the story is not more certain than the earthquake, by which, as the Delians reported, their island was shaken after the departure of the Persians, to announce the calamities that impended over Greece” Thirlw ii p 231 The same view of the agreement of Apollo and Artemis with the sun and moon of the Persians, is also taken by Creuzer, Symb ii p 146, quoted by B Cf also Mull Dor i p 311

CH XCVIII — *α Δῆλος ἐκινήθη ὡς ἔλεγον οἱ Δῆλιοι κ τ λ* Thu-

cydides, (il. 8,) however, states that a short time before the Pelop. War there was an earthquake at Delos, the first in the memory of man; whence Muller Dor I. p. 332, comes to the conclusion "that Hdtus had no knowledge of that mentioned by Thucydides, and that Thucydides had never heard of the other, which occurred before his time nor had read the statement of Hdtus. But as Hdtus lived, as is evident from vii. 133, 137 and from this very ch., in the Pelop. War it is hardly probable that either he or Thucydides could have forgotten such a circumstance; hence Arnold, in his note on the passage, suggests that as in Thucyd. ii. c. 16, *ἀπρί* is used to describe what took place just after the Persian Invasion, so in Thucyd. ii. 8, *ἀπύρ* must be taken, with the same degree of latitude, to mean 70 years. This explanation does not differ greatly from that of W. V. and Bloomfield consider the words *ἐκ Δαίον ἐκ Δέλου* to show that the story rested on the veracity of the Delians, and that Hdtus and Thucydides did not believe it.

b. *ἐπὶ γὰρ Δαπέου κ. τ. λ.* "Darius Hystaspes 521—485 B. C. Xerxes I 485—465 B. C. Artabanus reigned 7 months. Artaxerxes I Long 465—423, B. C. Lists of kings, Smith's D of Gr and R. Biog. Observe that Hdtus here speaks of the reign of Artaxerxes *as past*: he therefore wrote this after 423 B. C. D. p. 31 Cf. i. 130, d.

c. *δὲ αὖτε τῶν ἀρχαίων κ. τ. λ.* from their leading powers themselves contending for dominion. This un doubted allusion to the Pelop. War seems the only one omitted in the excellent Chronological Table in Long's Summary of Hdtus. That Hdtus lived nearly to the conclusion of that struggle, is evident from i. 130, d., and iii. 15, c. See also the remarks of D. L. L. p. 31

d. *ἐννοεῖται δὲ—καὶ αὐτοῦ* That the conclusion of this ch. is Hdtus' own composition is, at least, not doubted by H., who thence, as well as from the use he has made of the muster-roll of the Persian force, his powers of travelling &c. &c., infers that Hdtus undoubtedly understood the Persian language.—The perplexity that has arisen from the difference between the Gk historians and the Jewish chroniclers in the names of the kings of Persia, is the less to be wondered at, as the names of these monarchs were only titles or surnames of which Hdtus here gives a translation. H. Persians, Preface.

CH. C.—a. *τοὺς ἀρχαίους κ. τ. λ.* Cf. v. 77, a. d.

b. *ἐλθόντες γὰρ πόλιν ἐς τὴν ἀπὸς Εὐβοίας* to leave the city and go to &c. Jeff, § 646, l. Cf. iii. 62, a. Thirlw. ii. p. 232, "But the city of Eretria itself was wavering and divided, one party was honest but timid, and proposed to follow the example of the Naxians and return to the mountains but there were others who were eager to purchase the favour of the Persians by betraying their country. The *ἀπὸς* were in the E. part of the island, between Carystus and Gerestus, a mountainous and rocky district, with an

iron-bound coast, that bore the name of τὰ Κοῖλα Εὐβοίης, cf vii 13, *a*, where the Persian fleet could not have approached B Cf Virgil, *Æn* xi 260, "Euboicæ cautes ultorque Caphareus" V *c* ἄλλοι δὲ αὐτίων, If Xenophon, *Hell* iii 1, 4, is to be believed, Gongylus the Eretrian was the only man who took part with the Persians, and received from Darius certain cities in Asia Minor as the reward of his treachery B Ἰφρετρίων τα πρῶτα, *the leading man among the Eretrians*, cf ix 78, *b*

CH CI—*a* τα ἱρα σὺλῃσαντες κ τ λ Cf v 102, *b* "The city with its temples was plundered, burnt, and razed to the ground according to one tradition, which, whoever, rests on the half-poetical testimony of Plato, the Persian host swept the whole territory of Eretria, as it had done in Samos and other islands" Thirlw *l l*

CH CII—*a* κατέργοντες τε πολλόν—*Athemenses in angustias cogentes et concludentes, reducing the Athenians to great straits* Cf v 63, and Thucyd. vi 6 κατέργον αὐτοὺς τῷ πολέμῳ κ τ λ W

*b* ἦν γὰρ ὁ Μαραθῶν κ τ λ "The army landed in the plain, where a level tract, five miles in length and two in breadth, affords one of the few situations to be found in the rugged land of Attica, favourable to the movements of the cavalry" Thirlw *l l*

CH CIII—*a* στρατηγοὶ δεκά Cf H P A §§ 152, 153, from which it will suffice to quote, that of the offices filled by elections by public vote, the most important were those connected with the army, namely, the ten Strategi, and ten Ταξιάρχς, with two Hipparchs and ten Phylarchs, for the command of the cavalry exclusively that the navy was also commanded by the Strategi, for the Triararchs cannot be considered public officers, that the particular qualifications for the Strategi were, that they should be living in honourable matrimony and possess landed property, that their duties were not confined to service in the field and the enlistment of troops, but extended in time of peace to every thing connected with the service that they had the right of calling public assemblies and proposing measures connected with their office, and that, as their political influence and duties within the state increased, they receded further and further from the original design of their appointment, so that instead of the ten, who at first all took the field, only three were so employed, cf Wachsmuth i 2, p 49, and eventually only two, cf Boeckh, *Œcon* i p 243, the third remaining in the city to attend to the immediate exigencies of the force employed. Cf also in Smith's D. of A, Στρατηγός

*b* πατέρα Κίμωνα—Cf vi 39—41 ἀνελεῖσθαι τιθριππῳ—Cf vi 35, *a* *c* -ὡύτο ἐξενεικασθαι κ τ λ *transferred (the glory of) the same to Miltiades, &c* Thus B, following Schneider's Lex in considering ἐκφέρεισθαι as nearly=παράδιδοναι ἀνακηρυχθῆναι in the next sentence, a sense apparently preferable to Schw Lex Herod ἐκφέρεισθαι, *reportare victoriam*, followed in S and L D Lange's translation agrees with B, *ubertrag ei's seinem leiblichen Bruder*

δ' κτήν τῆς ἐν Ἀθῆναις καλεομένης ὁδοῦ. *utrum tuam gnae, quod traxi Cariani dicat, nomine unde tuam accepit.* Schw. Coale, *the hollow* a demus in the suburbs of Athens, particularly used as a burial-place near the Meletian gates and not far from the Cerameieus.

CH. CIV.—α. ἐκδολεῖσθαι, *lying in wait for him.* On the cause of Miltiades' acquittal, viz. his conquest of Lemnos, though, according to the letter of Athenian law he was liable to the penalty of tyranny cf. Thirlw ii p. 236.

CU CV.—α. ἡμεροδρόμον—*a courier one who can run during the entire day* ἡμεροδρόμος ut Livii utar verbis xxxi. 24. Graeci vocant, *vigens uno die cursum emolientes spatium* qui iidem et *δροσκόφαι* vocantur et *δροσκόποι*, *day-scratchers, look-outs.* Cf. vii. 182. B.

δ. Πεδός ἱερὸν. Remains of this shrine are yet to be found under the Acropolis, not far from the narrow flight of steps which lead to the summit on the N. side. It was in a natural cave or grotto in the Cecropian rock, *καυκαί* or *Κεκερία* κτήναι.

ε. λαμπάδαι—*scilicet a torali race* λαμπροφροία, ε. λαμπροφύλαξ *ἔγων* held in honour of Vulcan, Prometheus, Pan, Minerva, and Diana, all in some degree symbols of the celestial or elementary fire. B. Hence called *θεοὶ πυρφόροι*. The race was also called λαμπροδοφροία, and the principal festival in which it was held, Ἡραϊονία as in honour of Vulcan; cf. viii. 93. Smith's D. of Gr. and R. Ant., *Lampadophoria*, from which the following is borrowed. "As to the manner of the λαμπροφροία, there are some things difficult to understand. The case stands thus. We have two accounts, which seem contradictory—First, it is represented as a course, in which a λαμπάς was carried from one point to another by a chain of runners, each of whom formed a successive link. The first, after running a certain distance, handed it to the second, the second in like manner to the third, and so on, till it reached the point proposed. Hence the game is used by Herodotus, (viii. 93,) as a comparison whereby to illustrate the Persian ἀγυαρίον by Plato, as a living image of successive generations of men, as also in the well-known line of Lucretius, li 77

*Et quasi cursores vituli lampada tradunt.*

And it is said that the art consisted in the several runners carrying the torch unextinguished through their respective distances, those who let it go out losing all share of honour. Now if this were all, such explanation might content us. But, secondly we are plainly told that it was an ἔγων the runners are said ἀμύλλεσθαι; some are said to have won (*νικᾶν λαμπάδα*). The Schol. on Aristoph. Ran. 1083, talks of *τοὺς ἐπὶ τῷ αὐτῷ πρῶτον*, which shows that a number must have started at once.

"This second account implies *competition*. But in a chain of runners, each of whom handed the torch to the next man *successively* where could the competition be? One runner might be said to *lose*—he who let the torch out; but who could be said to *win*?

"We offer the following hypothesis in answer to this question.

Suppose that there were *several chains* of runners, each of which had to carry the torch the given distance. Then both conditions would be fulfilled. The torch would be handed along each chain—which would answer to the first condition of *successive* delivery. That chain in which it travelled most quickly and soonest reached its destination would be the winner,—which would answer to the second condition, it being a race between competitors." See more in Sheppard's Notes on Theophrastus, p 184

CH CVI—*α δευτεραῖος κ τ λ* "The Athenian courier travelling with breathless haste, reached Sparta the next day after he had left Athens"—Thirlw in l In the article *Pheidippides*, Class Dict., the distance between Athens and Sparta is computed at about 152 miles. So also D, p 73, computes the distance at 26 G miles,\* which, reckoned at 40 stadia, or 4½ English miles, see Mr Cox's note, p 72, would make it about 156 English miles. Mr Cox, however, states the distance between Athens and Sparta at about 117 Engl miles, which would make Pheidippides' feat no such marvel

*β πολι—ἀσθενεστέρα, and Greece has become weaker by an important city* Cf Jelf, § 609, l, quoted in i 184, *α ἦν γὰρ ἱστανίμου τοῦ μηνὸς κ τ λ* Cf vi 57, *ε* Thirlw remarks, "if the intentions of the Spartans were honourable, they did not feel the urgency of the juncture. The moon wanted some days of the full to set out on an expedition in this interval, at least in the month then passing, which was probably that of the great Carnean festival, was contrary to one of the fundamental maxims of their superstition, and they dismissed the messenger with promises of distant succour." In the appendix 3d to the same vol the question is discussed of the date of this event and of the battle of Marathon, which it seems most probable fell on the 16th or 17th of the month Carneus or Metageitnion. That it was in the month Carneus alone that the Spartans would not set out before the full moon, is thought also by Mull Dor ii p 264. On the Carnea, cf vii 206, *α*

CH CVII—*α παρεῖν το καὶ βῆξαι* See on omens drawn from things apparently of no importance when occurring at a critical moment, such as sneezing, twinkling of the eyes, tinkling of the ears, &c. Smith's D of A, *Divinatio*

CH CVIII—*α ἔδοσαν δὲ ὥδε κ τ λ* Cf v 79, *α* Thucyd iii 55. A similar instance of zeal to that of the Plataeans here spoken of, *βοηθέοντες Πλαταιέες πανδημεί*, occurred on Hannibal's advance upon Rome, 211 B C. "The Latin colony of Alba, having seen Hannibal pass by their walls, and guessing the object of his march, sent its whole force to assist in the defence of Rome, a zeal which the Greek writers compared to that of Plataea, whose citizens fought alone by the side of the Athenians on the day of Marathon"

\* Mr Cox says *geographical* miles, by which must be meant German geographical miles of 8101 yards each, not English geographical miles of 2025 yards

Arnold, *Il. of Rome* III. p. 243. *ὁ καὶ ἐνδοξὸς κ. τ. λ.* Cf. on this charge against the Spartan character ix. 54, a.

b. *ἐκτρέφει ψυχὰς* a cold, i. e. ruin, assistance. Cf. ix. 49, b. On the altar of the 12 gods, cf. ii. 7 b., and on the custom of suppliants, Smith's D of A. *Are.*

c. *ἐς Βοιωτὸς γένειον* to be reckoned as Boeotians. Cf. ii. 51 a. *Υεὸς* cf. v. 74 a.

CII. CIIA.—a. *ὡς δὲ δῖος κ. τ. λ.* The Athenian army was commanded, according to the constitution of Cleisthenes, by ten generals: at their head was the Polemarch Callimachus, whose authority and influence was the only security for the unity of their counsels. He was entitled by law to the command of the right wing, and to the casting vote in every question on which the voices of the ten should be equally split.—Thirlw in L. On the Polemarch, and the nine Athenian archons generally cf. H P A. § 138, who observes that in the occasion here mentioned occurs the latest trace of the military character of this office. Cf. refs in vi. 103, a., and Smith's D of A., *Archon*.

b. *θεῶν τὰ ἱερὰ νεώτερον*—Cf. vi. 11 b.

CB CXI.—a. *ἀπὸ ταύτης γὰρ τῆς μάχης* for from this battle, i. e. ever since the time of this battle. On the commemoration of the Plataeans in the Great Panathenaea, cf. v. 56, a.

b. *τὸ ἐμπροσθεν ἐκτετακμένον κ. λ.* "That the front of the Athenians might not be so unequal in length as to endanger their flanks, it was necessary that their ranks should be uniformly or partially weakened. Miltiades undoubtedly foresaw the consequences of his arrangement, when he strengthened his wings at the expense of the centre, which was opposed to the strongest, perhaps the only formidable, part of the enemy's force. Thirlw in L.

Ca. CXII.—a. *τὸ ἐπὶ ταῖς κ. τ. λ.* Cf. vi. 78, b.

b. *ὡς ἀπὸθεῶν αἱ ΑΘ* τ. λ. when the Athenians were moved for toward lit. let loose against the enemy (they advanced at a run. B *ἀπὸθεῶν* Ion. for *ἀπὸθεῶν*. I *αὐτ* para. from *ἀπὸθεῶν*.

c. *μωρὴν τε τοῖσι ἀλυσίαν* they imparted madness to the Athenians, and that, a madness that would altogether be their ruin. Cf. viii. 10. See on the narrative Thirlw L L II. c. 14, p. 239, seqq. and the remarks of D 8, 1 p. 132.

CB. CXIII.—a. *Μάρα*—Cf. iii. 93, d., vii. 64, a., and on Marathon, vi. 102, b., and *Marathon*, Class. Dict. *τὸ περὶ τὴν μάραν* cf. Jelf, § 438, γ quoted in L 133, b.

d. *πρὶν τε αὖτις κ. τ. λ.* *Hdtus*, when he wrote this, had probably in his mind Hector's address to the Trojans, II. xv. 718, *ὄσσοις ὦπ* κ. τ. λ. Schw.

Ca. CXIV.—a. *Κυβέσιος κ. τ. λ.* The victors took 1 ship, and Cynegirus, a brother of the poet Aeschylus, gained immortal glory by clinging to one till his hand was cut off with a hatchet. Callimachus and one of the generals, Stesilaus, were also left on the field. Thirlw in L.—*στῆναι*, action, engagement. Cf. iv. 1 b., vii. 224.

*b* τῶν ἀφλάστων νηὸς, "The ἀφλάστον, in Latin *aplustre*, was an ornament of wooden planks which constituted the highest part of the poop of a ship. It rose immediately behind the gubernator who held the rudder and guided the ship, and it served in some degree to protect him from the wind and rain.—In consequence of its conspicuous position and beautiful form, the *aplustre* was often taken as the emblem of maritime affairs. It was carried off as a trophy by the conqueror in a naval engagement.—Juvenal, *κ* 135, mentions it among the decorations of a triumphal arch." See Smith's *D of A*, *Aplustre*, from which the above is borrowed. A figure is there given of the ornament.

CH CXV—*α* ἱκανακρουσαμενοι—*citatis & valide pulsatis remis sese recipientes*, pushing or rowing off in haste. Schw. In *S* and *L D*, Schw.'s earlier interpretation of *returning* or *putting off by backing water* (cf viii 84, *a*) is preferred. It seems, however, rather irreconcilable with what is said about Cynegirus' seizing the ἀφλάστον.

*b* αἰτιη δε ἔσχε—*sc* αὐτούς, used inversely for αἰτίην ἔσχον *a charge or imputation was laid at their door, they were accused or charged*. See *S* and *L D*, αἰτία—"the house of the Alcmaeonids was charged with having hoisted a shield, as a signal to invite them." Thirlw.

CH CXVI—*α* ὡς ποδῶν εἶχον—as they were off in regard to feet, as fast as their feet could carry them. Cf i 30, *c*, ix 59, viii 107.

*b* τῇσι νηυσὶ υπεραιωρηθέντες Φαλήρου κ τ λ—*laying to with their ships off Phalerum, for this was then the arsenal of the Athenians, off this, I say, holding in their ships, (i e riding at anchor,) they then, &c*

CH CXVII—*α* Ἐν ταύτῃ τῇ κ τ λ. On the loss on either side and the real numbers of the two armies, the numerical inequality of which may probably be reduced to a proportion of five to one, see the excellent remarks of Thirlw ii c 14, p 242, and on the legends of the fight, p 243—τοῦ (for οὗ) τὸ γένειον—σκιάζειν. Cf Jelf, § 889, *a*, *Accus with Infin instead of Verbum finitum* in *Oration obliqua*, quoted in i 24, *a*.

CH CXVIII—*α* δι' ἐτέων εἴκοσι, after twenty years. Jelf, § 627, 2. Cf iii 97, *b*.

CH CXIX—*α* ἀλλά σφέας ἐν σταθμῷ ἑωυτοῦ. "When the captive Eretrians were brought to Darius, he was satisfied, cf vi 30, *a*, with planting them in a part of his own domain, in the Cissian village of Ardericca." Thirlw. This royal residence, σταθμός, station or mansion on the royal road, (cf v 52, *a*), as *D*, p 57, terms it, "which was 5½ miles from Susa, is not to be confounded with the Babylonian Ardericca" i 185, *d*. On the Persian custom of transplanting captive nations, cf ii 104, *a*, i 155, *d*. On Cissia, cf iii 91, *g*.

*b* ἀντλῆσθαι—κηλονηΐψ, it is baled out with a crane, or hydraulic engine, cf i 193, *b* δεξαμενην, a cistern, cf iii 9, *b* υποτίψας, dipping down, cf iii 130, *d*, and ii 136, *c*.

*c* οἱ καὶ μεχρι ἔμεο κ τ λ. "Hdtus remarks that these unwilling

colonists preserved their native language *still in his time* that is, in the time of his actual presence there. Had he not visited and himself found there these transplanted Greeks, what he says of their language would not have been worth his mentioning so early as the second, or even the third generation—one more proof that Hdtus performed his travels in his riper years. D 11.

CH. CXX.—α. ἐσχλας—“The number of the Spartan reinforcement is so small as to lend some colour to a tradition, which rests on the authority of Plato, the slightest of all on such points, that they had been occupied in suppressing some insurrection in Messenia. Thirlw c. xiv p. 244. ὥστε τραπεζαίαι κ. τ. λ. cf. vi. 106, α.

CH. CXXI.—α. θυῖμα δὲ παρ κ. τ. λ. On this ch. see the remarks of D p. 42.

CH. CXXII.—α. This whole chapter is by L. and others thought spurious: it is retained in B. as genuine, on the authority of Schw G., and Matthiæ; though he considers the words *πρῶτον* *ἔχον* certainly not written by Hdtus.

β. Πρώτη δὲ πρότατον ἀνέλοιμενος κ. τ. λ. This first victory of Calchas falls probably in Olymp. liv 564 = a. B. *ἡρώωνος ἐς τοὺς Ἕλληνας*, *declavit, conspicuus fuit apud omnes Græcos*. Schw Lex. *καίτοι*, cf. vi. 35, α.

CH. CXXIII.—α. οἱ ἀλεξαννίδαι κ. τ. λ. Cf. v 62, β d., 63, α. seqq., 66, β., vi. 131 β and on Pisistratus, Harmodius, &c., v 55, β., and refs.

CH. CXXV.—α. πρὸς τῷ θυμῷ *προσέειπε, ad ducem illud, sc. caput ducem, tale verbum attulit Calchas* *to be able to take such a present as this he brought to bear or applied the following contrivance* Behw B suggests that perhaps *θυμῷ* may be understood after *προσέειπε*, *accessit, ac attulit, ad id quod ipse erat permissum*.

β. καὶ πρὸς, *and in addition*. Cf. Jelf, § 640, quoted in fil. 74, α. *καίτοι* *καίτοι* *καίτοι* Cf. vi. 35, α., and Pind. Pyth. vii. 13, where probably the same victory that Hdtus here speaks of is alluded to as *πρὸς τῷ θυμῷ* *ἀλός* *ἀλός* *ἀλός* W

CH. CXXVI.—α. καὶ οἱ Κλισίους *αἶψα, for whom Clisæus had made a race-course and a palaestra, and kept them ready for this very purpose, viz. for trying the merits of the rivals*. On the contest for the hand of the d. of Clisæus, cf. Thirlw l. c. x. p. 423, where with regard to the Phaidon, king of Argos, mentioned in the next chapter it is given, as the most probable hypothesis, that Hdtus confounded him with the more ancient king of the same name.

CH. CXXVII.—α. ἡ δὲ πόλις—On the dissensions that raged in this town, and its destruction, 510 = a., cf. Thirlw li. c. xii. p. 153, seqq. Cf. also on Siris, v 41, α. *τοὺς ὑπερβύτας τῶν Ἕλληνας κ. τ. λ.* *who surpassed the Greeks in strength*. On the accus. here cf. Jelf, § 504, obs. 2.

β. Φείδων κ. τ. λ. On the power of Phaidon I 748 a. c., his introduction of a new system of weights and measures, and his



depriving the Elæans of their presidency at the Olympic games, cf Thirlw 1 c 9, p 358, and c 10, p 385, also II P A § 33 *Καὶ Ἀζηνίης Παιῖου κ τ λ* and *Iaphanes* s of *Luphotion*, an *Azenian* from the city of, &c Azania, a district of Arcadia on the borders of Elis

c τῶν Σκο-αῖων—This family and that of the Aleuadæ, of which it was a branch, were the two most noble in Thessaly “An Aleuas, or a Scopas, were upon extraordinary occasions invested with the chief command in war, but the dignity was not hereditary. The spirit of most of the states of Thessaly was aristocratic, the Aleuadæ in Larissa, and the Scopadæ in Cranon, appear in particular to have been the relics of royal houses retaining the characteristics of Tyrannies,” &c H P A § 178. Cf Smith's C D, *Aleuas*, Thirlw 1 c 10, p 438, and v 63, b

CII CXXVIII —a ὀργῆς, *temper, disposition, turn of mind* Cf 1 73, c ii τῇ συνισ-οῖ, *during the banquet, while feasting* Schw Cf S and L D on the word

b κυψελίδεσσι—On Cypselus and his descendants, cf v 92, § 2, d, and Thirlw 1 c 10, p 419

CII CXXIX —a Ως ἐπ—τοῦ γάμου, and *when the appointed day came for the celebration or consummation of the marriage* W κατακλίσας, from placing the bride on the couch, or from reclining at the marriage feast On the double gen here, cf Jelf, § 543, 1, quoted in vi 2, a

b καὶ ᾧ λεγομένῳ ἐς ὁ μισόν and *on whatever might happen to be the subject of conversation sermonibus in medio propositis, s coram reliquis habitis* B In the line above, *ὡς ἐπ α-ο εἰπ-νου ἐγίνοιτο*, and *when they were after supper, after they had done supper*, Jelf, § 620, 2, 'α-ο *Temporal* Departure from a point, *after*

c κα-εχων ὁλλων τοις ἄλλους—*greatly attracting the attention of the rest, occupying them in observing him, or it may mean restraining, deterring, by his skill in the art, the others from entering into a contest with him* Schw

d ἱμμελίαν “Each department of the Drama had a peculiar style of dance suited to its character That of Tragedy was called ἱμμελία, that of Comedy, *κορδαξ*, that of the Satyric drama, *σικιννίς* *Gk Theatre*, p 126 It is probable, however, from what follows, that the tune of the dance here spoken of was of the Comic or lascivious kind, in which sense Hesychius, quoted by Schw, says the word is sometimes used

e ὀρχήσατο—σχηματία = ὄρχους *Accus of cognate notion* Jelf, § 556, b Cf Muller, Dor ii p 344, referring to this passage “Peculiar kinds of Lacedæmonian dances were in existence at the time of Clisthenes of Sicyon, they consisted as well of motions of the hands as of the feet, as Aristoxenus states of several ancient national dances” Cf also Smith's D of A, *Saltatio* and *Chorus*

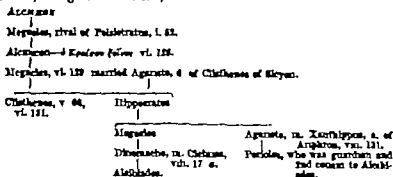
f ἀπο τούτου μὲν τοῦτο οὐνομαζεται, *from this circumstance therefore this proverb took its origin*

CII CXXX —a ἐγγυῶ—νόμοισι κ τ λ *I betroth my daughter*

according to (in agreement with) the customs of the Athenians. Cf. Jelf § 634, 3, c.

CII CXXXI.—α. Κλεισθένης δὲ τὰς πόλιν εἰσελθὼν.—Cf. notes on v 66, seqq., and on Cleisthenes, tyrant of Sicily, v 87 a.

δὲ οὐδὲν τι δὲ εἰς τὴν πόλιν. The following table, for the better part of which the reader is indebted to the Oxford Chron. Tables, will show the genealogy which follows. See further on the Alcmaeonidae, refs given in vi. 123, α.



CII CXXXII.—α. Μὲν δὲ εἰς τὴν πόλιν. On the circumstances narrated in this and the following chs, cf. Thirlw H. c. 14, p. 243 *ῥῆμα*, overthrow l. 18, α.

CII CXXXIII.—α. πλεῖστα—α. *pleista*. Cf. iv 167 b

β. τῇ μέλει τοις εἰς τὴν πόλιν, and in several places where the wall was easy of assault, there, at night, it was raised to double its original height. *τοις* Epic and Ion. for *ἵς* was; in Homer used as a simple imperfect; in Hdtus it denotes a frequent repetition. Cf. l. 126, vii. 119 *Matth. Gr Gr* § 217 obs

CII CXXXIV.—α. ἐνὶ δόμοις—*enidomois*—an under provisions. Cf. Smith's D of A., *δόμοι*.

β. *δομοῖς*. *δομοῖς*—cf. ii. 171 b and refs. *ἵππος* *μήπω* cf. l. 47, α

CII CXXXV.—α. φειδύμενος ἔχων, being poorly or ill, cf. iii. 129 δ.

β. αὐτὸν κατακτείνουσι—*if they shall put to death, despatch*, cf. iv 146, α.

CII CXXXVI.—α. δὲ θανάτου ἐπεμύνην εἰς τὴν πόλιν—*who, having brought a capital charge against Miltiades before the commons, prosecuted him for having deceived the Athenians. θανάτου*. Cf. Jelf, § 501, obs. 1, *Criminal Gen.* The fine or punishment is also in the genitive, the fine being considered as the equivalent of the offence. *ἐν τῇ δόμῳ*, the preposition referring to his being set before the judge the judgment-seat being raised. Jelf, § 639, in. 1, α. On the addition of *δομοῖς*, cf. Jelf § 501 obs. 2. See H. P. A. § 128—130, and Smith's D of A., *ἐκδομοῖς*.

β. ἀποκείμενον δὲ αὐτὸν εἰς τὴν πόλιν. "He was brought on a couch into court, where his brother Thagoras pleaded for him before the

people, which it at once re-judged and re-convicted. As judge it condemned him; as sovereign, on the ground of his services at Marathon and at Plataea it commuted the capital penalty for a fine of fifty talents. As he could not immediately raise this sum, he was cast into prison, where he soon after died of his sore. Thirlw. n. p. 245. In his discussion of the motives of the sentence, Thirlw. hardly seems to clear the Athenians from the charge of gross ingratitude. According to Plato, in the *Gorgias*, p. 516, l. 1, quoted by W. Mitford, he was at first condemned to be thrown down the bedstead, for which after all he had but a narrow escape. It was into the horrible pit punched with spikes, or a grating at the mouth to prevent the escape of the criminal, and spiked at the bottom to pierce or kill him, that the Persian heralds were cruelly thrown, vii. 133. Cf. *Washington* n. p. 254. Much of the same story was the dum-com-mo shown at Rome in the *Julianum*. Robert, or *Cæsar*, vi. a criminal was thrown. See the quotation given in Smith's D. of A., *Cæsar*.

CII CXXXVII—*α ἡμεῖς καὶ αὐτοὶ ἡμετέρας αὐτῶν*. See on the narrative Thirlw. n. c. vi. p. 247, on the Peloponnesians, &c. v. 26, α. l. 57, α. l. 91 *h*. and on Heats, c. ii. 133 α., and D. p. 85.

*h* ἡμεῖς καὶ αὐτοὶ καὶ αὐτοὶ καὶ αὐτοὶ. The construction of what follows in this *sch* is noticed by Mitford, *Gr. Gr.* 611. *At colutha* take place principally when the principal proposition is interrupted by a parenthesis. After longer parenthesis the principal proposition itself is left incomplete. Here l. vi. 137. ἡμεῖς καὶ αὐτοὶ καὶ αὐτοὶ καὶ αὐτοὶ then follows a parenthesis, *καὶ αὐτοὶ καὶ αὐτοὶ καὶ αὐτοὶ* &c. containing the different causes as ground of that expulsion, to the end of the chapter, and to the commencement of c. 138, *καὶ αὐτοὶ καὶ αὐτοὶ καὶ αὐτοὶ*, and the continuation of the interrupted proposition, *καὶ αὐτοὶ καὶ αὐτοὶ καὶ αὐτοὶ*, &c.

*c* *καὶ αὐτοὶ καὶ αὐτοὶ καὶ αὐτοὶ καὶ αὐτοὶ*. See Thirlw. *sch* n. p. 38.

*d* *καὶ αὐτοὶ καὶ αὐτοὶ καὶ αὐτοὶ καὶ αὐτοὶ*, the *νεκρὸν*. This fountain, which was also called *Callistræa*, took its rise at the foot of Mt. Hymettus. The water was conducted by the Pisistratidae into Athens, as appears from Thucyd. ii. 15, and distributed through nine pipes. See Smith's D. of A., *Aquæ Durlus*.

CII CXXXVIII—*α καὶ αὐτοὶ ἡμετέρας αὐτῶν καὶ αὐτοὶ καὶ αὐτοὶ*. Cf. iv. 145, and Thirlw. n. c. vi. p. 237. *καὶ αὐτοὶ καὶ αὐτοὶ καὶ αὐτοὶ καὶ αὐτοὶ*, placing the fifty-oared galleys in convenient positions.

*b* *καὶ αὐτοὶ καὶ αὐτοὶ καὶ αὐτοὶ καὶ αὐτοὶ*—"It is worth while observing that the Athenians, who called themselves *Ἀθηναῖοι*, never gave their women the name of *Ἀθηναῖαι*, because Minerva is called in Homer *Ἀθηνα*. They designated their women by a periphrasis, as here, or by the word *Ἀσραι*, because Athens was called *Ἄστυ*, or the city, by way of excellence." L., in the *Oxf'd Transl.* On the festival here spoken of at Brauron, cf. Smith's D. of A., *Brauronia*.

*c* *καὶ αὐτοὶ καὶ αὐτοὶ καὶ αὐτοὶ καὶ αὐτοὶ*. *ἐξῆθ' οὐρανὸν*, quidam facturi essent *hi pueri*, quando adulti forent, qui jam constitutum habeant sibi in-

even presto esse contra legitimam aetatem patres aliqui his rebus dominari? Schw. "if (thought they) these boys are already minded to aid each other against the children of our legitimate wives and are now trying to domineer over them, what, forsooth, will they not do when they are grown to man's estate?"

δ τοῖς ἀπὸ Θάσις ἀνδράς κ. τ. λ. As Thoon, according to the tradition, was preserved by Hypsipyle, it is better either with B to translate, *their husbands who came with Thoon to Lemnos*, or with Schw., *their husbands who lived with Thoon*, i. e. in his time, than with L. to understand that Thoon was killed as well as the others.

εὐνομήσαντες Ἀθήναια καλεῖσθαι. Cf. Aeschyl. Choeph. 631.

Καὶ τὸν δὲ προσφίεται τὸ Ἀθήναιον

Ἀθύρῳ γούραι δὲ δέχονται κατὰ

πύκτον ἕκαστον δὲ τις

τὸ δαυδὸν εὐ Ἀθηναίῳι πῆραντι

CII. CXXIX.—α. εἰτε γὰρ κατὸν κ. τ. λ. Cf. iii. 65, where the same calamities are imprecated by Cambyses, and Thirlw. LL.

CII. CXL.—α. ἐρητύειν δαίμων—*The Etesian or periodical northerly winds*. "They blew in the Aegean 40 days from the rising of the dog-star. Cf. vii. 168, and ii. 20, where they are the *Egyptian monsoons*, which blow from the north all the summer. S. and L. D.

β. γὰρ ἡ Ἰα. εἰς τὴν Ἀθήναιον. From Ekeos in the Chersonese of Thrace to Lemnos is only 33 G miles. R § 24, p. 679. Cf. also iv. 86, α.

γ. Ἡφαίστιος. The name of the town Hephaestia, as also Aethalia, the ancient name of the island, arose without doubt from the volcanic nature of the whole place: so often alluded to in the legends.

δ. γὰρ ἡ Ἰα. εἰς τὴν Ἀθήναιον. From Ekeos in the Chersonese of Thrace to Lemnos is only 33 G miles. R § 24, p. 679.

## BOOK VII POLYMNIA

PREPARATIONS OF DARIUS—HIS DEATH—SUCCESSION OF XERXES  
—HIS EXPEDITION AGAINST GREECE, DOWN TO THE BATTLE  
OF THERMOPYLE.

CII. I.—α. ἐκχαρῆναι—*from χαράναι, to sharpen, or what hence, to exasperate or enrage*. Cf. Eurip. Med. 136, quoted by Schw. κίτῳ τὸν καὶ χαράναι. See on the narrative, Thirlw. ll. c. 13, p. 248, seqq.

β. πλοῖα—*ships of war* i. q. πλοῖα μαχητῶν, cf. vi. 48, l. 2, β., as distinguished from πλοῖα, transports. V

c ἡ Ἀσιὴ ἰδορίετο—Asia was in commotion S and L D “For three years all Asia was kept in a continual stir in the fourth, 486 B C, Darius was distracted by other cares by a quarrel in his family and by an insurrection in Egypt” Thirlw ii p 249 On the previous chronology of the war and the events that led to it, cf vi 46, a On the subsequent events see Clinton’s Fast Hell, or the Chronological Table in Long’s Summary, p 162, and compare with the Oxf’d Tables, or the Chronology at the end of E Hist of Gr

CH II—α ὥς ἐν μὲν ἀποδείξαν·α κ τ λ “For the preventing of civil war in the empire, it was an ancient usage among the Persians, that, before their king went out to any dangerous war, his successor should be declared” Prid Connect pt i bk iv The existence of this law appears to be mentioned by Hdtus alone W Another instance of it occurs in i 208, c, Cyrus committing the kingdom to Cambyses before setting out against the Massagetæ so in Thucyd i 9, quoted by W, Euristheus, before marching against the Heraclidæ, gives the government into the hands of Atreus

b ἦσαν γὰρ Δαρ κ - λ On the children and wives of Darius cf iii 88, c On the right of succession and respect to the family of Cyrus among the Persians, cf iii 2, b, 88, a, and the refs to H

CH III—α Δημάρη-ος κ τ λ Cf vi 70

b -πο ἑωυτοῦ, rather than, or, in preference to himself, potius quam ipsum Æsch Sep c Th 930 ἐυσδαιμων τρὺ -ασῶν γυναικῶν Cf Jelf, § 619, 3, b

c ἡ γὰρ Ἀποσσα εἶχε το -ᾶν κράτος See H Persians, ch ii p 229, seqq—“Among the powerful causes of the decay of the empire was the monstrous corruption of the court, or rather of the harem Every thing was here subject to the influence of the eunuchs, of the reigning queen, or, still more, of the queen-mother It is necessary to have studied in the Court History of Ctesias the character and violent actions of an Amytis or Amestris, or still more a Parysatis, to form an adequate idea of the nature of such a harem-government, &c Cf also p 256, ix 109, 113, and Ctesias, Pers 42, &c As the selection of the heir was left to the monarch, cf iii 2, b, and his decisions were commonly influenced by his queen, the power of the queen-mother became still more considerable among the Persians than among the Turks As the education of the heir to the crown was mainly intrusted to his mother, she did not fail early to instil a spirit of dependence on her wishes, from which the future king was rarely able to emancipate himself The narratives of Hdtus and Ctesias respecting the tyrannical influence of Parysatis, Amestris, and others, bear ample testimony to the fact”

CH IV—α οὐδέ οἱ ἐξεγένετο κ τ λ Cf iii 142, a In the following year, before he had ended his preparations against Egypt and Attica, he died, and Xerxes mounted the th 485

The authority of Hdtus for the fact of Darius' death before conquering Egypt, is of course to be preferred to that of Aristotle, *Rhet.* ii. c. 20, who asserts the contrary probably because it suited his purpose as a popular example, without paying much regard to historical accuracy. Thirlw

CII. V.—*α. δ' εἰς τὸν Χέρξην κ' τ' λ.* On the character of Xerxes cf. Thirlw ii. c. 15, p. 248. On Mardonius cf. vi. 43, *a. c.*

*δ. Δέσποτα* Observe that this title, properly used by a slave to his master is here used by a Persian subject to his sovereign; who is similarly styled in vii. 35, 38, &c. &c. In the same feeling the subject nations are called *δοῦλοι*. Cf. vii. 9, 96, ix. 48. B. Cf. on the treatment of the conquered nations, iii. 117 *δ.*, and H. Pers. ch. ii. p. 218, seqq. On the leading idea contained in ix. 116, *δ.*, cf. p. 260.

*ε. εἶπες μὲν τιμωρὸς*—this speech of his was of a revengeful nature had revenge in view B., or was a plea for vengeance. S and L. D. *παρενόησεν τῇδε* the following digression. Cf. vii. 171

CII. VI.—*α. κατεργάσατο*—either he overcame, conquered the reluctance of Xerxes, or understanding & *ἰσθόλετο*, he accomplished what he desired, Schw. quoted by B. he prevailed over persuaded; S and L. D.

*δ. Αλεαδίων κ' λ.* "The Thessalian house of the Aleuadae, either because they thought their power insecure, or expected to increase it by becoming vassals of the Persian king sent their emissaries to invite him to the conquest of Greece." Thirlw ii. c. 15, p. 250. Cf. vi. 127 *c.*

*ε. προσεφύγοντό εἰ* applied themselves eagerly to him, or were pressing or urgent on him. Much in the same but in hardly so strong a sense, is *προσέφετο* used in this ch. Schw. On Onomacritus and his trade in oracles, see the remarks of Thirlw L. L. *ἐπιθεῖται*, most probably one who puts into order or one who collects and arranges oracles. Lobbeck quoted by B.

*δ. ἰσχυροῦς*—inserting interpolating On the verses ascribed to Musaeus, cf. v. 90, *b*

*ε. καταλαβὲς τῶν χρησμάτων*—quoted, or recited some of his oracles. Gen. Partit. Cf. Self § 533, 3, quoted in iv. 135, *δ.* On the opt. *δίδασκε* with the participle *ἔως* expressing a frequently recurring action, cf. Matth. Gr. Gr. § 521

*ζ. Διὰ τὸν τε Ἑλλάδοπότην* *ἡγγεμένον* "Sometimes when two actions are expressed, one of which has a greater extent and comprehends the other the latter is put in the participle, where we should have put the finite verb. Matth. Gr. Gr. § 556, *οἶα*. 1

CII. VII.—*α. ἀνέστη μὲν ἐκ τῆς λ.* The revolt of Egypt, 486 B. C.—Again subjected by Xerxes, 484 B. C. Inarus revolts in 460 B. C., and overthrows Achaemenes. Cf. E. Orient. H. Chron. Tabl.—An event that dates after the close of Hdtus' history; cf. L. 190, & On Achaemenes, and the events in Egypt in connexion with him, cf. iii. 12, *δ*

CH VIII — α Εἰρήνης δὲ σύλλογον ἰ-κλήστον ἰ-οίετο, B cautions the reader against supposing that it was a common custom among the Persians for the monarch to summon such an assembly as we here read of or, that such an assembly was legally recognised among them. The monarch was of course despotic, and a council of the nature here mentioned, if in reality ever summoned, met rather to deliberate on the *manner* in which a project should be executed, than to discuss *whether* it should be executed. In the words, "if any reliance could be placed on the story told by Hdtus, about the deliberations held in the Persian cabinet," Thirlw appears to entertain a well-grounded doubt as to the truth of the whole narration. Indeed, the introduction of such an episode is so much in character with the genius of our author, bearing, as it does, no small resemblance to a discussion among the heroes of his favourite Homer, and is so perfectly in unison with his Greek ideas, that it would seem more probable that we owe the present ch to the peculiar turn of our author's mind, than to any correct information that he was likely to have received on the subject. Cf in 80, a, and H Pers ch ii p 258. "Another consequence of such a system, viz the harem-government, cf vii 3, c, was the insignificance of any thing that could be properly called a council of state. Affairs of public importance were discussed in the interior of the seraglio, under the influence of the queen-mother, the favourite wife, and the eunuchs. It was only on occasions of great expeditions being meditated, or the like, that councils were held for any length of time, to which the satraps, the tributary princes, and the commanders of the forces were invited. Herod vii 8, viii 67. The principal question was for the most part already settled, and the debate respected only the means of carrying it into execution. Even in this point, however, the despotic character of the government manifested itself, since he who gave any advice, was obliged to answer for its issue, and in case of ill success the penalty fell on his own head."

b § 1 οὐτ' αὐτὸς κατηγοησομαι κ τ λ — *neither will I go before, or, lead the way in establishing this law among you* ητρεμήσαμεν fr ἀτρεμιζω, cf i 190, *we have remained quiet*. B Cf ix 53, ἀτρεμας εἶχον τὸ στρατόν *they kept quiet, or, halted the army*.

c § 2 τας Ἀθηνᾶς, οἱ γε ἐμὲ κ τ λ. The masc. οἱ refers to Ἀθηναῖοι understood from Ἀθηνᾶς. Cf vi 92, b οὐκ ἐξεγενετό οἱ Cf in 142, a

d § 3 γῆν τὴν Περσίδα κ τ λ — *We shall make the heavens the only limits to the Persian dominion, more literally, we shall render, or display the land of Persia bordering, or, abutting on, i e bounded by, the heavens alone, for the sun will look down upon no country bordering upon ours, but I shall make the whole of them, &c &c*. A few lines above, ἀνάρτημαι στρατ *I am prepared to lead an expedition*. Cf i 90, a

e § 4. ἐν τῇδεσσι. in our land, among us. Cf. i. 33, d. On δῆπερ cf. iii. 84, a, vi. 41 a.

f τίθειαι τὸ πρῶτον ἐς μένος I lay the matter before you to be discussed. Cf. vi. 120, b.

CII. IX.—a. ἐκίς τε κ. τ. λ. You have hit the right points among two certain and telugists. Schw. καταγλῆσαι ἡμῖν—On the dative here, instead of the gen. cf. Jelf, § 589, 3, § 629, obs., and cf. iii. 155, vii. 146.

b. ἐκλόουσι ἔχουσιν—Cf. vii. 5, b. B. calls attention to the boastful exaggeration of this assertion. Of the Sactians, that is, the Scythians, (cf. vii. 64, b,) only a part obeyed the king of Persia, iii. 93, d.; only a very small part of India, iii. 98; and of the Ethiopians only those close to Egypt, iii. 97.

c. § 2. οὐκ ἔβλεπον ἐς τοῦτον λόγον ὡςτε μέγεθος—*namque non rei rationem et causam, ut necesse est certamen descenderent, cenisse* W. they did not even come to the matter or consideration of that, i. e. they never so much as entertained the notion of fighting. Cf. iii. 99, b. According to Schw., ἐς τοῦτον λόγον = ἐς τοῦτον.

d. § 3. ἐκλεῖψας—Having softened down, smoothed over the speech of Xerxes. Cf. viii. 142, d. λείψας κ. τ. λ. smoothing over putting a fair appearance on the speech of Mardonius.

CII. X.—a. § 1. ὥςπερ τὸν χρυσοῦν τὸν ῥῶν δαμῖνον. As unalloyed gold cannot be distinguished from alloyed by being rubbed upon it, it is agreed by Schw., B. and Cremer that by *κατερίψαι* δαλ. χρυσῷ must be understood, not, when we have rubbed it upon other i. e. alloyed gold but, when we have rubbed it, (viz. upon a touchstone εἰς βάσανον, the lapis Tydinus,) with or beside other gold i. e. we know the pure from the alloyed by rubbing them both upon a touchstone and seeing the difference of the marks they leave. So also S. and L. D.

b. ἔγω δὲ καὶ περὶ κ. λ. Cf. iv. 83.

c. § 2. καὶ δὲ ἐνρήμναι—Aoristus h. l. latius patet. Verbo considero sane potest si may in truth come to pass, &c. Non haec est such entagen. Lange. B.

c. *ὅταν ἀποστήσῃ οὐκ ἔμπροσθεν* well then, yet the case, that they do not succeed in both ways i. e. both by land and sea. See the able discussion on the Greek Aorist in Sheppard's Theophrastus, Append. i. Its use here seems to come under the head there mentioned in p. 267 as denoting an action possible at some time, and not tied down to a particular instance, actually occurring. Since the above was written, I have observed that the passage is noticed in Jelf, § 403, 2 (cf. also § 890, 8). He says, The Aorist is also used, like the Pft., to express future events which must certainly happen. The absence of any definite notion of time expresses yet more forcibly than the Pft. the inevitable, and, as it were, actual development of that which as yet is future. Cf. Hom. Il. iv. 160—162, ἔκτιστον. So here *ὅταν ἀποστήσῃ* it succeeds



no' in both points, so much must be considered as certain as if it already happened Cf Soph Ant 303, *ἔξι-ραξαν* Eur Med 78, *α-ωλομεσθ' ἀρ'*, there quoted

d § 3 *-αὐτοῖσι γίνοντο* *ἐιόμενοι*—*tried all sorts of ways, used every means, in their entreaties to the Ionians, &c* Cf Jelf, § 690, 1, iii 124, a, iv 109, c On Histæus, cf iv 137 *ἐύργαστο αἰ*, cf iv 111, d *ἐ- ἀνῆρι γε αἰ κ τ λ*, *that the whole state of the Persians was in the power of, or depended on one, single man* Cf viii 29, b

e § 5 οὐδὲ ἔῃ *κνίζω*, The verb *φαντάζεσθαι*, which sometimes means to appear, as in iv 124, here signifies, *to show themselves with pride, to make a show, or parade* *insignem aliquam præ se speciem ferre atque ostentare* *κνίζω*, to grate, or irritate, here, *to provoke, or arouse the jealousy of* Schw On the sentiment, cf Hor ii Od v 9, "*Sæpius ventis,*" &c, and Æsch Persæ, 817—831, ed Diod B See remarks in Introd p v, and D p 130

f § 7 *φλαυρως ἀκούειν*, *male audire*—*to be injuriously or ill spoken of* B

g *ἐισβολή* γὰρ ἐστὶ *ἐκινωτάτων* Cf Pind Pyth ii 76, ed Dissen, *ἀμαχὸν κακὸν ἀμφο-τέροις ἐισβολιᾷν υ-οφάντης κ τ λ* W And the comment. of Dissen, vol ii p 197 *μη γένηται* *Ne igitur sic unquam fiat, let it not so happen, may it never so come to pass* B Cf Jelf, § 420, 3

h § 8 *ἡμῶν δὲ ἀμφοτέρων παραβαλλομένων -α τέλει α* *while both of us, i e let both of us, expose our children to peril, viz. of the war, B*, but from what follows, *παραβαλλεσθαι* would seem better understood of *risking, staking our children, to suffer, or not, according as the anticipations of the respective fathers are fulfilled* Cf on what immediately follows, vii 8, a

i *υ-ο κυνῶν τε κ τ λ*—*torn to pieces by dogs and birds* Cf Aristoph' Av 338 and 354, Horat Epod v 99, "*Post insepulta membra different lupi, et Esquilinæ alites*" Virg Æn iv 485, "*Heu, terrâ ignotâ, canibus data præda Latinis alitibusque, jaces*" V and W And commencement of the Iliad

j *ἢ σε γε*—When in disjunctive sentences a pronoun is to be repeated, *γέ* is added to it in the second sentence, to mark the identity Cf Hom Od iii 214 Jelf, § 735, 3 *γνοῦντα*—*when you (Mardonius) have learnt or found out* Rightly referred by Lange, quoted by B, to Mardonius—*und dann wirst du erkannt haben* *ἀναγινώσκεις, you persuade, as in i 68*

CH XI—α *ρύσεται μηδὲνα κ τ λ* *this shall save you from receiving any fitting reward for, &c, any reward such as you deserve, for &c* On the Infm here without the article, as the object of the verb, cf Jelf, § 664

b *μή γὰρ εἴην ἐκ Δαρείου κ τ λ* The following is the Genealogy in Schw and L from Gale, with some slight alteration —

meaning *draining to its close* S. and L. D. from *δρω* radical form of *δρῶ*.—Clinton, quoted by Long, Summary p. 162, "understands *ἐκπαράλυσεν* *κ. τ. λ.* to refer to the march from Sardis, not from Susa; which is probably the correct interpretation." Cf. also Thirlw. ii. c. 13, p. 253. See the Chronological Table, founded on Clinton, at the end of his Summary throughout. On the preparations for these monstrous expeditions, cf. iv. 83, b., and H. there quoted.

c. *ὅς μιν Μῆνυρ κ. τ. λ.* cf. vii. 7. On the expedition of Darius against the Scythians, cf. iv. 1. 83; on the Scythian and Cimmerian, i. 16, 103, iv. 11. 12, and notes; and on *ὁ δὲ δρω* *ῥή* *ἀνέλας* i. 6, a.

CII. XXI.—a. *Ἀφ' οὗ αἰ τῶν κ. τ. λ.* And thus Xerxes, as was foretold by Daniel, xi. 2, having by his strength and through his great riches stirred up all the then known habitable world against the realm of Greece,\* that is, all the West under the command of Hamilcar and all the East under his own, he did, in the 5th year of his reign, which was the 10th after the battle of Marathon, set out from Susa to begin the war and having marched as far as Sardis he wintered there. Prid. Conn. an. 481. On *εἰς* and *ἐλθὼν*, cf. vii. 1. b. With regard to the alliance between Xerxes and Carthage alluded to by Prideaux, about which Hdtus does not say one word, read without fail D. p. 137—140.

b. *καὶ τοῖς μιν* The formula *τοῖς μιν* in Hdtus frequently signifies the same as *πρῶτον μιν*, *now in the 1st place to begin then*, or *now first he did as follows*. It responds either to *τοῖς δὲ*, and *this next*, in the 2nd place, or to some equivalent phrase in a subsequent clause; as in this place *τοῖς μιν* answers to *ὑπερσφύζοντο δὲ καὶ ὄντα κ. τ. λ.* in the beginning of c. 25. Schw.

c. *ὑπερσφύζοντο* *ἀνέλας* Cf. vi. 44 and notes.

CII. XXII.—a. *ὡς δὲ καὶ ἐκπαρὸς τοῖς κ. τ. λ.* On these cities, cf. Thucyd. iv. 109 where the greater part of them are taken by Brasidas.

CII. XXIII.—a. *ὁπότεν δὲ ὡς κ. λ.* That a canal was cut through the isthmus of Mt Athos, *Monte Santo*, about the distance of a mile and a half, does not appear to be doubted by Thirlw. i. l. Thucydides, who lived a considerable time on his Thracian property at no great distance, speaks of it without any marks of discredit, *ἐκὸς τοῖς βασιλείαις ἀσπύγματος*, iv. 109. The same testimony is also borne to its reality by Plato, Isocrates, and Lysias, quoted by Mitford, ch. 8. Modern travellers, however, are at variance. Count de Choiseul-Gouffier *Voyage pittoresque de la Grèce* tom. ii. pt. i. p. 145, quoted by Schw., declares that sufficiently clear traces of the ancient canal can yet be discovered; while Cousinéry whose travels B. refers to, and others, deny that any vestige of it is to be seen. Juvenal's allusion to it as an example of Greek mendacity is well known. "He ranks it," Arrowsmith, Eton Geog. p. 336, observes, with the other fables to which the ex-

pedition of Xerxes gave rise, but its existence is too well attested by Hdtus and subsequent writers, as well as by the remains of it which are yet visible, to be considered as a subject of doubt. The canal commenced at Sane, and was 1<sup>1</sup> miles long" Cf also *Atlios* in the National Cyclopædia \* (Knight)

*δ σχοινον -οισσάμ* *diating* or *marking a line by a rope* Cf 1 189, 199 *ἑ-βαθρων*—*ypov ladders, or steps* Cf 1 183 B

CII XXV—*α ὀ-λα βυβλινα*—*cables of the byblus, or Cyperus Papyrus*, as in vii 36 Cf also ii 92, c W On "the magazines of food necessarily prepared, in the countries through which they had to pass, long before, while further supplies followed the army by sea," see the very interesting section in II's Persians, ch ii p 282, seqq, quoted from iii 83, *δ* It treats particularly of this expedition, and should be read through

*δ Λευκην Ἀκτην*—A small town and shore, so called probably from the whiteness of the sand, on the Propontis, where now, according to Mannert, stands the fort of Saint George Eion, *Contessa*, or *Rendina*, at the mouth of the Strymon Smith's C D

CII XXVI—*α κρι-αλων*—"This may be supposed to have been near the site of the present *Licli*, as it lay on the E side of the Halys, in Cappadocia, and in the road from Susa to Sardis, through Celasæ and Colossæ, which was the king's route" R p 319 "A general rendezvous was then appointed, which, in the case of Xerxes' armament, was Cappadocia in Asia Minor. Hither all the contingents came, conducted by leaders of their own race. These, however, were allowed no authority in actual war, the officers being taken exclusively from the Persians. This was a privilege reserved for the conquering nation, as was the case also among the Mongols and Tartars," &c H 1/1 p 283 On the *υ-αρχοι, satraps*, cf 1 153, *δ*, v 32, *α*, iii 127, *δ* and refs On the *gifts*, see refs in vii 8, *c*

*δ Καταρρηκτης* This river was also called the Marsyas. From its rushing over the rocks with great noise, it was thus called the *Waterfall*, or *Cataract* Cf Smith's C D, *Marsyas*

*ε Μαρσυνω ἀσκός*—*the skin of Marsyas* The story of Marsyas is told in Ovid, Met. vi 382 "The fable admits of a rational explanation—the flute cast away by Minerva, and Marsyas punished by Apollo, are intended to denote the preference given at some particular period by some particular Greek race, with whom the mythus originated, to the music of the lyre over that of the flute, or, in other words, to the Citharædic over the Auletic art. Apollo, inventor and improver of the lyre, engaged in a stubborn conflict with Marsyas, representative of the double flute, which was a Phrygian or Asiatic invention, Apollo conquers, that is, the flute

\* "The canal of Xerxes can still be traced across the isthmus from the Gulf of Sappho to the bay of Erso in the G of Contessa, with the exception of about 200 yards in the middle, where the ground has no appearance of being touched. It is probable that the central part was filled up afterwards to allow a more ready passage into and out of the peninsula."

was regarded by the Greeks as a barbarian instrument, and, banished from the hymns and festivals of the gods, could only find admittance into the festivals of the vintage, in the Bacchanalian orgies and choros of the Drama. Wieland's Att. Mna. i 131 quoted in *Variyos*, Class. Dict. So also the article *Marsyas*, in Smith's D of Gr and R Blog

Cn XXVII— $\alpha$   $\pi\acute{\epsilon}\rho\ \delta\epsilon\ \mu\epsilon\tau\alpha\delta\epsilon\iota\mu\epsilon\iota$ . This vine was afterwards carried away from the citadel of Susa by Antigonus, 316 a.c., about 163 years after the interview of Xerxes with Pythius. Diod. Sic. xix. 42. L.

Cn XXVIII— $\alpha$   $\delta\alpha\sigma\upsilon\lambda\omega\varsigma\ \mu\epsilon\tau\ \kappa\ \rho\ \lambda$ . Reckoning the talent, according to Hussey Weights and Measures, &c., at £243 15s., the 2000 talents = £487,500. The Daric or gold stater was worth 20 Attic drachmæ that is, 16s. 3d. reckoning the drachma at 94d. Cf. Hussey and Arnold's note on Thucyd. viii. 29. Consequently 4,000,000 Darics = £3,250,000, and 7000 Darics = £5687 1s.

Cn XXIX.— $\alpha$   $\sigma\upsilon\beta\alpha\lambda\lambda\epsilon\theta\epsilon\iota\varsigma\ \chi\eta\mu\alpha\tau\alpha$ , cf. fil. 135, c.

Cn XXX— $\alpha$   $\kappa\ \iota\sigma\pi\alpha\varsigma$ —supposed by Mannert, vi. 3, 131 quoted in Class. Dict., to be identical with the Laodiceæ, on the Lycus, on the confines of Caria, Phrygia, and Lydia. See on the district here mentioned H. Pers. ch. i p. 73, and note.

Cn. XXXI— $\alpha$   $\iota\alpha\iota\ \kappa\alpha\tau\epsilon\upsilon\varsigma$  towards Caria. Cf. Jelf, § 633, 1 b on  $\iota\alpha\iota$  with the gen., motion towards a place or thing. The genitive represents the place as something aimed at, the desire antecedent to the motion.  $\iota$   $\mu\upsilon\sigma\tau\epsilon\upsilon\varsigma\ \kappa\ \rho\ \lambda$ . That Hdtus here speaks of an artificial species of honey is manifest; but how it was prepared from the *tamarisk* ( $\mu\upsilon\sigma\tau\epsilon\upsilon\varsigma$ ) is hard to be understood. Possibly some other plant was intended. Artificial honey is also spoken of in iv 194, b

$\beta$   $\mu\epsilon\lambda\epsilon\theta\epsilon\upsilon\sigma\alpha\iota\ \delta\omicron\omicron\alpha\delta\epsilon\upsilon\sigma\alpha\iota\ \delta\epsilon\delta\omicron\iota\ \iota\sigma\tau\epsilon\phi\eta\varsigma$  having committed it to the care of one of the band of the Immortals. W and B. The explanation of Schw., one whose successor was appointed in case of death so that the office might never be vacant, seems to me far fetched, though followed by S. and L. D. On the Immortals, cf. vii. 83,  $\alpha$   $\iota\varsigma\ \delta\ \delta\omicron\tau\epsilon\ \tau\omega\varsigma\ \Lambda\epsilon\delta\omega\iota\varsigma$ , the capital of the Lydians. So Athens was called  $\delta\omicron\tau\epsilon$ ,  $\alpha\tau\theta\epsilon\alpha$ . B

Cn. XXXII— $\alpha$   $\pi\lambda\acute{\epsilon}\nu\ \epsilon\tau\epsilon\ \iota\varsigma\ \Delta\theta\eta\nu\alpha\varsigma\ \kappa\ \rho\ \lambda$ . Cf. vii. 133. On earth and water cf. iv 126, b  $\delta\ \iota\tau\omega\alpha$ . "For the king and his suite banquets were provided long before, and with such an unbounded expense that this alone sufficed to ruin the cities which furnished them. This also was a consequence of the idea that the monarch was the sole proprietor of all that his provinces contained; and the Persians understood this so literally as to carry away with them the costly utensils of plate displayed on these occasions. It is needless to say that the idea of a regular encampment could not be entertained in the case of such enormous hosts: the king and his great men indeed had their tents; but the army at large bivouacked under the open heavens, the necessary consequence being a multitude of diseases. H L L p. 294.

CH XXXIII — *α* Μαδύτου κ τ λ Cf note *a* on the following ch  
*b* ζῶντα — ῥός σαιῖα διε-ασσαλευσαι—*nailed him alive to a plank*  
 Cf ix 116, 120

CH XXXIV — *α* εἰ Ἀβιδου, Σηστῶ Μαδύτου On the construction and position of the bridges, cf ch 36, *infr* and notes, &c, the discussion in R, § vi p 115, and the map there. On the position of these bridges and towns, he writes as follows, p 119 — "There seems to be no question, that the bridge of Xerxes, or rather bridges, for there were two, over the Hellespont, were placed at the narrowest part of the strait, 14 or 15 miles above the entrance from the Ægean Sea, and at no great distance from the old castles of the Dardanelles. At this part of the strait stood Sestos, on the European side, Abydos, on that of Asia but not opposite to each other the distance between them was 30 stades, and the strait itself not above a mile wide, at the utmost. It seems to be allowed that the site of Sestos is marked by the ruins of *Zemenic*, the first town taken by the Turks when they passed over into Europe, under Orkhan, circ 1356. Abydos is also marked by other ruins, not far from the point of *Nagara*. Again, *Maita*, on the European side, at a few miles from *Zemenic*, towards the entrance of the Dardanelles, and beyond Abydos, appears to be the *Madytis* of Hdtus, vii 33, where he says that the coast of the Thracian Chersonese is rough and woody in that part."

*b* — ἦν μιν — *sc* γεφυραν, supplied from ἐγεφύρουν Cf Jelf, § 373, 4, 893, *a*, and vii 8, § 2, *c*, ix 8 *a*

*c* ε-τα σταδία—"The ancients agree, almost universally, in representing the breadth of this strait to be 7 stadia, at the narrowest part. Of the modern authorities, M Tournefort, without giving any positive notices, appears to allow it the breadth of a mile. Dr Pococke only gives it on the authority of the ancients, at 7 stadia, which however implies that he admitted it. Gibbon allows no more than 500 paces." R p 120. Lord Byron, in a note on his "Occasional Pieces," in which he commemorates having performed *Leander's feat*, says that the actual breadth was scarcely one mile, though the time occupied in swimming from one shore to the other was, owing to the rapidity of the current, rather more than an hour. Further information the reader will find in Arrowsmith, *Eton Geog* p 324.

CH XXXV — *α* τριηκοσίας πληγὰς, That this is one of the extravagant fables that gained credit on the subject among the Greeks, is the opinion of Thirlw, l 1, as well as of L and B, though the last is unwilling to consider it altogether out of character with a Persian despot, (cf vii 39, *a*,) or unlike what is told of Cyrus and the Gyndes, in i. 102. Thirlwall says, ii p 252, "the Greeks in the bridging of the *sacred Hellespont* saw the beginning of a long career of audacious impiety, and gradually transformed the fastenings with which the passage was finally secured, into fetters and scourges, with which the barbarian in his

thought to chastise the aggression of the rebellious stream. In a note; the origin of the story is sufficiently explained, as the commentators on Æsch. and Her have remarked, by the lines of the poet; Persæ, 745, ed. Diod.,

ὅστις ἔλκεσσαντες ἱπὸν δοῦλον ἐς δαρδανεὶν  
 φέροντες ἔχοντες ῥέοντα, Βόταρον ῥέον θιν.

For my own part, I see no such extravagance in the tale. I have read somewhere in a history of the Pretender that a party of the

thought to chastise the aggression of the rebellious stream. In a note; the origin of the story is sufficiently explained, as the commentators on Æsch. and Her have remarked, by the lines of the poet; Persæ, 745, ed. Diod.,

ὅστις ἔλκεσσαντες ἱπὸν δοῦλον ἐς δαρδανεὶν  
 φέροντες ἔχοντες ῥέοντα, Βόταρον ῥέον θιν.

c. ὡς ἔστιν ἰσχυρὰ. \* *Dolosum et saltem fluctibus Xerxes per contentum vocat Hellespontum.* B

On XXXVI.—a. This ch. is translated in R § vi. 122, but by no means accurately; as it is one of considerable difficulty the following attempt to render it literally and nearly in the order of the words, will perhaps be of service. Now they constructed [or joined] the bridges in the following manner by connecting together penteconters and triremes, under (i. e. to serve as a basis for) the bridge towards the Bæaris, 960, and under the other 314; transversely towards [or lying at an angle to] the Pontus, but on the Hellespont side [or as regarded the Hellespont] head to stream that it might keep steady the tension of the cables (i. e. that the stream might keep the ropes firmly and steadily stretched.) And when they had connected the vessels together they let down anchors of great size those (or, the one set) on the Pontus side in the one bridge because of the winds that set in from the inner side (i. e. from the Pontus) and those (or the other set) facing the west and the Ægean side in the other bridge, because of the south-east or south winds. And by way of a passage through they left an aperture of the penteconters [i. e. an aperture was left where penteconters occurred in the line] and that in three places; that whoever wished might be able to sail with small craft into the Pontus, and out of the Pontus. And when they had done this, they stretched the cables tight by winding them from the shore with wooden capstans, not as before, (cf. vii. 25,) using two kinds of cables separately [i. e. using one kind of cable for one bridge and the other for the other] but apportioning [or allotting] two of white flax and four of those made from papyrus for each. The stoutness and quality of them was alike but the cables of flax were heavier in proportion every cubit's length of which weighed a talent (or of which the weight was a talent the cubit's length) Now when the strait was thus bridged over, they sawed trunks of trees into lengths of the same dimensions as the width of the raftage and laid them in regular order upon the extended cables; and when they had thus laid

them in rows, they next proceeded to fasten them to their supports. And when this was finished, they placed brushwood on the top, and when they had laid the brushwood too in regular order, they strewed earth over it. Then after treading down the earth, too, hard, they drew a parapet (or, fence) along on either side, to prevent the beasts of burden and the horses that passed over from being frightened by looking over on to the sea.

b. ἡ δὲ πύλη [sc. πύλη] to serve as a basis or causative for the bridge, referring to the substratum upon which the road was constructed. This Hdtus subsequently calls τῆς ὁδοῦ.

c. τοὶ μὲν ὁριζοῦσαν αὐτὰς ἀνὰ γωνίαν εἰς τὸν Πόντον, i. e. the vessels were in that position. τοὶ δὲ Ἰάναρ-μον-τοὶ κατὰ πρὸν, but in respect of the Hellespont lead to stream. No second bridge (though it is quite plain there were two, cf. vii. 55) is here mentioned, nor can B's method of translating this, vi. "at the bridge towards the Pontus" &c. (in which case the Greek would have been τῆς πύλης πρὸς τοὺς ὁριζοῦσαν αὐτὰς ἀνὰ γωνίαν) be tolerated. Similarly he renders τοὺς αὖ Ἰάναρ-κατὰ πρὸν, "at the bridge towards the Hellespont," &c., where "the bridge" is as imaginary as in the former instance, and is irreconcilable with the Greek.

The fact is this. The Hellespont here, as Rennel says and all good maps show, has "a very considerable bend to the south." At this point, then, was one, if not both the bridges. The vessels therefore, placed at this point with their heads to the stream of the Hellespont, must necessarily have had their sides towards the Pontus, that is, in Hdtus' conception, the line of their prows being produced would cut one side of the parallelogram of the Pontus, owing to the bend in the Hellespont. B follows Bredow in declaring that ἡ-κατὰ πρὸν (transverse, at an angle, obliquely placed) can mean nothing but *quer gegen den Strom*, i. e. "across stream, broadside to the stream," a position physically impossible for ships to retain in this case, or to withstand, when so placed, the violent current of the Hellespont, besides, only one quarter the number of vessels would in this case have been required. The preposition too it may be safely said will not bear the sense he assigns to it.

d. ἀνακλώ. What is the nominative? ἡ γιγίση and ὁ πρὸς have been suggested. The latter seems preferable. Of course the force of the current acting on the hulls, would keep the mooring cables taut, as is seen in any vessel anchored in the tide.

e. τὰς μὲν ἑκατέρωθεν τοῦ Πόντου [sc. ἀγκύρας] τῆς ἑκαστῆς κ. τ. λ. they let down very large anchors, those on the Pontus side, in the one bridge, for one reason, and on the Asian side, again in the other bridge, for another reason. Hdtus is merely pointing out the reason why the large anchors were let down in both bridges, one circumstance rendering them necessary in the one case, another in the other.

The same view is taken in a criticism on the 1st edition of this book in the West and Foreign Quarterly for April, 1848, p. 238, for which and for the handsome manner the work in general is spoken of, I beg to offer my best thanks to the editor of the Review.

The anchors must, as any nautical man would understand, have been both placed alike—the ships necessarily swinging lower down the current. The second *ῥῆς* in the latter clause, *ῥῆς δὲ ἰστίης* [*ῥῆς*] *πρὸς ἰστίης τε καὶ τοῦ Ἀλφειοῦ κ. τ. λ.*, is plainly the work of some blundering copyist. It has nothing antithetical to it in the first clause and is the offspring of the old confusion of ideas about the bridge.

f. *ἀπελθόντι δὲ καὶ ἐκτὸς τῶν πεντηκοντήρων* [καὶ] *πρυχοῖ* and by way of a passage through they left an aperture of penteconters [and] in three places. The presence of the article, *τῶν πεντηκ.*, seems to prove that the previously mentioned penteconters, that is, those employed in constructing the bridge, are meant, and the sense must be that an aperture was left where penteconters occurred in the line. But why here particularly? Probably because penteconters, being the larger and stouter vessels, would be less likely to receive damage from the collision of passing craft.

g. *ἴσους ῥῆς ὁδοῦς τῇ εἰρη.* equal in width to the roadway or stage, which served as a basis or substratum of the bridge. Observe that Hdtus carefully avoids using here the word *γέφυρα* (bridge). It is as well to add that it is evident that there were two distinct bridges, both from vii. 53, and from the improbability that there could be required in one or the same bridge, 300 ships for one side and 314 for the other. Add also that *ἴσους* is always I think, predicated discretively and not, like *summus*, "supremus, and 'imus," of parts of its subject.

CH XXVII.—α. δὲ ἥλιος ἔλειπε κ. λ. That there was no eclipse in the year 480 B. C., is generally agreed upon by a variety of writers, quoted by W. That there was one, however the year preceding, 481 B. C., April 10th, is asserted by M. Pingré, of the Academy whose testimony is adduced by L. It happened, therefore, probably at the departure of Xerxes from Susa; and not from Sardis, for which Hdtus has mistaken it.

CH XXXVIII.—α. *χρήσις δὲ τοῦτο* *Domine gratificatus es ne es, s. daretur quod mihi velim contingere?* Schw.

δ. *πρῆλας* *δύω*. These words, L. thinks, are imitated from Homer II. i. 18, 19

*Ἦτορ μιν θεοὶ δέειν Ὀλβίαν δαίμονα δαίμων ἔχοντα*

*Ἐκίρσεν Πρῆλον πρῆλον, τὸ δ' αὖτε ἰσέβη.*

CH XXXIX.—α. H., though he does not allude to this story says, "none of the Persian kings, with the single exception perhaps of Cambyses, appears to have had an innate proneness to cruelty." Pers. ch. ii. p. 229. Such a senseless act of cruelty as

[The whole of the above notes from b to g on this very difficult chapter I owe word for word, to the great kindness of my friend, the Rev J. G. Sheppard, M. A., Editor of Theophrastus, and Head Master of Kildonanmaster School, who first pointed out to me the errors in the translation of this chapter, (in the first edition of this work,) in which I had blindly followed the authority of H. Schw. &c. In the translation given above, note a. I have to acknowledge the same kind and both from him and from the Rev J. Leake, M. A., Fellow of Balliol College.]



is here narrated, as well as putting to death the architects of the bridge, seems altogether too much in character with the general notions in the mind of a Greek about the character of a Persian despot, to permit of its being received, without some further proof, as authentic, especially as the act of a monarch who is said to have shed tears when he thought of the common lot of all men, and whose predecessor on the throne was anything but a senseless tyrant, cf vi 30, *a*, 41, *a*, considering what an injurious effect the possession of power invariably has upon the mind. Instances of Xerxes' magnanimity are referred to in vii 136, *c*

CH XL—*a στρατός παντοίων κ τ λ* "The baggage led the way it was followed by the 1st division of the armed crowd that had been brought together from the tributary nations a motley throng, including many strange varieties of complexion, dress, and language, commanded by Persian generals, but retaining each tribe its national armour and mode of fighting An interval was then left, (lit. *and when the half of the forces had passed, i e after one half of the forces, there an interval was left, and they did not mix with the king's division,*) after which came 1000 picked Persian cavalry, followed by," &c &c Thirlw in l See also H l l p 283 "The order of march, so long as the army continued to traverse the dominions of the empire, was remarkable, or rather it might almost be called an absence of all order The men were not arranged according to the nations to which they belonged, but formed one vast chaotic mass In the centre was the king among his Persians, and the baggage was sent on before"

*b ἵπποι Νισαῖοι ἵπποι ἄρμα Διὸς κ τ λ* "Next, 10 sacred horses of the Nisæan breed were led in gorgeous caparisons, preceding the chariot of the Persian Jove, drawn by 8 white horses, the driver following on foot Then came the royal chariot, also drawn by Nisæan horses, in which Xerxes sat in state, but from time to time he exchanged it for an easier carriage, which sheltered him from the sun and the changes of the weather" Thirlw in l "The horses in question," says R p 271, "were those bred in the Nisæan pastures in Media, and which were so much famed for size, and for beauty, and for swiftness, in almost every ancient historian and geographer These pastures are recognised in the beautiful country above Mt Zagros, between *Ghulanee* and *Kermanshah*" This opinion is combated by B, who, on the authority of H, Pers ch 1 p 246, places the Nisæan pastures near the ancient city of Ragæ in Media Major, in *Irak-Ajami*, near Teheran "Here in the neighbourhood of the city *Nysa*, and thence called Nisæan, in the wide tracts of clover pasture, was found the finest breed of horses known in Asia, distinguished no less for the beauty of their coats, which were of a pure white, than for their remarkable size, speed, and sureness of foot" On the sacred chariot of Jove among the Persians, B, referring to Xenoph Cyrop viii 3, § 13, and Curtius, iii 3, § 6, says, the chariot of Jove or the Sun, Mithra,

which figures in so many of the mythologies of the ancients, Persian, Gk and Roman, (cf. Horace l. Od. 34, 5,) had, doubtless, a symbolic meaning emblematical of the course of the universe and the system of the creation regulated by and proceeding on its fixed and immutable laws. By its presence in the Persian host, as by the ark among the Israelites was signified the presence of the Deity the Lord of heaven and earth, and the personification of the supreme Zeus, the heavens, (cf. l. 131 a., cf. l. 140, a. c.) Δις in the old Persian signifying the Aereans, the foundation of Ζεὺς or Ζεῦς *Deuspiter the lord of the air*

c. *Θεσσαί*—Probably the same mentioned in fil. 67 seqq. or a near relative of his; a man, no doubt, of high birth, and of the family of the Aelumenides as we may infer from the honour of the office. D. Cl. iv 167 a., l. 125, c.

CII. \LI—α. ἱς ἀσπίδα *into a covered chariot*. Cf. note b on the preceding chap. and Thucyd. viii. 108, an Æolian colony. From its title here of Pelagian it seems probable that the Æolians must have dispossessed their predecessors. Cf. v 26, a.

b. ἱρι ρολοῖοι *χρυσῆς they had pomegranates of gold upon their spears instead of the lower spikes*. On the *σαμωρῆ* and its use cf. l. 52, c.

CII. \LII—α. ἱὰ τὸν Ἄσπιδος—Cf. l. 160, b. Antandro (Antandro) was, cf. Thucyd. viii. 108, an Æolian colony. From its title here of Pelagian it seems probable that the Æolians must have dispossessed their predecessors. Cf. v 26, a.

CII. \LIII—α. ἱδὲν δὲ πὺ θορ *failed as to, i. e. in, its stream*. Jell. § 579 l. Cf. ii. 19, b., and Juv. Sat. x. 177 *Credimus altos Defecisse amnes; epotaque flumina Medo*, &c.

b. ἱς δὲ Πύργου Πύργου—*into the citadel of Priam*. The Troy of Homer is placed by Le Chevalier at *Dundr-bachi*, by Clarke at *Kalysali*, and by Bryant at *Eski Stambul*, but, "notwithstanding many incongruities, which have been ingeniously pointed out, I cannot doubt that Le Chevalier Morritt, Gell, Hamilton, Lenke, and indeed almost all modern travellers, are right in thinking that the intended Troad of the *Iliad* is the district which is now commonly so called; the plain, that is, eastward of, or within the promontory of Sigæum, *Γενεσθέρ* although, as to the site of the poetical city of Troy it seems to me that nothing can be made out. Coleridge's *Introd. to the Gk Classics*, p. 171 "The precise locality of the city of Troy or according to its genuine Greek name, *Ilium*, is the subject still of much dispute. First, there is the question, whether the *Ilium* of Homer had any real existence; next, whether the *Ilium Fæus* of the historical period, which was visited by Xerxes and by Alexander the Great, was on the same site as the city of Priam. The most probable opinion seems to be that which places the original city in the upper part of the plain, on a moderate elevation at the foot of M. Ida, and its citadel (called *Pergama*, *Πύργος*) on a loftier height, almost separated from the city by a ravine, and nearly surrounded by the Scamander. This city seems

never to have been restored after its destruction by the Greeks. The Æolian colonists subsequently built a new city, on the site as they doubtless believed, of the old one, but really much lower down the plain, and this city is the *Thora* or *Ilium Tetus* of most of the ancient writers. After the time of Alexander, this city declined, and a new one was built still further down the plain, below the confluence of the Simois and Scamander, and near the Hellespont, and this was called *Ilium Novum*." Smith's C D

c τῇ Ἀθηναίῃ ἰθυσαι—"Palladi Ithaca Alexander quoque Magnus, Ilium delatus, sacra fecit, Arriano, i 11, et Diod xii 18 testibus" W

d Γεργιθας Τενεροις Cf i 122, b

CH XLV —a Ως εἰ ὦρα ἰθακρυσαι "Xerxes from a lofty throne surveyed the crowded sides and bosom of the Hellespont and the image of a sea-fight, a spectacle which Hdtus might well think sufficient to have moved him with a touch of human sympathy." Thirlw. in l Cf vii 39, a

CH XLVI —a τεθναται ἡ ζωὴν οὐ θανατος κατὰ φύσιν κ - λ On the sentiment expressed, cf i 31, Soph Gd Col 1225, Sallust Cat 50, and Longinus de Sublim i § 7, ἀλλ' ἡμῖν μετ' ἐνστάται οὐσι ἀποκτεῖται λυμὴν κακῶν οὐ θάνατος B

b γευσας κ - λ Γεύσαι semper significat *gustum dare* active notione Γευσασθαι *gustare* V Cf on the sentiment the remarks "On the Character of the Work of II" Introduction, p i

CH XLVIII —a Δαιμονι ἀνδρῶν, cf i 126, a

CH XLIX —a λιμένων ν-οδεξιῶν, *harbours able to receive a fleet*, or *capacious* V ἀντιξοόν, *contrary, in opposition* Cf i 174, c το προσω αἰε κτε--όμενος, *advancing continually onwards without reflection, inscius tu semper ulterius protractus* B going on blindfold S and L D

b εὐπρηξίης γυρ τληθωρη Cf Æsch Agam 1340 τὸ μὲν εὐ -ρασσεῖν ἀκόρεστον ἔχον τᾶσι βρο-οῖς W

c εἰ βουλευομένος μὲν θρασὺς εἶη Cf Thucyd ii 11 λρήναι κ τ λ and vi 34, το μὲν καταφρονεῖν κ τ λ V

CH L —a εἶδεναι εἰ οὐδαμῶς In this sentence instead of the mark of interrogation after τὸ βεβαίον, Schw puts a comma, and conjectures ὅπως instead of κῶς *Ut vero quis, qui mortalis homo est natus, certam rei cognitionem, qualem oporteat, adipiscatur, hoc equidem unquam fieri possi nego*

b κινδύνους ἀναβριπτόντες, *pericula subeuntes, running risks* Imitated by Thucydides, iv 85, 95, &c V Cf also S and L D

c μεγάλα γυρ καταρτῆσθαι, *for great achievements are wont to be, can only be, accomplished by great dangers* Cf Schw Lex on his 2nd interpretation of the word—Sicut ἀγῶνα καθαιρεῖν interdum significat *peragere, feliciter conficere certamen*, quam in sententiam etiam ipse Hdtus noster, ix 35, composito verbo συγκαταρτῆρειν utitur, sic μεγάλα πρήγματα καταρτῆρειν hoc loco *peragere, conficere res magnas significat*

CL I I.—a. εὐ εἰ *Evilum. Jam tu meum consilium agnoscere;* so then do thou accept of my advice. Observe the force of εἰ, there, in that case. Stephens on the Grk Particles, p. 75.

δ. ἰς θυμὸν *Stadiv—reflect in your mind, consider with your self;* imitated from Homer; cf. i. 84.

CL I II.—a. γράμα—*indicium documentum, a token.* V *iri ratum, in their power.* CL viii. 29 h.

CL I III.—a. ἐνδὲ γὰρ *enadestas—for this which is a common good alike to all is forwarded by us, or for this which we are forwarding is a common blessing to all.* B. takes it rather differently *Hoc enim, quod omnibus est bonum (ab omnibus quoque) festinari sive studiosius queri debet.*

Δ. εἰ ἢ π. γὰρ *lallorxwv.* This profession of the king bears very great resemblance to the strange opinions of some ancient Theologists, viz. that the angels, at the order of God, decided by lot what countries they should protect and preside over. V The opinion of tutelary deities confined to certain countries, whencesoever it came and we find it prevailing at a very early age among the Syrians, cf. 1 Kings xx. 2, was known and held among the Greeks; cf. Thucyd. ii. 4. Theocrit. Id. xvi. 83, and Id. vii. 103, quoted by V; and it is as a Greek here that Hdtus has made Xerxes speak, and not as a Persian. Other similar violations of propriety are found here and there; as in iii. 80, the discussion on the three forms of government, and in iv. 114, of the habits of the Scythian women.

CL I IV.—a. δέξαμεν τὸν θεὸν κ. λ. CL I. 131 a., and refs to II and vii. 40, δ. \*He (Zoroaster the great reformer of the Magian worship) "taught his followers that fire was the truest Sheshinah of the Divine presence. That the sun being the perfectest fire, God had there the throne of his glory and the residence of his Divine presence, in a more excellent manner than than any where else and next that in the elementary fire with us; and for this reason he ordered them still to direct all their worship to God, first towards the sun, which they called *Mithra*, and next towards their sacred fires, as being the things in which God chiefly dwelt; and their ordinary way of worship was to do so towards both. For when they came before these fires to worship, they always approached them on the west side, that, having their faces towards them and also towards the rising sun at the same time, they might direct their worship towards both. And in this posture they always performed every act of their worship. But this was not a new institution of Zoroaster's; for thus to worship before the fire and the sun was the ancient usage; and according hereto we are to understand Ezekiel viii. 16, where the prophet being carried in a vision to Jerusalem, amongst other impieties had there shown him "about five and twenty men standing between the porch and the altar with their backs towards the temple of the Lord, and their faces towards the east, and they worshipped the sun. The

meaning of which is, that they had turned their backs upon the true worship of God, and had gone over to that of the Magians" From *Prid Connect an* 486 It is further worthy of remark, that "the oriental origin of the god, Apollo, or Ἥλιος, is shown in his name, for which the Gks so often and vainly sought an etymology in their own language The Cretan form for Ἥλιος was Ἀβέλιος, 1 e Ἀέλιος with the digamma inserted So the Doric Ἀπέλλων for Ἀπόλλων, and the form Apellinem for Apollinem, cited by Festus We have here the Asiatic root, *Bil*, Baal or *Loi d*, or Hel, an appellation for the sun in Semitic languages" Creuzer, *Symb* ii 131, quoted in *Class Dict*

CH LV — *a* οἱ μύριοι κ τ λ "The ten thousand Immortals, crowned with chaplets, led the way" Thirlw in *l* Cf vii 83, *a*

CH LVI — *a* ἐλινυσας — Cf i 67, *j* ἄγων πάντα ἀνθρωπους Cf iv 83, *b*, vii 21, *a*

CH LVII — *a* περὶ ἑωυτῷ τρέχων, τρέχειν, sc ἄγωνα or δρόμον, *to undergo a contest*, or, *run a rush* Cf viii 102, *d*, where the accusative is expressed. Elsewhere, as here, it is understood The word *οπισω* in this sentence does not refer to τρέχειν but to ἤξειν—thus, ἐμελλε Ξέρξης ὀπισω ἤξειν, περὶ ἑωυτοῦ, 1 e περὶ τῆς ἑωυτοῦ ψυχῆς vel σωτηρίας τρεχων, *Xerxes would return back to the place whence he came, after*, or, *at, the rush of his own life* Schw Lex Cf viii 140, *c*, ix 37

CH LVIII — *a* τὰ ἔμπαλιν πρήσσω κ τ λ — *holding a contrary course from the land forces* Cf ix 26 and 56 Schw Lex

*b* Σαρπηδονις ἄκρης — *a promontory of Thrace, opposite Imbros* Smith's C D On Xerxes' march, cf the map in R p 116, and those published by Vincent, Oxford, on the Geography of Herod and Thucyd οὐκ ἀντισχόντα ἀλλ' ἐπιλιπόντα, cf vii 43, *a*

CH LIX — *a* τεῖχος — *a fort or castle*, as in iv 46, 124, *a*, vii 103 B On the Hebrus, the *Maritza*, cf iv 90, *a*

CH LX — *a* τὸ πλῆθος κ τ λ Cf notes on vii 184—187 αἶμασιν, *a wall or fence*, esp *a wall of loose stones* Hom Od xviii 359 S and L D Cf i 180

CH LXI — *a* Οἱ δὲ στρατενομενοί, οἷδε ἔσαν "It is an ingenious and probable conjecture of H Pers p 56, that the authentic document drawn up by the royal scribes for Xerxes, in which they recorded the names, and, most likely, the equipments of the different races, was the original source from which Hdtus drew his minute description of their dress and their weapons" Thirlw in *l* The muster-roll of the army would of course fall into the hands of the Gks on the destruction of the Persians "It is inconceivable that the historian of Halicarnassus should otherwise have been able to detail, forty years after, all these particulars with the exactness of a diplomatist. He himself makes mention of written records which the Persian king commanded his secretaries to draw up of the muster of his army, (vii 100,) of which (unless all historical pro-

liability be an illusion) he has preserved a copy. CL II. Pers. ch. II p. 283, seqq. for a most animated sketch of the principal nations that composed the countless host of Xerxes. On the royal records and scribes of the Persians, cf. III. 140, *a* and *refa*. They are also alluded to in VII. 100, *a*, VIII. 90, *c*.

*b*. *ἱλπεῖν* *κ. τ. λ.* "We may observe that the Persian fashion, which the Persians themselves had borrowed from their old masters the Medes, prevailed with a few variations among all the nations between the Tigris and the Indus. The bow was the principal weapon. To it was commonly added a spear and a short sword or dagger. The tunic, scaly breastplate, and loose trousers, were worn by the Persians, who used a peculiar wicker buckler (*πίπτεον*) covered perhaps with leather and we should suspect, from the descriptions given of its use furnished with a spike for fixing upright in the ground. A cap or turban low or pointed, appears generally to have supplied the place of a helmet." Thirlw in *l*. Cf. also R. p. 29, who compares the Persians, in respect of the rest of the host, to the British in an Indian sepoy force. *ἀνέχων*, loose or flat, *πίπτεον* non compactae, non rigentes, hanging down probably in front, and not erect, as from the Schol. on Aristoph. Av. 487 we learn that the king alone wore his. Derived either from *ἀνέ* and *ἐκ*, *frango*, or from a privat. and *πέπτεον*. B. *ἐκ* used adverbially resembling, after the fashion of cf. Jell, § 580, 2.

CII. LXII.—*a*. *Μέδοι* *κ. τ. λ.* CL III. 92, *b*. "By the Greeks of his time the name Median was applied generally to the united empire of Medes and Persians, as having from habit been applied to the power which held the sovereignty of Asia. R. pp. 270, 272. Cf. also the article *Medi*, Class. Dict., which some derive, see Oxfil Chron. Tables, p. 5, from *Μαδαί*, *s.* of Japhet. See also H. Pers. ch. I. p. 158, seqq.

*b*. *Κίρρα*—CL III. 91, *g*, and H. Pers. ch. I. p. 241; and on the Hyrcanians, III. 92, *c*. *ἱερνέδωτα*, Ion. for *ἱερνέδωτα* *ἱερν*, 3 pl. *πλπστ. παρ.* *ἱερνέδωτα*, 3 pl. *πλπστ. παρ.* from *οἶρνα*. Cf. Jell, § 418, *obs.* 10.

CII. LXIII.—*a*. *Λακέρων* *κ. τ. λ.* CL I. 102, *b*. and on *Χέρων*, I. 72, *a*.

*b*. *βάρβα* *θωρηκας*. "They had also large clubs pointed with or rather studded with knots of iron, and linen cuirasses vests perhaps quilted with cotton, or some such substance, to resist the ordinary cut of a sabre—war jackets. These are at present worn by the soldiery in the service of the petty princes of India." R. p. 266.

CII. LXIV.—*a*. *Βάρβαροι* *κ.*—CL III. 92, *d*. On the Saces, cf. III. 93, *d*, and R. p. 301. "They were a very distinguished nation both by land and sea; where they fought as marines, VII. 96. They did also good service at Marathon, VI. 113, and at Plataea, IX. 71." "They were singular in the use of the hatchet. Thirlw. *εὐραπες* a battle-axe or double-headed axe, bill-hook.

*δ* πάντας τοὺς Σκύθας Σας Cf R p 215, and in 93, *d*, vii 9, *b*

CH LXV — *a* Ἰνδοὶ—Cf in 98, *a* “The cotton dress of the Indians,” R p 305, thinks, “may perhaps have been quilted, like those of the Phœnicians and Assyrians, who are said to have had linen cuirasses” On the cotton tree, cf ref in in 106, *c*

CH LXVI — *a* Ἀριοὶ—the region of *Herat* Cf in 93, *c*, as also on the Parthians, the Sogdians, the modern *Soghd*, or *Samar-cand*, &c &c On the Gandarians and Dadicæ, in 91, *f*, on the 7th satrapy

CH LXVII — *a* Κασπιοὶ—Cf in 92, *c* Of the 11th satrapy of Darius we find only the Caspians in the army of Xerxes, and of them there were both cavalry and infantry, cf vii 86 The infantry wore vests of skins, and had bows of reeds, probably bamboos, and scimitars In effect, they resembled the Bactrians and Arians, their neighbours, c 86, and there was a general resemblance in the armour of the Bactrians, Caspians, Parthians, Chorasmians, Sogdians, Gandarians, and Dadicæ, so that all the nations situated to the East and North of Media, had so many points of resemblance as to show they had a common origin, that is, doubtless, from Scythia, and this is shown also from passages in Strabo and Pliny R p 275

*b* Σαραγγαί—Cf in 93, *b* “The habits of different and splendid colours, the buskins reaching to their knees, these particulars characterize a civilized, rich, and industrious people” R p 289 On the Pactyes, cf also in 93, *a*

CH LXVIII — *a* Οὔριοι καὶ τ λ The Uti and Myci belonged to the 14th satrapy, in 93, that is to say, the modern *Sigistan* and *Caimania* The Uti are probably the Üxu, near the Bactaris on the S W, and the Myci may be regarded as their neighbours On the Paricani, the people of Gedrosia, *Kedge* or *Mahian*, cf in 94, *a*

CH LXIX — *a* Ἀράβιοι Αἰθιοπες—“The Ethiopians above Egypt, the negroes of Nubia, with their bodies painted half white, half vermilion, and partly covered with the skins of lions or leopards, their bows of palm-wood four cubits long, and small arrows in which a sharp stone supplied the place of steel, their spears pointed with the horn of the antelope, and their knotty clubs—were among the most prominent features in the motley host” Thirlw in *l* “The Arabians were probably Idumæans and Nabathæans, and not of Arabia Felix,” cf in 88, *b* There were of these cavalry as well as infantry the former had many camels or dromedaries among them, vii 87 Their dresses were long flowing vests, or plaids, their bows were long and flexible, or, *capable of being drawn either way* R p 255

*b* Ἀρυστώνης—Cf in 88, *c*

*c* τῶν ἐπ Αἰγύπτου—“No Egyptian troops (among the land





CH LXXIV—*a* *Ἀντίοχος*—Cf i 28, *b*, 93, *a*, and R p 235. On the 2nd satrapy, cf iii 90 *b*.

CH LXXV—*a* *Οπίσιος*—Cf i 28, *b*, and ref to H, and R p 238 *a*.

CH LXXVI—*r* . . . W, B, and apparently G, are agreed that the name of the nation that should stand at the beginning of this chap. has been lost out of the text, and this, from the oracle of Mars that is mentioned as being among them, and from their being neighbours of the last-mentioned people, W conjectures with great reason to be that of the Chelybes. Cf i 28 *b*. "They occupied a mountainous district in the neighbourhood of the Helioschi in the E of Cappadocia: they were celebrated as early as the Homeric poems for their silver mines, worked in the time of Xenophon, though this produced nothing but iron, and were at that time subject to their more powerful neighbours, the Mosyneni, one of the wildest and most uncivilized nations of Asia." H Pers. ch i p 76 77.

*b* *καταλαγασ*—"In the 3rd pers. plur. perf. and p. perf. the Ionians and Dorians change the *i* before *-αι* and *-ο* into *a*, in which case the original aspirated consonant *αχ* in enters before the *a* e.g. *καταλαγασαι* from *καταλαγαι καταλαγασαι*, vi 103 *καταλαγασο* for *καταλαγαι καταλαγασαι*, vii 76 *καταλαγασο*, vii 90 *καταλαγασο* for *καταλαγαι καταλαγασαι* from *καταλαγαι*, vii 86 *καταλαγασαι* for *καταλαγαι καταλαγασαι*, ii 13 *καταλαγασο* from *καταλαγαι* for *καταλαγαι καταλαγασαι*, vii 89. Instead of the aspirate the *lenis* remains in *καταλαγασαι* and *καταλαγασο*. Matth i 201, 6. Cf Jelf i 197, 1, § 218, obs. 10.

CH LXXVII—*a* *Καβδαντες* *ε* *ε* - *λ*. "The Cabalian Maoniens, or Iysomans, are found in Ptolemy under the name of Iysionens, between Caria and Pisidia. The Cabalians therefore should be regarded as Meoniens or Iysionens, like the Mysians. They formed a part of the same command with the Milyans, their neighbours, who, notwithstanding, belonged to a different satrapy, as they were considered as part of Lycia, cf H Pers. ch i p 72, for the arrangement of the satrapies of Darius, and the military commanders of his son Xerxes, are to be considered as perfectly distinct." R p 237.

*b* *καὶ ὑπὲρ τὰ ὤμους* *καταλαγασο*, Ion for *καὶ ὑπὲρ τὰ ὤμους*, they wore garments buckled over the shoulders. S and L D. 3rd plur p. p. pass from *καταλαγασω*. The long vowel or diphthong *η* and *α* usually changed into the short. So *καταλαγασο*, ix 131 *καταλαγασο*, ii 218, viii 25 *καταλαγασο*, ix 50, for *καταλαγασω* from *καταλαγαι* *καταλαγασαι* for *καταλαγαι* *καταλαγασαι*, vii 8, for *καταλαγασαι*. Cf Matth and Jelf, in vii 76, *b*.

CH LXXVIII—*a* *Μαρχαί* *ε* *ε* - *λ*. The tribes mentioned in this ch. formed, with the Mardi, the 19th satrapy. cf iii 94, *c*. On the Mardi, who do not appear to have joined in the armament, cf i 84, *a*, and H Pers. ch i p 162.

CH LXXIX—*a* *Μάρτες* *ε* - *λ*. The Mares, probably one of the tribes of the Caucasus, perhaps the same as the Mardi of iii

94 c. II Pers. ch. i. The Saspire in the E. of Armenia, the Alarodil on the borders of the last two. Cf. iii. 94 b R p. 278.

Cn. LXXX — a. τὰ ἐν τῇ ἰσθμῷ — Cf. iii. 93, b the Red Sea, i. e. the Persian Gulf. On the *Anasperi*: the transplanted, cf. ii. 104, a.

Cn. LXXXI — a. χιλιάρχος κ. τ. λ. "In a nation of conquerors every individual is expected to be a soldier; and among the Persians, all, especially those in possession of lands, were required to be able to serve on horseback. This necessitated an internal constitution of the whole empire, having for its object the military equipment of the population; and the arrangement adopted has been usually the same in all Asiatic nations, and is the simplest possible. A decimal system runs through the whole empire, and serves at the same time to mark the rank of the commander. The common people are divided into bodies of ten, having a captain of that number after whom come the commanders of hundreds, thousands, and tens of thousands. Officers of a higher rank are not apportioned to particular bodies of men, but form the general staff. This has been equally the case among the Mongols and the Persians; and this simple arrangement made it possible for both races to assemble large armies with incredible rapidity. H. Pers. ch. ii. p. 280. Cf. also p. 275, seqq., and 253.

b. εἰρημῶν — Cf. vii. 77 b.

Cm. LXXVII — a. On the relationship of the generals here mentioned to the royal family cf. iv. 167 a.

Cn. LXXXIII — a. μισθῶν "The 10,000 Persian infantry the flower of the whole army who were called the Immortals, because their number was kept constantly full. Thirlw L L. The Immortals with the corps of Persian cavalry of whom again 1000 of each, cf. vii. 40, a., appear to have been more especially selected as his picked body-guards were in attendance on the person of the king and formed part of his retinue. Besides the Persians, the household troops consisted of cavalry corps, 10,000 in each, of Medes, Armenians, Hyrcanians, Cadurians, and Sacae. The Immortals, as well as the cavalry corps of the Persians, were no doubt all taken from the ruling tribe or horde, the Pasargadae. See H. Pers. ch. ii. 253, and note and 279.

b. ὅσους ἀνὴρ ἀποδείξει — had been chosen, i. e. had been already selected to succeed to the vacancy before it was made.

c. σὺν τῇ θάλασσῃ — ἰσθμῶν — "The Persians were the core of the land and sea force; and the 24,000 men who guarded the royal person were the flower of the whole nation. Thirlw in L. On δὲ σὺν τῇ θάλασσῃ cf. i. 23, b.

d. ἀσπίδες — covered chariots. Cf. vii. 41 b.

Cn. LXXXIV — a. χαλκῷ. κορυμβοὶ — ornaments, or pieces of workmanship on their head, forged of iron or brass. By these is probably intended some species of helmet, or its decoration, or crest. W.

Cn. LXXXV — a. Σαράπαι — Wild races of hunters, who caught their enemies, like animals of the chase, in leather lasso.

H 11 p 285 On the geographical position of this tribe, cf iii 93, *b*, also R p 287

CH LXXXVI — *α* Μηδοι — Cf vii 62, *α*, 83, *α*, and H Pers ch 1 p 158, on the Cissians, iii 91, *γ*, and H 11 p 155 Ἰνδοὶ δε κ τ λ “But the mass of the cavalry was swelled by the dromedaries of the Arabians, and by chariots from the interior of Africa and from the borders of India, in which the Indians yoked not only horses but wild asses” Cf also vii 65, *α* On the Bactrians, iii 92, *d*, Caspians, vii 67, *α*, Libyes, vii 71, *α*

*b* Καστεῖροι — probably the same as the Casii or Caspi, people of Kashgur, iii 93, *d* On the Arabians, cf vii 69, *α*, and i 80, *c* On the Paricani, iii 94, *α*

CH LXXXVII — *α* ἄτε γὰρ τῶν ἴττων κ τ λ On this vulgar error, cf i 80, *c* ἐπετάχατο Cf vii 76, *b*

CH LXXXVIII — *α* συμφ ἀνεθελητον, i e *in tuistem incidit calamitatem, met with an unelcome accident* Cf i 32, multa nobis eveniunt in vita τὰ μὴ τις θέλει i e ἀνεθελητα, *griatia, vel tristia* Cf vii 133, *α* V

*b* κατ' ἀρχας κ τ λ — *omnino, prorsus, altogether, exactly*, vii 148, 220, 223, viii 3, 94, ubi tamen αὐτίκα κατ' ἀρχ reddere malim statim ab initio, æque atque ix 22, 66, 130 B And here too perhaps κατ' ἀρχας is simply expletive of αὐτίκα, *immediately*, like the Latin “primo statim” — *and immediately on the instant they treated the horse as he bade them*

CH LXXXIX — *α* τῶν δὲ τριηρ ἀριθμ κ τ λ In reckoning the Persian fleet at 1207 vessels, Hdtus agrees with Æschyl Persæ, 340, seqq By Diod. Sic xi 3, they are computed at 1200 Cf Thirlw ii. c 15, p 256

*b* Φοινίκες μὲν κ τ λ Phœnicia, Syrian Palestine, and Cyprus composed the 5th satrapy, cf iii 91, *b* and refs The aid furnished by this satrapy to Xerxes was composed entirely of ships, and consisted of the force of 450 triremes, 300 of which were from the continent, 150 from the island of Cyprus This was more than  $\frac{1}{3}$  of the whole fleet of triremes, and more than double the quota furnished by Egypt But then it was the combined force of Phœnicia, Palestine, and Cyprus, the boasted fleets of Tyre, Sidon, Aradus, and the numerous forts of Syria from Egypt to Cilicia. R p 250 On the two senses in which Hdtus uses the word Syria, 1st, as the same with, or part of, Assyria, and 2ndly, as Syria properly so called, with Syria of Palestine, i e Palestine and Phœnicia, cf i 72, *α*, and ref to H, and ii 106, *α*, and R pp 243 and 263 Prideaux, on the testimony of Josephus, con Apion 1, considers it certain that a band of Jews was in Xerxes' army, and that the Solyma mentioned in the passage of Chanius, there quoted, is Jerusalem Connect an 480

*c* οὗτοι δὲ οἱ Φοιν τοπαλ οἶκειον κ τ λ This account of the original settlements of the Phœnicians, is held by W, who considers Philistines, Palæstini, and Phœnicians, as different names of the

same people to be correct. II also seems to countenance the idea. See II Phœnic. ch. I p. 292.

d. κρόν. χαλκιδ, *croton*, or κρόν *helix*, i. e. as Herodotus, II. p. 334, explains *helix* of κρόν *bulrushes*, or of some other species of rush reed, or flexible twig B.

e. Ιεραλίδες Ion. for Ιεραλίδων ἴσαν from ἐρίλλων an extra ordinary formation. Schw The text is probably corrupt, and we should read Ιεραλίδες i. e. Ιεραλιδῆες ἴσαν from ἐρίλλων or else Ιεραλίδες. V Cf. vii. 76, δ

Cn XC.—a. εὐλίστατο—Ion. προεὐλίστατο ἴσαν ab εὐλίστατο. Schw Lex. Cf. vii. 76, δ On Cyprus, cf. II. 182, c.

Cn XCII.—a. Αἰθίοις Ἰ. κ. τ. λ. Cf. I. 173, a., Smith's C D., *Lygia*.

Cn XCIII.—a. Κάρις ἰσραῆλ. Cf. I. 171 δ On the Dorians of Asia, cf. I. 144, a.

Cn. XCIV.—a. Ιωνες Ικαλ Παλ. Αἰγυαλίας Cf. I. 145, a., 142, δ, 148, a. *Pelagius* was the ancient name of all the Peloponnesus. Eurip. Iph. in Aul. 1498, ed. Dind. Cf. H. P. A. § 98, 5. The maritime region along the shores of the Corinthian Gulf was called *Ægialea*. W B.

Cn. XCV.—a. Κέραιον Ἰ. The Ionic islanders here spoken of were neither Chians nor Samians; for the inhabitants of these two islands belonged to the confederation of the xii. States, which assembled at the Panionium, cf. I. 142, δ, 148, a., in which these islanders had no share. So also Diod. Sic., xi. 3, says, "The Ionians with with the Chians and Samians furnished 100 ships—and the islanders 50; thus distinguishing, like our author between the two. What islanders, however are here to be understood, we learn from what follows in Diodorus, viz. "that the king had collected in his expedition the forces of all the islands between the Cyaneæ and the promontories of Troopium and Sunium; that is, the Ionic islands colonised from Athens; cf. viii. 43, 48, Thucyd. vii. 67. These were Cea, Naxos, Siphnus, Seriphus, Andros, and Tenos. V Cf. also H. P. A. § 96. On the Ionian Dodecapolis, cf. I. 142, δ; on the Æolic, I. 149, a.

δ. Εὐλακόντιον—Cf. vi. 33, a. κλῆν Αἰθιογόνον—Cf. also on the conquest of these towns, v. 117 κατέχωρην ἐν τῷ ὅρῳ. Cf. iv. 135, δ

Cn. XCVI.—a. Ερεβάντων Ἰ. κ. τ. λ.—"The fleet consisted of 1207 ships of war, and besides native crews, each was manned with 30 marines, Persians, or Medes, or Sacians. Thirlw in I. On the number of the Erebaton, *militæ classarii*, *marines*, in Gk vessels, cf. vi. 12, c.

δ. τῷ ἔγῳ παραμύρηται, of which I make no mention; for it is not required by the plan, i. e. system, of my historical investigations Cf. vii. 8, c., and vii. 139, a.

Cn. XCVII.—a. Περσέας—Not the same as the Prexaspes of iii. 30, 62. On Megabazus, cf. iv. 143; on Achæmenes, notes on iii. 12, 89. B On the relationship of these generals to the Royal House cf. iv. 167, a.

*b* εἰς ἑσπέρα, *Asperus of the Island Proceed*—B On the long *travelling*, cf. i 2, *f*

CH. XCVIII—*a* Ἀναγνώστης of *Arche* a Phoenician city—it stood in a small island of the same name, now *Road*. It was the *Arche* of the O.T., the Nth frontier city of the Phoenicians, and with Tyre and Sidon formed their three most important towns; they held their annual Councils at Tripolis, a little to the south alike the reconvening colony and their place for common assembly. See the very interesting ch. i of II Phœnic—Even under the domination of the Persians, the royal dignity was preserved, though the monarchs were no longer tributary princes, obliged to furnish money and ships to the Persians, and to attend them when required, in their military expeditions. The *Timæ* of Tyre appears in the in the Persian expedition, viii 67, and even as late as the overthrow of Persia and the capture of Tyre by Alexander. As Tyre had its proper kings, it also had the other Phoenician cities, Sidon, Aradus, and Byblus, and the same mentioned elsewhere as the *Macedonian Conquest*. See also particularly p. 60—63 on their hostility to Greece. On the name *Symonis*, cf. i 74, *b* and iii 90, *d*. On Gorgias, whose younger brother was Onesilus, who revolted from the Persians, cf. v 104.

CH. XCIX—*a* Ἀοργία—Cf. i *a*, and ref. to D. Herion was, either, as we think, *Lysimachus*, or she was succeeded by *Pisundis*, who was her son, while *Lysimachus*, who succeeded him, was her grandson. The latter is the opinion of D. p. 6. *Habermasus*, cf. i 1, and refs.

*b* κέανες τ' αἰ—The *Cean*, *Calydnians*, and *Nisyrians* are also mentioned in conjunction by Homer II. ii 675,

καὶ Κέα, Καλυδῶνας τε καὶ Νίσυρον—

*c* καὶ Κέα, Καλυδῶνας τε καὶ Νίσυρον—Schw. *Cos*, *Stanco*, and *Nisyro*. *Adra*, belong to the *Sporades*. *Calydnæ*, B. follows D. *Anville* in supposing to be a group, perhaps only two in number, of small rocky islands near *Tenedos*. Cf. D. II p. 4, and *Smith's C. D.*

*c* καὶ Δωριεὶς τ' αἰ—Cf. i 144, and notes.

CH. C—*a* Σπερξῆς δὲ τ' αἰ—On the review and the muster-roll then composed, cf. vii 61, *a*. "After this review the king went on board a Sidonian vessel, where a golden tent had been prepared for him, to inspect the fleet, and caused its divisions and numbers to be registered." Thirlw. in *f*. On the skill of the Sidonians and Tyrians in naval matters, cf. II Phœnic. ch. iii throughout.

*b* ἀνέωκτον—μῦρον—*ηὶ*οι, they lay at anchor, cf. vi 116, *b*, *having*, all of them, turned the prows of their vessels towards the land, forming one close or continuous front—μῦρον— is rendered by some, *with prows*, or *beak's*, *presented*. Schw. gives *continuâ aquata fronte*, and *Goeller* on *Thucyd.* ii 90, *junctis frontibus*, comparing *Virg. Æn.* i 158.

CH. CI—*a* Δημάργον—Cf. vi 70, seqq., vii 3, also vi 30, *a*.

same people to be correct. II also seems to countenance the idea. See II Phurnic. ch. I p. 202.

d. *σπέν χαλκονά*, *gilded* or *scorched helmets*, i. e. as Hesychius, fi. p. 332, explains *helmets of scorched bulrushes*, or of some other species of rush, reed, or flexible twig B.

e *τοταλίζατο*, Ion. for *τοταλίζοντο* *they* from *τοτάλλω* an extraordinary formation Schw. The text is probably corrupt, and we should read *τοταλίζατο* i. e. *τοταλίζοντο* *they* from *τοτάλλω* or else *τοτάλατο*. V Cf. vii. 76, δ.

On XC — a. *ελάχιστο* — Ion. pro *ελαχίστο* *they* ab *ελάττω*. Schw. Lex. Cf. vii. 76, δ. On Cyprus, cf. fi. 182, α.

On XCII — a. *Αἰώνος* *δι* *ε* *τ* *λ*. Cf. I. 173, α., Smith's C D., *Lycia*.

On XCIII — a. *Κόρις* *εἰρηται*. Cf. I. 171 δ. On the Dorians of Asia, cf. I. 144 α.

Cn. XCIV. — a. *Ιωνες* *καὶ* *Πελοποννησῆες*. Cf. I. 145, α., 142, δ. 148, α. *Peloponnesus* was the ancient name of all the Peloponnesus. Eurip. *Iph. in Aul.* 1498, ed. Dind. Cf. H. P. A. § 98, 5. The maritime region along the shores of the Corinthian Gulf was called *Ægialea*. W B.

Cn. XCV — a. *Νηεωροι* *δι*, The Ionic islanders here spoken of were neither Chians nor Samians; for the inhabitants of these two islands belonged to the confederation of the xii. States, which assembled at the Panionium, cf. i. 142, δ., 148, α., in which these islanders had no share. So also Diod. Sic., xi. 3, says, "The Ionians with the Chians and Samians furnished 100 ships—and the islanders 50; thus distinguishing, like our author between the two. What islanders, however are here to be understood, we learn from what follows in Diodorus, viz. "that the king had collected in his expedition the forces of all the islands between the Cyanem and the promontories of Troopium and Sunium; that is, the Ionic islands colonized from Athens; cf. viii. 43, 48, Thucyd. vii. 67. These were Cen, Naxos, Siphnus, Seriphus, Andros, and Tenos. V Cf. also H. P. A. § 86. On the Ionian Dodecapolis, cf. i. 142, δ. on the Æolic, i. 149, α.

δ. *Ἑλλησπόντιος* — Cf. vi. 33, α. *πλὴν* *ἀβυδῶν* — Cf. also on the conquest of these towns, v. 117 *κατὰ* *χωρὰν*, *in their place*. Cf. iv. 133, δ.

Cn. XCVI. — a. *Επιβάταις* *δι* *ε* *τ* *λ*. — The fleet consisted of 1207 ships of war, and besides native crews, each was manned with 30 marines, Persians, or Medes, or Sactians. Thirlw in I. On the number of the *Επιβάταις*, *miles classarii*, *marines*, in Gk vessels, cf. vi. 12, c.

δ. *τῶν* *ἰσθμῶν* *παρὰ* *τοῦ* *ἰσθμοῦ*, of which I make no mention for it is not required by the plan, i. e. system, of my historical investigations. Cf. vii. 9, c., and vii. 139, α.

Cn. XCVII — a. *Πραξάγης* — Not the same as the *Praxaspes* of Hl. 30 62. On *Megalabus*, cf. iv. 143; on *Achaemenes*, notes on iii. 12, 83. B. On the relationship of these generals to the Royal House cf. iv. 167, α.

*b* κίρρεται, a species of *chor* and *light vessel* B On the long *transp.*'s, cf i 2, b

CII XCVIII — *a* Ἀραδίος — a native of *Araous*, a Phœnician city — it stood in a small island of the same name, now *Road* — It was the *Arad* of the O. T., the Nth frontier city of the Phœnicians, and with Tyre and Sidon formed their 3 most important towns, they held their annual councils at Tripolis, a little to the south, alike their common colony and their place for common assembly — See the very interesting ch i of II Phœnic — <sup>a</sup> Even under the dominion of the Persians, the royal dignity was preserved, though the monarchs were now only as tributary princes, obliged to furnish money and ships to the Persians, and to attend them, when required in their military expeditions — The kings of Tyre appear in this in the Persian expedition, viii 67, and even as late as the overthrow of Persia and the capture of Tyre by Alexander — As Tyre had its proper kings, so also had the other Phœnician cities, Sidon, Aradus, and Byblus, and these are mentioned even as late as the Macedonian Conquest — See also particularly p 60—63 on their hostility to Greece — On the name *Synnosis*, cf i 74, b and in *Ἰνδ* — On Gorgus, whose younger brother was Onesilus, who revolted from the Persians, cf v 104

CII XCIX — *a* Ἀργυροῦς — Cf i a, and ref to D — Her son was, either, as W. thinks, *Lagdamis*, or she was succeeded by *Prindelis* who was her son, while *Lagdamis*, who succeeded him, was her grandson — The latter is the opinion of D p 6. *Halicarnessus*, cf i 1, and ref

*b* Κορινθιοὶ καὶ Λακωνικοὶ — The Corins, Cilydrians, and Nisyrians are also mentioned in conjunction by Homer, II ii 675,

καὶ Ἰσθμίου καὶ Νισυρίου καὶ Ἰλίου —

καὶ Ἰσθμίου καὶ Νισυρίου καὶ Ἰλίου — Schw Cos, *Sianon*, and *Nisyron*, *Adiron*, belong to the Sporades — Cilydria, B follows D'Anville in supposing to be a group, perhaps only two in number, of small rocky islands near Tenedos — Cf D 77 p 1, and Smith's C D

*c* τοὶ Δωριεῖς ἐστὶν — Cf i 144, and notes

CII C — *a* ἐξηξήσεται ἐστὶν — On the review and the muster-roll then composed, cf vii 61, a — "After this review the king went on board a Sidonian vessel, where a golden tent had been prepared for him, to inspect the fleet, and caused its divisions and numbers to be registered" Thirlw in l — On the skill of the Sidonians and Tyrians in naval matters, cf II Phœnic ch iii throughout

*b* ἀντιώχοντες — *μετώηδον*, they lay at anchor, cf vi 116, b, having, all of them, turned the prows of their vessels towards the land, forming one close or continuous front — *μετώη* is rendered by some, with prows, or beaks, presented — Schw gives *continua aquata fronte*, and Goeller on Thucyd ii 90, *junctis frontibus*, comparing Virg *Æn* v 158

CII CI — *a* Δημάργον — Cf vi 70, seqq, vii 3, also vi 30, a.





Thucyd 1 138, and vi 59, on the treatment of Themistocles and Hippias ἐκὼν τε εἶναι οὐδ' ἂν μ' and *I would not* (to be willing to do so) that is (as far as my will goes) *fight even with one* Jelf, § 679, 3

c ἀλέες δὲ . ἀπάντων On the truth of this remark, as applicable to the Dorian tactics, cf Mull Dor p 246—249, bk iii c 12, with the whole of which ch, the most spiritedly written of any in that work, the student should make himself thoroughly acquainted After dilating on "the method of attack, in closed lines with extended lances,"—and "the chief point being to keep the whole body of men in compact order, both in rapid advance and in pretended flight," Muller concludes with a noble picture of the Spartan advance—"Every man put on a crown when the band of flute-players gave the signal for attack, all the shields of the line glittered with their high polish, and mingled their splendour with the dark red of the purple mantles, which were meant both to adorn the combatant, and to conceal the blood of the wounded, to fall well and decorously being an incentive the more to the most heroic valour"

f ἔτεστι δεσπότης, ὁ νόμος κ τ λ The sentiment often occurs in Thucydides See particularly the speech of Archidamus, i 84, and read Mull Dor ii p 406, seqq bk iv c 9

g ἀνώγει δὲ (sc ὁ νόμος) τὼν αὐτῶν αἰεὶ, οὐκ ἔων ρεύειν—ἀλλὰ (ἀνώνων) μένοντας ἐν τῇ ταξί κ τ λ Cf Jelf, § 895, 9, *Brachylogy* An affirmative verb is supplied from a negative this is most commonly the case in an antithesis introduced by an adversative conjunction

CH CV —a ἐν τῇ Δορ τοῦτω—in the aforesaid Doriscus τοῦτω being added to signify that he has already spoken of it, referring the reader back to c 59, where he commenced his digression Schw

CH CVI —a δῶρα τέμπεσκε, cf iii 84, a, and refs, vi 41, a

b οὔτοι ὦν πειρησαμένων The gallant defence of Doriscus, here alluded to, by Mascames, as well as the loss of Eion and all the other strongholds in Thrace and the Hellespont, are events, the reader will observe, that date after the conclusion of Hdtus' history Cf also i 130, b, ii 156, iii 15, c

CH CVII —a Βόγης, δὲ ἐπ' ἐπολιόρ κ τ λ The taking of Eion by Cimon is generally dated in 476 B c, during the reign of Xerxes it is more probable, however, that it was during the reign of Artaxerxes, his successor, 471 B c According to D, p 28, it took place 470 B c This town was called "Eion on the Strymon," to distinguish it from "Eion by Thrace," a Mendæan colony Cf Thucyd 1 98, and Arnold's note

CH CVIII —a Ξέρξης δὲ κ τ λ "From Doriscus the army pursued its march along the coast, accompanied by the fleet, through a region which had been already subdued in the expeditions of Megabazus and Mardonius Cf v 12, 15, vi 43, seqq As it advanced, it still swelled its numbers by taking in reinforcements

δ. ἀρθμῶν. Cf. vi. 83, δ. τὸ ἀπὸ σὲ *what comes from you, = τὸ σὺν, your opinion.* Jell. § 620 3. Cf. ix. 7 d.

CII. CII.—a. ἐπειδὴ ἀγαθὸν χρῆταισθαι ε. τ. λ. The explanation of V., which understands ἀγαθὸν before τὸ and ἀγαθὸν before μὴ φρενέ, seems unnecessary: the construction appears to be ἐπειδὴ καὶ μὴ χρῆται πάντως ἀγαθὸν λέγοντα (i. e. μὴ λέγοντα) τ. ἔστι, τὸ (Ion. for δ) μὴ ἀλῶμεναι. *Since you bid me positively to follow the truth, by saying that which I shall never afterward be convicted of having falsified to you.* By τὴ Demaratus appears to intend himself to be understood.

δ. ἀπὸ τῆς ἐλευθερίας, virtue has been acquired, achieved, (or obtained,) by the study of the liberal arts (or by prudence, practical wisdom, according to B) and by the stern force of law Cf. Schw. Lex. This dictum, B. conceives to be put by Hdtus into the mouth of Demaratus, from the prevalence of discussion on such subjects in the schools of Greece. The praises here given to the Dorians also, sufficiently refute, he adds, the idea that Hdtus was in the habit of detracting from the merits of the Spartans, owing to a spirit of partiality visible in his work towards the Athenians. This ch. is referred to by Müller Dor. ii. p. 265. The military system, &c., of the Spartans—"in every action in the open field up to the battle of Leuctra, Sparta had nearly a certainty of success, since the consciousness of skill in the use of arms was added to the national feeling of the Doric race that victory was not a matter of doubt. On the impartiality of Hdtus, cf. D. viii. 1 particularly p. 132.

c. τὸ εἰς σπάρταν—*should be of the same mind as you, i. e. join your side, comes over to you* Cf. ix. 99 b ii. 182, a., &c.

On CIII.—a. ἐπὶ τίπτε ὥς ε. τ. λ. *since come let me see what in all probability is likely to happen* Cf. Matth. Gr. Gr. § 516. B.

δ. ἀνέπειραν. Διότι, in libertatem demissi, arbitrio suo permissi, free to act as they please, uncompelled.

CII. CIV.—a. τὸ κατὰ τὴν ἔξω *what is befitting to, or the duty of the Spartans.* B. The translation of Lange, *wie es mit den Spartanen steht, what is the actual condition of the Spartans, what is the present state of things with the Spartans,* appears to me preferable.

δ. τὸ νῦν τότε—at this very time. When joined with adverbs of time and place, τότε, τότε, τότε, τότε denote more forcibly the time and place as it were, by pointing at them as αἰετὸς τότε, *et aeternum hunc, ix. 11* Jell. § 655, δ.

c. τίπτε—Cf. i. 59, L, and vi. 56, a., on the privileges of the Spartan kings.

d. Περὶ τῆς πόλεως. Cf. vi. 70. According to Xenoph. Hell. iii. 1 § 6, quoted by L., the towns of Pergamon, Teuthrania, and Halicarnassus were given to Demaratus by Darius; where his posterity lived as late as 400 B. C., when Eurysthenes and Procles, his descendants, joined Thimbron. B. On the humanity of the Persian monarchs, cf. vi. 30, a., and on the custom of endowing exiled princes with lands and revenues of cities, vi. 41 a., and

*δ* Περσὶ δὲ το ζῶντας κατορ So Cambyzes put 12 of his subjects to death, iii 35, *δ* As no trace of any permission to offer human victims is to be found in the Zendavesta, we must suppose, unless the narration in the text is wholly fictitious, that the sacrifice here mentioned was in accordance with those horrible magical and superstitious practices which, though severely forbidden by the reformer of the Magian philosophy, were nevertheless on certain occasions resorted to as part of the more ancient form of worship previous to Zoroaster Kleuker, Appendix to the Zendavesta, quoted by B By *the deity below the earth*, Ariman is probably intended, the angel of darkness, the author and director of all evil Cf Prid. Conn an 486 B C Cf also Thirlw ii c 15, p 258

*c* Ἀμυστριν—Cf vii. 3, *c* The atrocity here spoken of, as it happened in the old age of Amestris, when she was queen-mother, dates after the taking of Sestos, cf i 130, *δ*, and “probably did not occur,” according to D, p 30, “till the time of the Peloponnesian War, since, to decide according to Ctesias, Amestris cannot have died before the death of Artaxerxes Longimanus, whom she governed as she pleased, and so not long before 425 B C”

CH CXV —*a* Ἀργύλον—between Amphipolis and Bromiscus Cf Thucyd. iv 103 Stagirus, *Stavio*, on the W of the Sinus Strymonicus, *Gulf of Contessa* Thucyd iv 18, v 6, 18 B Acanthus, also on the Sin Strymon, it stood on the neck of land which connects the peninsula of Mt Athos with the mainland, on its site, probably, stands the modern *Erso* All three were Andrian colonies

*δ* ἀμα ἀγόμενος κ τ λ Cf vii 110, *δ* and ref

CH CXVI —*a* ξεινιην προεῖπε, B and Schw, and S and L D, render, *the Persian king gave notice to the Acanthians to receive the army hospitably*, i e *to provide them with all the necessaries that a host is supposed to receive a guest with* V takes it to mean that *Xerxes received the Acanthians into terms of guest-friendship, proclaimed them as admitted into the number of his friends* This latter interpretation appears to me best, for, 1st, it agrees much better with the rest of the sentence, *ἰδωρήσατο κ τ λ*, and, 2ndly, as Xerxes was already at Acanthus, how could he be said *προεῖπειν*, *to give them notice beforehand?* We know too, from vii 119, that notice had been given to the towns long before to prepare banquets for him Cf vii 32, *a*

*δ* ἐσθῆτι Μηδικῇ Cf iii 84, *a* On the canal, vii 23, *a*

CH CXVII —*a* πέντε πηχ βασιλ V observes that amongst the Greeks 4 cubits was considered the height of a well-proportioned man, referring to Aristoph Ran 1046 *γενναίους καὶ τετραπήχεις* — *men six feet high* As the royal cubit was 3 finger-breadths more than the common cubit, which was 1 ft. 6 in and a decimal, Artachæes must have been 8 ft and about 4 inches high *γενος Ἀχαιμενίδην*, cf i 125, *c*, iv 167, *a*.

CH CXVIII —*a* ὅκου γε—*quandoquidem*, since S and L D.

from the Thracian horde, through which it passed, &c. Thirw in l. Cl. i 171 a.

b. Ταπεινὰ *relaxa* the castles or fortified towns of Samothrace Cf. vii 59 a. The Mesembria here mentioned, in Thrace, must not be confounded with the Mesambria of iv 93, vi. 33, on the Euxine Cf. Smith's C. D., *Mesambria*.

c. Αἰσσάκ *ixdura*. Cf. vii 43, a.

Cn. Cl. — a. Μαργαρίαι Μαργαίαι; of Dicea some ruins, perhaps, still exist, but without a modern name. On Abdera, cf. l. 168, a. Ismarus, from which the lake took its name, is mentioned in *Odys.* ix. 40 as taken by Ulysses.

b. Νίστρον. The boundary of Thrace and Macedon; the *Mesta*, or *Kara-Su*, which B. Germanizes into *Schkarasch*, the black-river. The Traus may possibly be alluded to in v 3, b., but it appears to be as little known with certainty as the Compeatus and the city Pityrus.

Cn. CX. — a. 'Εβ. ἡ Ὀψιεύς ἡ λ. Cf. notes on v 3, *Thracia*, Smith's C. D., and Arrowsmith's E. Geog. Thracia, particularly p. 322 and 333. On the Edonians, v 11 b.

b. αἱ δὲ δὲλ. πόλεις *dioreta*. Cf. vii. 108, a., and ref. in i. 171 a. to H. Pers. ch. ii. p. 433.

Cn. CXI. — a. Βασιλεὺς *weirdwiseser* now among the *Satre* the *Bessai* are the priests of the temple; or as S. and L. Dict. renders, *exposed the oracles in the temple*; and there is a priestess who utters the oracular answers, as in *Delphi*, and not more ambiguously i. e. the oracles, as in *Delphi*, are uttered by a priestess, and are not at all more ambiguous than those given there. B. and Schw. The territory of the *Bessai* lay between Mt Rhodope and the North part of the Hebrus, on the banks of the Nestus. On the worship of Bacchus, see the extract from the *Anti-Symbolik* of Voigt in *Class. Dict.*, *Bacchus*.

Cn. CXII. — a. τοὺς ἀποκτείνων σο. χύσαντες γὰρ B. *relaxa*—cf. vii 108, b.

b. Ἠδύων. The Thracian Pieriana, who were settled to the E. of the Strymon, originally came, it appears, from Macedonia. Cf. Smith's C. D. Mt Pangæum, cf. v 18, a.

Cn. CXIII. — a. Παλόνια, Cf. v 13, a. *ver* Ἀγγίται the *Angusta*. See Arrowsmith, E. Geog. p. 334.

b. ἡ δὲ τοὺς αἰ πόλιν *λαμπούς* "When Xerxes arrived on the banks of this river his Magian priests made a sacrifice of white horses, and exerted their charms to propitiate the stream." Thirw Cf. notes on vii 40, 54, 76, and Tacitus, Ann. vi. 37 quoted by W. Thridates' sacrifice of a horse to the Euphrates.

Cn. CXIV. — a. ἡ δὲ ἔσθ. ὅλ. Cf. v 128, a. In the next line *ἔσθ. αὐτὰς τὰς γέφυ.* is rendered by B., *they marched to the bridges*. In spite of B.'s authority I should rather construe, *they marched over the bridge*; as Hdtus himself explains how they came to get so easily across, by saying, that they found the river had been bridged over according to orders. Cf. vii 24.

*a*, appear to be places of any importance Crossæa in Thucyd. ii 79, called Κροῦσις γῆ The Axius the *Vardar*

*b* Μυγδονην—"on the Thermaic bay, and round the ancient city of Therma, extended to the Axius—Beyond the Axius, to the W, immediately after Mygdonia, came Bottiaia, bounded on the other side by the united mouth of the Haliacmon and the Lydias" Müll l l p 470

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CH CXXIX—*a* Τὴν δὲ Θέσσο κ τ λ "The description given by Hdtus of Thessaly, the strait of Thermopylæ, and other places, prove how well he had considered the scenes of particular actions that of Thessaly is one of the most pointed, clear, and concise imaginable" R p 36 See also D p 43 On Olympus, Ossa, and the Peneus, cf note on the foregoing ch The chain of Pelion on the E, now *Plessidhi* or *Zagora*, of Pindus on the W, *Agriafa*, of Mt Othrys on the S, *Mts Hellovo* and *Gura Vouno*, the Cambunian Mts on the N are now the *Volutza* chain Of the tributary streams of the Peneus, the Apidanus, which passes by Pharsalia, is now the *Sataldgé*, and the Enipeus the *Gouia* The Onochonus, which Wordsworth considers as flowing in the vicinity of Scotussa and Cynoscephalæ, may be the modern *Regani* Of the Parnisus the modern name appears to be unknown On the scenery of the valley of the Peneus, Tempe, &c, the reader will not regret consulting the extremely pretty book just referred to, Wordsworth's *Greece, Pictorial, Descriptive, and Historical*

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Cl. I. 62, c., and Jell. § 735, 4. It is often used to give the reason or character of an action expressed in a preceding sentence. Eur. Iph. A. 1342.

b. *Antis* ἀντίσ. *Antis* ἀντίσ. *Antis* ἀντίσ. *Antis* ἀντίσ. The sense is that *Antis* was chosen by the whole body of the Thracians as the proper person to provide all things necessary for the entertainment of the king and his army; that he was, in fact, purveyor in behalf of the commonwealth, being bound to keep an account of all that he expended for them: this account, when it was all over he handed in, and showed thereby ἀντίσ. ε. ρ. λ. what the total amounted to. B. The expense was, of course, borne by the state, in whose name he had obtained whatever provision furniture &c. &c., might be necessary and, on handing in the account, he was repaid. In the same manner we learn from the commencement of the next ch., others were appointed in the other cities, who in like manner gave in an account of what they laid out. W. Reckoning the Attic talent at £243 15s., cf. Hussey's Tables, the cost of the supper will be £97,500.

CH. CXIX.—a. ἀλκῶν. καὶ λάρων, i.e. hatches, or coops, and in ponds. A few lines below *Ion*. for *γν*. On the narrative in this and the foregoing ch. see Thirlw. ii. c. 15, p. 258, and vii. 32, a.

CH. CXX.—a. *Antis*—was most, thought proper was in the custom of. Cf. I. 131 c. On Abdera and its inhabitants, cf. I. 168, a., and vii. 120. In the conclusion of the ch. *Antis*, in the same manner as the other cities did. The common reading *Antis*, so they thought hard put to it, nevertheless, &c.

CH. CXXI.—a. ὁπῶν, afterwards Thessalonica, Salonika, at the head of the S. Thermaicus. Cf. Smith's C D.

CH. CXXII.—a. ἀντίσ.—*Ion*. for ἀντίσ. I acc. pass. ἀντίσ. was dismissed or despatched. Cf. Matth. Gr. Gr. § 214.

b. ὁπῶν—*which extends, stretches across, or reaches*. Schw. A few lines below ἀντίσ. breaking up, departing. The Sinus Singiticus, into which the canal drawn past the city Sane opened from the Sin. Strymon, cf. vii. 23, a., is now the Gulf of Monte Santo, the modern name of Athos. The Sin. Toron., the Gulf of Cassandra the Sin. Therm., the G. of Salonika. The petty towns here mentioned in the peninsula of Sithonia, Pallene, and the mainland of Chalcidice, are spoken of in the latter part of Thucyd. iv., where the greater part of them join, or are taken by Brasidas. Cf. Smith's C D. Arrowood's E. Geog. p. 336; and on the districts of Macedonia, Mull. Dor. vol. I. appendix i. on the Macedonians, p. 470—478.

CH. CXXIII.—a. Of the towns spoken of here, Potidea, afterwards Cassandra, now Potiki, and Pella, now Alalusi, the birth place of Alexander are the most noted. Scione, Mende, Aphytia, Sane, and Gigonus are mentioned in Thucyd. iv. circ. fin. Most of the others are unknown, and none except Therme, cf. vii. 121,

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*b* οὐκ ἂν δορ . ἀλλὰ καὶ πελέκ — *to use ουι utmost endeavours, to fight to the last in behalf of it*, the metaphor is taken from hand-to-hand combat, compared with and requiring more courage than fighting, comparatively at a distance, with the spear According to S and L D, *to fight to the last, not soldiers only, but every man*, taking πέλεκυς of a carpenter's axe, that is, a domestic tool, rather than of a battle-axe

CH CXXXVI — *a* οὐκ ἐφ οὐδαμά — *they said they would in no wise do it, not though they were thrust down headlong by them* V

*b* δεύτερα σφι λέγουσι τάδε . Ξέρξης οὐκ ἔφη — *next, when they made the following address, Xerxes answered them, &c* Here λεγ is the dat. plur. of the participle, and agrees with σφι, which is governed by ἔφη — The word δεύτερα seems opposed to πρῶτα above, *they next said the following words and nearly to this import* — and Xerxes answered them, &c, 1 e the 1st thing was their refusal, the 2nd to make the speech

*c* βασ Μήδων, Cf 1 163, *d*, vii 62, *a* For other instances of Xerxes' magnanimity, cf vii 146, 147, viii 118 B

CH CXXXVII — *a* δε ελε ἀνδρῶν — *who, sailing down upon them in a merchant vessel full of men, (1 e not laden with merchandise, but filled with men, for piratical or warlike purposes,) captured some Tiryinthian fishermen* The whole of these circumstances are narrated in Thucyd ii 67, but, as he does not speak of fishermen, but of ἐμπόρους Ἀθηναίων κ τ λ who were captured and put to death, instead of ἀλιέας, *fishermen*, some would read, Ἀλιεῖς, *inhabitants of Halia*, a colony of Hermione and Tiryns, at the time then spoken of an independent town, according to Mull Dor vol ii App vi p 440, whence I have quoted the above, but afterwards an ally of Sparta. This conjecture is rejected by B on the ground that Halia did at that time belong to Sparta, and that therefore its inhabitants could not be objects of hostility As what is spoken of happened in the 2nd year of the Pelop War, 430 B c, just 50 years after Xerxes' expedition, it is, of course, one of the events alluded to, which happened later than the conclusion of Hdtus' history Cf 1 130, *b* On Sitalces and his connexion with the Athenians, cf Thucyd ii 29, 67, 95, &c See also D p 30

CH CXXXVIII — *a* ἡ δὲ στρατηλασίη κ τ λ This and the following ch are translated in D p 132, seqq It is hard to say whether his admirable comments on them more thoroughly disprove the possibility of the alleged recitation at Olympia, or the charge brought against Hdtus of flattering the Athenians and want of candour Cf also p 24, seqq

*b* πυνθανομ οἱ Ἕλληνες Cf Thirlw ii c xv 259, 260, and Thucyd iii 56, σπάνιον ἦν κ τ λ

CH CXXXIX — *a* Ἐνθαῦτα ἀναγκαίη κ τ λ "Sometimes an infinitive is governed not so much by its verb as by another implied



the priestess in returning the above-mentioned answers, framed with the especial object of persuading the Athenians to put their trust in their navy.

CU CALIV — α ἱερὴ καὶ οὐκ ἐκὰς ἔραχ — πολέμου. *Ἀθηνητ. κ. λ.* See the remarks on the Athenian revenue in II. P. A. § 156. "The formation of a public treasure cannot be dated even from the appropriation Themistocles made of the produce of the silver mines to public purposes, instead of dividing it, as heretofore, among the citizens at large: since the express purpose of that appropriation, namely, the building and maintenance of a fleet, will hardly allow us to think that there was ever any great overplus, at least not till Athens had opened for itself new sources of revenue, after attaining the supremacy over the Greek coast and islands." See also Thirlw. ii. c. xv. p. 268. "The rent of the silver mines of Laurion the people had hitherto enjoyed like the profits of a private partnership, by sharing it equally among them: it was one year unusually large, and would have yielded to each citizen of the poorer class ten drachmas, a sum which would have been felt as an important addition to his ordinary income, for, according to Boeckh's calculation, an Athenian at this time might have lived on a hundred drachmas a year. Themistocles persuaded them to forego this advantage, &c. &c." From this passage, Boeckh calculates that, as there were 30,000 citizens, v. 97, the revenue from the mine was 50 talents = £12,187 10s. The date of the above transactions, when Themist. prevailed on the people to take this step, is considered by Thirlw. to have been "early in the interval between the first and second Persian invasion," by B. it is dated before, in the year 493 B. C., and the Æginetan war in 491 B. C. Cf. Thucyd. i. 93, ὁ γὰρ Θημιστοκλῆς κ. τ. λ.

CU CALV — α συνέλιγον — ὦν ἔλλα. On the date of this congress, viz. in the winter of 481 B. C., or the very early part of the spring of 480 B. C., and that the place of the isthmus, cf. a note in Thirlw. ii. c. xv. p. 269. "It appears that the congress was assembled and had mediated between Athens and Ægina, and had been engaged in other proceedings of a like nature, before it received intelligence of the king's arrival at Sardis, which must have reached it early."

β ἐγκειρημένοι according to Schw. in Lex., the perf. part pass. from ἐγχειρίν, *to take in hand, to take up*—ἐγκειρημένοι being put by syncope for ἐγκειρημένοι. Matth., B. notes, derives it from ἐγχεῖν, rendering *bella nonnullis cum aliis gerenda impacta erant, i. e. in-querant*. The former explanation seems preferable—render, *for there were wars too taken up, or commenced, against some other states, &c.* Cf. also S. and L. D., ἐγχεῖν.

γ — ἀπὸ Γελωνά—Cf. also vii. 154, and Thirlw. ii. c. xv. p. 570, seqq. "This embassy to Gelo took place 490 B. C., when he was in the height of his power. He had made himself tyrant of Gela 491 B. C., gained Syracuse 484 B. C., or, 485 B. C. according to

Thirw., whither he transplanted the inhabitants of Camarina 483 B.C., and part of those of Gela 482 B.C. in which year also he took Megara. The embassy to Gelo is discussed in D. p. 139—140.

δ. ἐνταῦθα—acting in person; cf. iii. 82, α. On the phrase ἐδδῶν, 'Ελλ. τῶν ἐθ. καὶ μὴ, there being no Greek powers then which his (Gelo's) was not much greater, i. e. much greater than any of the Greek powers, which much resembles ἐδδῶς δὲν ἐθ., or the Latin *nemo mori*, cf. Hermann on Viger 29. Schw. Cf. Jelf, 824, 2. *Intense Attraction*. I think it may be fairly suspected that δὲν has been dropped out of the MSS., having escaped the copyist's eye between the *ἐν* and *καὶ*.

CII. CXLVI.—α. βασανισθῆναι—questioned, interrogated. We need not suppose that the word here means *put to the torture*, or has any stronger sense than *cross-questioned, examined*. Schw. Lex. B. Cf. i. 116, ii. 151, referred to in S. and L. D. On the humanity of Xerxes mentioned here and in the following ch., cf. the refs in vii. 136, c.

CII. CXLVII.—α. ἄγαν μᾶλλον Perhaps greater than the report of them; greater than fame declared them to be; but it is more agreeable to the context to render greater than words could tell. It is very well given by L., *au dessus de toute expression*. Schw.

δ. κλαῖα ἰε καὶ ἡθύρον σιτοῦ This refers to the trade in corn, wine, dried fish, and salt, which, before the commencement of the supremacy of Athens, Greece carried on with the northern shores of the Euxine and the Sea of Azov, as well as with the Milesian colonies on the Pontus, Amisus, Trapezus, and others. Cf. H. Parr. ch. i. p. 71 77 &c., and particularly the Prize Essay 'De Re Frumentaria apud Athenienses', Oxford, 1842, p. 13—17 by my friend Mr. Henderson, Fellow of Magd. College, Oxford, and Head of Victoria College, Jersey. With regard to the gross total of wheat imported into and grown in Attica, he observes—'Und persuasum habeamus, millia circa 1000 medimn. ab externis terris Athenas importata fuisse; circa m. 2500 ex Attica ipsa provenisse, &c.'

CII. CXLVIII.—α. ἔτι τῷ ἡέρον. Cf. vii. 132, α.

δ. Ἀργὶ κερφὶ θεοῦ. ἀνελὲς γὰρ, Cf. Thirw. d. p. 264, on the embassy sent to Argos, and the reason why this state stood aloof from the confederacy—While Persian invasion was impending Argos had sent to the Delphic oracle for advice, as to the part she ought to take after the recent stroke by which Cleomenes had deprived her of 6000 of her citizens. Cf. vi. 16, seqq. notes. The answer was such as she desired, and probably had dictated: it enjoined her to shield herself from the danger and remain quiet, &c. &c.

α. Ἐλεῖν τὸν κρεββά. ἔχον—κρεβάδιον, an outstretched spear the sense appears to be *keeping the spear drawn back, not making a thrust*, i. e. *remain at rest, be upon your guard*. Coray quoted by Schw. Bv. κρεβάδιον V. conceives the citadel, called *Larissa* by the Argives, to be intended. The oracle is translated in a note by B.—

"Vicinis officina, Deo carissima plebes  
 Armorum cohila munimenta, corporis omne  
 Discremen soli capitis tutabitur umbrâ."

*d* καί-τοι ἡγήμεν τοῦ-δὲ. On this subject cf vi 76, c, 83, a, and the excellent *ε* *λ* in II. P. A

CII CLIX—*a* *μη-εὐχόμεσθαι* and *that they doubted or were afraid, lest, if a truce was not concluded, &c* This word, which means that *they considered with themselves*, frequently involves the notion of fear Cf vii 17, 19, 52, 235 Schw

*b* ἐξήμην τοῖσιν Ἀργείοισιν—"It may be inferred that it was the case in all as we know it to have been in many Dorian states with the exception of later colonies, that they were governed by princes of the Heracleide family In Argos the descendants of Temenus reigned until after the time of Phidon, cf vi 127, b, and the kingly office did not expire till after the Persian war" Mull Dor ii p 112 See also p 117 On the Spartan kings, &c, cf vi 51, b, seqq

CII CL—*a* ἀλλ' ὅσοις κ' τ' λ "If, as Hdtus heard it commonly, Xerxes sent emissaries to Argos, they were sure to find the Argives well disposed to receive the genealogical fiction, which was probably invented for the occasion, that their hero Perseus was the founder of the Persian race," &c Thirlw in l Cf ii. 91, b

*b* αἰ-α ἀκοῖα Ἀργ' Ἑλλήσας κ' τ' λ—"it is said that the Argives, when they heard this, made a great matter of it, or, thought much of it, and at first, as they had made no offers of alliance, viz to the rest of the Greeks, (for they had not attended to deliberate with them,) so they made no demands upon them but when the Greeks were for taking them into the alliance, then indeed they did make a demand, &c οἰδὲν ἰ-αγγ' μ-αιτ = οἰδὲν ἰ-αγγίλλεσθαι καὶ οἰδὲν μ-αιτῶν, they made no offers and advanced no claims Schw

CII CLI—*a* πολλ' ἔ-ται ἰσ-τρον—This embassy of Callias to the Persian court, to negotiate, according to some, what is known by the name of the peace of Cimon, took place, D, p 30, thinks, in the first years of the Pelop War, some time before the death of Artaxerxes, which happened 425 n c On the conduct of the Argives and Hdtus' candour concerning it, see D p 134, seqq "But the whole matter is one of great doubt, and one which the silence of Thucyd renders extremely suspicious" See the remarks of Thirlw in p 37 Cf i 130, b

*b* Σούσοισι τοῖσι Μεγαστοῖσι Cf v 53, a

CII CLII—*a* οὔ τι εἰ-αν-τε τὰ ἱερῆε Schw quotes Val Max vii 2, c. 2 "Aiebat (Solon) si in unum locum cuncti mala sua contulissent, futurum ut propria deportare domum, quam ex communi miserarum acervo portionem suam ferre mallent." The passage is given and commented on in D l l p 134

*b* ἐπιπύθη σφι . αἰχμῇ ἰσθήκει, since their war with the Lacedæmonians had turned out unprosperously to them Schw Lex αἰχμῇ, war, as in v. 94, a On the war here referred to, cf vi. 76, seqq B

CH. CLIII — α. Γέλων — On Gelo, "a bold, crafty and fortunate usurper" cf. vii. 145 c., Smith's D of Gr and R Blog *Gelon*, and the excellent sketch of his rise and progress in power in Thirlw' fl. c. xv p. 270, seqq.

β. Γέλων — "Gela, which was the 3rd Doric settlement in Sicily having been founded 45 years after Syracuse, i. e. 690 B. C., by Antiphemus from Rhodes and Eximius from Crete, cf. Thucyd. vi. 4 was sacrificed by Gelon and Hiero, though their native city to the new seat they had chosen for their government. Its tyrants, Cleander 505 B. C., and Hippocrates, 498 B. C., had, but a short time before, raised it to sovereignty over all its neighbours. Though it regained its independence 467 B. C., its prosperity never revived." H. P. A. § 85.

γ. τὴν γῆν. Θέρυ By this title it appears possible here, from the Schol. on Pind. Pyth. fl. 27 that Ceres and Proserpine are meant. W

δ. Μαστιγίων, in S. of Sicily probably now *Masturro*. Man nert in B.

ε. ὁ δὲ Μυρτιάς οἶκον From this, and from vii. 165, 167 compared with vii. 170, vi. 25, v. 47 it seems far from improbable that Hdtus, during his residence at Thurii, visited Sicily. B. — That he certainly did so, "investigating every thing of any consequence in Sicily" is the opinion of D. p. 40.

CH. CLIV — α. Κάλυπτον κ. τ. λ. Cf. note β. on preceding ch., and the § of H. there quoted, note 6.

β. Κάλυξ Νάξου κ. τ. λ. Calypolis, according to L., *Gallipoli*, near Ætna. Naxos, the earliest Gk colony in Sicily 735 B. C. Of Zancle, cf. vi. 22, α., the date of the first foundation by Cumæan freebooters, is uncertain. Leontini, *Leontes*, and Catana, *Catana*, daughter cities of Naxos, 730 B. C. Syracuse, founded from Corinth, 734 B. C. Camarina, *Camerina*, founded 509 B. C., as also Acro 663 B. C., and Casmene 643 B. C., was a Syracusan colony. On the Gk settlements in Sicily read H.'s brief and lucid account, P. A. § 83—85, and Thucyd. vi. 3—5. Cf. Arrowsmith's Eton Geog. c. 14, p. 294, seqq., and Smith's C. D.

CH. CLV — α. Ἰβλῆς Whether the town here intended was the Megara Hyblæa, *Melita* spoken of in the next ch., or Hybla sur named Heræa, as L. thinks, seems uncertain. "The Sicilian name Hybla was common to many towns in the interior which were distinguished by surnames, as Major Heræa, Geleatia, or Galeotia." H. § 84, note 3.

β. τοὺς γαρόπους Κάλυπτον, Cf. Mull. Dor. fl. p. 61 "On the subject classes, &c. The whole of the 3rd, 4th, and 5th chs are particularly recommended to the reader's study. "A Doric state founded the colony; and its citizens constituted the sole nobility in the new city; these parted among themselves the conquered land into lots, εἴρεα, cf. v. 77 α., and formed the proper body of citizens, the *κατασκευα* strictly so called. These colonists,

however, soon endeavoured to strengthen themselves with fresh numbers, opening their harbours to all exiled and discontented persons. Thus motley population, the *Demus*, was generally excluded from the proper body politic, *πολίτευμα*, till it obtained admittance by force; and at the same time constantly pressed for a new division of the territory, *αναδασμός*. Cf iv 159, *a*. Besides these, a third rank was formed by the native inhabitants, who were compelled by the new comers to serve either as bondsmen or public slaves. Thus, at Syracuse, were first the *Gamori*, viz the old *Corinthian colonists who had taken possession of the large lots and divided the land*, secondly, a *Demus* (in Syracuse the *Demus*, contrary to the practice in the Peloponnesian states, was immediately received into the city, hence its immense size), and thirdly, slaves on the estates of the nobles. These were without doubt native Sicilians, as is shown by the various forms of their name, *Κυλλύριοι*, *Καλλικύριοι*, *Κιλλικύριοι*, which cannot be explained from the Greek.—The *Gamori*, together with their *Cyllirians*, stood in nearly the same relation to the *Demus*, as the patricians with their clients did to the plebeians at Rome.—It is well worth while also to read H P A § 60, on the *Gamori*, *landholders, wealthy proprietors*, and § 19, on the enslaved classes. See also Smith's D of A, *Colonus Gl* and *Κληροῦχοι*.

CH CLVI.—*a* καὶ ἔσαν οἱ τὰν αἱ Συρηκ—*and Syracuse was ereiy thing to him*. Cf on the expression, i 122, *a*. “Henceforth, committing Gela to the care of his brother Hiero, he bent all his thoughts on increasing the strength of his new capital.” Thirlw i 1. Cf on this policy, i 98, *b*.

*b* Μεγ τε τους εν Σικ, i e. Megara Hyblæa, cf vii 155, *a*, “incorporated with Syracuse by Gelo, 245 years after its foundation, i e in 482 B C. It was a daughter city of the Nisæan Megara in the Peloponnesus, and founded 728 B C.

*c* Εὐβοέας διακρίνας “Eubœa and others of the Chalcidian cities, such as Callipolis, have disappeared without leaving a trace behind, most probably in the wars between the Sicilians and Carthaginians.” H P A i 1 διακρίνας, *making a distinction, between the nobles or wealthy, παχέας*, cf Thucyd iii 82, and v 30, *a*, and *commonalty*, i e by admitting the first to the privileges of Syracusan citizens, while he consigned their unoffending subjects to slavery and transportation. The implacable animosity of the two classes which he thus brought together, and between which he probably observed a strict neutrality, was, no doubt, the firmest groundwork of his dominion. Thirlw i 1.

CH CLVII.—*a* Τότε δὲ κ τ λ On the narrative in this and the subsequent chs, see refs in vii 145, *c*.

*b* το—υγαιᾶνον, *the sound (part) of Greece*. Cf Jelf, § 436, *γ*, quoted in i 136, *b*.

CH CLVIII.—*a* πολλ ἐνέκ λέγων—*expostulated with, pressed upon, them earnestly*. Cf ix. 91, *a*, viii 59 Schw Lex λογον

ἡλιον, a selfish proposition, Schw., a grasping overhearing speech. S. and L. D. On this and the following chs.—167 see D p. 137 seqq.

δ. ἰμῷ πρὶν διηθ' ἄρ. καταλεθροῦν when I formerly begged you to join me in attacking the army of the barbarians, when the contest was commenced between me and the Carthaginians, and when I commanded you to require satisfaction from the Egestians for the death of Dorieus & of Anax and held out the hope of (i. e. offered to assist you in) freeing the ports, &c. "He had in vain called upon them for assistance against the Carthaginians and Tuscan pirates, who infested their commerce as well as that of the Sicilians, and the Egestians, on whom they had to avenge the death of Dorieus. Thirlw L L. On Dorieus, cf. v 42—48.

c let δὲ καταλεθροῦν until we may have finished the war Cf. Jelf, § 847 3.

CH CLIX.—a. Ἡ καὶ μὲν οἶμῶ. Evidently imitated from Homer Il vii 123.

Ἡ καὶ μὲν οἶμῶς γάρ τιν' ἐνπλάτα Πηλεΐδῃ W

δ. ἐπὶ ΠΔ. τε καὶ Σαρ. In the omission of the article before Gelon and Syracusans L. conceives that a sarcasm lies—to be deprived of the command by a Gelon and by Syracusans.

CH CLX.—a. ἀπεστραμ. τοῦ λόγου—sermonem arreptum, cum indignatione reuerentem propositionem conditionem.—B. hostile words S and L. D.

δ. ἐὰν τε πρὸς καρίστητες, since this proposal is so disagreeable to you, since you are so averse to it.

CH CLXI.—a. Ἀθῆν. ἀρχαῖστ' μὲν ἔθνος εὖ μετακίετ Cf. I 56, a., Thucyd. I 2, and ii 36.

δ. Ομηρος ἀνδρ. δρστ' Minotheus is meant; cf. Hom. Il. ii 654. W

CH. CLXII.—a. ἐκ τοῦ ἑαυτοῦ & λ. By Aristotle, Rhet. iii. c. 10, § 7, this metaphor is attributed to Pericles in his funeral oration; it is not found, however in Thucydides.

CH. CLXIII.—a. Σείθων, The Scythes, tyrant of Messana, mentioned in vi. 24, was most probably the uncle of this man. V See D's remarks on the mission of Cadmus, p. 133, and Thirlw ii. c. 15, p. 273.

δ. καταθεύσαντα—watching earnestly strictly watching with outstretched head. S and L. D. καταθ. τὴν μύχ to watch the issue of the struggle. In the commencement of the ch. χρηματισάμενοι, having had these dealings, hold this conference, with. Cf. III 118, a.

CH. CLXIV.—a. ἕως τε ἔσται, both as far as his will went, with good will. "The phrase may possibly be explained by this analogy willing (ἔσται = εὐθελος) according to his real nature that is, really Jelf § 667 obs. 1. See also § 679, 3.—On ἀπὸ δικ., by reason of justice, from justice, (justice being the motive whence the action came,) cf. Jelf, § 620, 3, d., on ἀπὸ Causal. So ἀπὸ σπουδῆς is earnest. Cf. Il. xii. 233, there quoted.



*b* ἐς μίσην καταθ Cf *iv* 161, *c*, and on Zancle, *vi* 22, *a*

CH CLXV — *a* Λέξ δὲ καὶ νηὶ οἰκῆμ Cf *vii* 153, *c*

*b* ν-ο Θηρωτός—The same to whom Olymp *ii* and *iii* of Pindar are addressed This invasion of the Carthaginians is related in Diod Sic *xi* 20, seqq Cf also II P A § 85 and 83, note 15 The battle of Himera, 480 B C, more probably about the time when Thermopylae was fought, than Salamis, cf Prid Conn *an* 480, and D p 139

*c* Φοινίκων, By the Phœnicians are here meant the Carthaginians, by the Libyans, those tribes of the native Africans who were in subjection to them The Iberians are the Spaniards, who formed an important quota of the Carthaginian armies, cf Arnold's Hist of Rome, *iii* p 397 the Ligians were probably a nation of the S of Gaul, near Marseilles, where the Carthaginians traded, and the Elysians, in whose name W fancies a resemblance exists to the Helvetians, another tribe, either from Gaul or the shores of N Italy B See H Carthag ch *vii* passim and ch *ii*

*d* Κάρλ ιοντα βασ—king, *i* *c* chief man of the Carthaginians Cf *vi* 34, *a* The Suffetes, the presiding officers of the Carthaginian senate, and the chief civil magistrates, are by the Gk writers called kings, a title also given to the generals of the state “The Suffetes are by Livy compared with the consuls, they were elected from the richest and noblest families, Aristot Pol *ii* 81, we suppose the number two, like the kings of Sparta and the consuls” Cf article *Carthago*, in Smith's D, and H Carthag ch *iii* p 60, seqq, and Arnold, Hist of Rome, *ii* p 551, seqq, who, after discussing what is known on the constitution of Carthage, has the following fine observations—“Every one who is accustomed to make history a reality must feel how unsatisfactory are these accounts of mere institutions, which, at the best, can offer us only a plan, and not a living picture Was the Carthaginian aristocracy, with its merchant nobles, its jealous tribunals, its power abroad and its weakness at home, an older sister of that Venetian republic, whose fall, less shameful than the long stagnation of its half existence, Nemesis has in our own days rejoiced in? Or did the common voice in France speak truly, when it called England the modern Carthage? Or is Holland the truer parallel, and do the contests of the house of Nassau with the Dutch aristocracy represent the ambition of the house of Barca, and the triumph of the popular party over the old aristocratical constitution? We cannot answer these questions certainly, because Carthage on the stage of history is to us a dumb actor, no poet, orator, historian, or philosopher, has escaped the wreck of time, to show how men thought and felt at Carthage”

CH CLXVI — *a* τῆς αὐτῆς ἡμέρας *r* *τ* *λ* Cf note *b* on preceding ch So also, on βασ Καρχηδ note *d*

CH CLXVII — *a* τὴν σύστασιν, the battle, or, conflict Cf *ii* 117 B

b. *θεωρο* and *καλλ*. The verb *καλλ* occurs also in vii. 134, b. Cf. vi. 76, b. From this passage it may be concluded that the generals of the Carthaginians possessed a sacerdotal power and office similar to that exercised by the consuls of Rome and the kings of Sparta, and that they were bound, or at least, had the power to offer sacrifice even in the midst of a battle. B. In earlier times, they the Suffetes, had been invested with the two great characters of ancient royalty those of general and of priest; at least Hamilcar who commanded the Carthaginians at the battle of Himera, and who was one of the Suffetes, is described by Hdtus as sacrificing during the battle and pouring libations with his own hand on the victims. And although the expression in Hdtus is *θεωρο* and not *θεωρ*, yet the same expression is applied to the prophet Tisamenus, who was with the Greek army at Plataea; and unless Hamilcar had been personally engaged in the sacrifice, we can scarcely suppose that he would have remained in the camp while it was going forward, instead of being present with his soldiers in the action. Arnold, *Hist. of Rome*, vol. ii. p. 552, note. Cf. H. L. L. p. 60, 60. B. adds that, according to Polyænus, i. 27, § 2, the Carthaginian general Hamilco, as he mistakenly calls him, was killed by a stratagem of Gelo s. B. It is narrated in *Præd.* pt. i. bk. iv. c. 490.

c. *αὐθιγ*. From this it may be inferred that Hamilcar was supposed to have devoted himself to death in behalf of his army and that he was regarded in the light of a hero, and therefore honoured with sacrifices. B. Similar honours were paid to Brasidas and others.

On CLXVIII.—a. *Κερκυραίων ἐξ α. τ. λ.* See Thirlw. ii. c. xv. p. 270. By Pylos mentioned in this ch. is probably meant the Nestorian Pylos in Messenia. *Old Naxos*. Cf. Odyss. fil. 4. B. Which Pylos, however it was, as there were three, in Messenia, in Triphylia, and in Elis, that gave birth to Nestor is much disputed; as Nestor is called by Pindar King of Messenia. Muller Dor. i. p. 83, cf. p. 113, places the Nestorian Pylos in Triphylia. Cf. Smith's C. D., *Pylos*. *Tenarna*, C. *Matapan* a name corrupted, some one has observed, from *πύρρον* as standing boldly out like a forehead into the sea. See Arrowsmith, L. L. p. 421.

b. *ἔπειθ' ὅτε εἰς Δάξιν* Thucyd. i. 33, 36, 44, 68. B.

c. *Μαλίαν*—*hod.* C. *S. Angelo*, or *Malindi S. Angelo*. *ἁετὸρ* a few lines below *cluded* put off deceived. Schw. On the Etesian winds, cf. vi. 140, a.

On CLXIX.—a. *ὁ νῦν ἐκείνη*. *ἁετὸρ α. τ. λ.*—reproach yourselves, or blame yourselves, O senseless ones, for all the woes which Minos in wrath sent upon you from your having aided Menelaos, because they (i. e. the Greeks) did not assist in revenging his murder at Camicus, whilst you (i. e. the Cretans) did assist them in revenging the rape &c. The Cretans are reminded of the wrath of Minos for their folly in having assisted the Greeks in the Trojan war.

whilst the Greeks had not returned the favour to the Cretans by assisting them to avenge his death *ἐ-μνήσθε, remember your wrongs, or reproach yourselves for*—your former weak good nature—appears to be something like the sense intended On the dat *Μενελάω*, cf Matth Gr Gr § 390 Cf Thirlw n c 15, p 270 “The Cretans raked up a legend out of their mythical antiquity, about the disastrous expedition of Minos to Sicily, and that of his subjects who sailed in search of him, and under cover of a convenient oracle, with a decent profession of regret, refused their aid” On Minos, cf i 171, b, H P A § 6, and the article in Smith’s D of G and R Biog

CH CLXX—a *Δαίδαλου*—On Dædalus cf the article in Smith’s D of G and R Biog

b *την νῦν Σικ καλ* as more anciently called Trinacria, or Trinacris Cf Thucyd vi 2 The city Camicus, mentioned a few lines below, stood, according to Mannert ix 2, on a lofty rock that overhung the city of Agrigentum, *Girgenti* See Arrowsmith, Eton Geog p 201, 301

c *ἀμυρ συνιστεῶ-ας, ιοοι n out, or, punched by famine, B, struggling or wrestling with, that is, contending in vain against hunger* Schw Lex Cf viii 74, ix 89 In S and L D like *σύνειμι*, ii 4, *involved or implicated in*

d *Ἰριην*—also called Oria, or Uria, in the North of the Iapygian peninsula, upon what was afterwards the Appian Way between Brundisium and Tarentum See Arrowsmith, l l c xiv p 283.

e *τας δὲ Ταραν, ἐξανιστάντες, which the Tarantines a long time afterwards endeavouring to destroy, Schw, or to expel the inhabitants from B* Cf i 155, vii 170, ix 106, ii 171, on the sense of *expelling, or endeavouring to drive out, the inhabitants* The event here alluded to took place after the date of the conclusion of Hdtus’ work Cf i 130, b It happened, according to Diodorus xi 52, in the sixth year after Salamis, i e when Hdtus was ten years old, in 474 B C See the further valuable remarks of D p 28, to whom I am indebted for the above, and cf vii 153, c

f *οἱ ὑπο ἀναγκαζ τῶν ἀστ, ιοho (i e the Rhegines,) were pressed, or levied out of the body of the citizens by Micythis, &c.* These were, no doubt, the flower of the state, levied, not from the *Periœci*, cf vii 58, but from what Thucyd would have called the heavy-armed men off the roll, or, the regular soldiers, cf Thucyd vii 1 89, 97 A few lines below *οὐκ ἐπέην ἀριθμ* *the number was not set, there was no number assigned* On the accurate information, here and in vi 21, displayed by Hdtus, and the inference thence to be drawn, see D p 36

CH CLXXI—a *παρενθηκη, a digression, cf vii 5, c* *τρίτῃ δὲ γεν Τρωικῃ, in the third generation, i e a hundred years after Minos died, &c* Cf ii 142, and on Minos, ref in vii 169, a

CH CLXXII—a *Θεσσαλ τὰ οἱ Ἄλευ ἐμῆχαν* Cf vii 6,

δ 130, α and Thirlw il. c. 15, p. 275 On the congress at the Isthmus cf. vii. 145, α and on *πρόβουλοι*, vi. 7 α.

β *δραμασίνας*, Ion. reduplicat. for *δορασίνας* from *αίπης*, chosen, cf. vii. 83, β. *ἰσ' ἐξῆς τοῦ πόλεμου*, cf. i. 143, α.

γ. *ὑποκρ' τοὺς Ἕλλησιν*, that we who sit, i. e. who are situated, so far beyond the rest of Greece &c. &c.

δ *δραγέ*. *ὑποκρ' you cannot apply compulsion to us*, i. e. you cannot compel us to resist by ourselves the Persian army Schw On the sentiment in the next sentence *ὅτι γὰρ δὲν εἰς λ.* B. compares what the Andrians say in viii. 111 *οὐδ' γὰρ τῆς εἰς λ.*

CH. CLXXIII.—α. *Ἐβρίον*, the Straits of Negropont. Cf the account given by Hobhouse of these straits, extracted in the article in the Class. Dict. and Arrowsmith Eton G. c. 18, p. 435.

β. *τῆς Ἀχαιῆς*—The Achaea of Thessaly which embraced Phthiotis, Hellas, and the tract inhabited by the Dolopians. See Arrowsmith, L. L. p. 359.

γ. *τὴν Τίρρην*—On this valley through which the Peneus, the *Salambris*, flows between Olympus and Ossa, cf. Wordsworth's "Greece Historical and Pict.," referred to in vii. 129.

δ *τῶν πολιάρχων*—Of these officers there were six in Sparta, one at the head of each mora: they were next in military rank to the king and received their commands directly from him; themselves, in turn issuing their directions to the Lochagi, and so on, through each division of the Spartan army Cf H. P. A. § 29, and Thucyd. v. 66. From the text it would appear that the polemarchs were generally of the royal family Cf also Smith's D of A., *Πολίμαρχος*.

ε *Ἀλκιδᾶμον κ' τ' λ* Alexander κ of Amyntas, cf. v. 19, seqq., viii. 139, &c. was now king of Macedonia. Cf also Thirlw il. c. xv p. 275 A little below δ *Μακεδόνων*, the Macedonians. Cf i. 2, d.

CH. CLXXV.—α. *ἢ ἡ σφίσιν τὴν πόλιν*, in what manner shall they carry on the war Perhaps rather *act on foot*, begin the war.

β *γῆς τῆς Ἰωνίας* This was a district in the N of Euboea, opposite a tract that bore the same name in Thessaly mentioned in i. 50. B. See Arrowsmith L. L. c. xviii. p. 437.

CH. CLXXVI.—α. *τὴν Ἀρtemίαν*. A tract on the N of Euboea, so called from the temple of Artemis, belonging to Hestia. Smith's C D On the places mentioned in this ch. see the two excellent articles in the Class. Dict. *Euboea* and *Thermopylae*, and Arrowsmith, L. L. c. xvi. p. 360 and c. xviii. p. 435. That the localities of Thermopylae, as also of Plataea, are "evidently described from ocular observation, cannot fail to strike the reader Cf D p. 43.

β *πύλαι* *Ῥῆπον δ' ὄψεσθαι τὸν ἑστῶτα*, cf. viii. 27 α. "The ruins of a wall are still existing at the N entrance, which perhaps has served as a barrier against the invasions of Thessalian, Persian, and Roman armies. Mull. Dor bk. i. ch. ii. p. 44.

CH. CLXXVIII.—α. *ὅτι πρὶν ἐξ Ἑλλ.* *ἐκαστῷ*—the Greeks therefore mustered in all haste against the enemies, distributed into

two divisions, or posted at two different places viz the one part taking their station at Thermopylæ, the other at Artemisium  
Schw Lex

CH CLXXIX — α Ὁ δὲ ναυτ παρέβ Σκιάθ — *The naval force &c made straight across with ten of the best sailing ships for the island of Sciathus* R Therma, Saloniki, vii 121, α Sciathus, *Shiatho*

CH CLXXX — α τῶν ἐπιβατ On the Epibatæ, *maimes*, cf vi 12, c

β διαδέξιον κάλλιστον *dextrum omen (of very good omen) existimantes illum, quem e Græcis primum atque formosissimum ceperant* Port Lex “The victors selected the comeliest man they found among the Trœzeman prisoners, and sacrificed him at the prow of his ship for an omen of victory” Thirlw in l

γ τάχα δ ἂν ἐπαύρ — *perhaps too in some degree he may have got the benefit of, or, reaped the consequences of, his name (Λέοντος, Lyon), perhaps it was in some respect owing to his name that he met with this end*

CH CLXXXI — α τινά σφι θορ παρ — *caused them, the Persians, some trouble, to wit, in taking it* Cf πρίγματα παρέχειν and πόνον παρέχ i 155, 175, 177 On Pytheas, cf viii 92 B

δ ἐς δ κατεκρ ἅπας *until he was almost cut to pieces* Cf iii 13 κρεουρ διασπασαντες A few lines below ἐκπαγλόμενοι, *with much admiration*

CH CLXXXII — α ἐξοκέλ ἐς τὰς ἰσβολὰς τοῦ Πην “The Athenians ran their vessel aground in the mouth of the Peneus, and made their way home through Thessaly” Thirlw in l This reading, ἰσβολὰς, is adopted instead of ἐμβολὰς, (which is retained by Schæfer,) by G, Schw, and B

δ παρὰ πυρσῶν κ τ λ “Thus first appearance of the enemy was speedily announced by fire signals from Sciathus to the Greeks at Artemisium,” &c Thirlw. in l Cf ix 3, and Æsch Ag 281, seqq

γ ἡμεροσκοπούς — *watchers by day*, opposed to πυρσευταί, *those who attended to the beacons* Cf vi 105, α

CH CLXXXIII — α Σηπιαδα Κασθαναίης — *The Cape of Sepias, C St George Casthanæa, Tzanharada, at the foot of Mt Pelion* Cf Arrowsmith, l l p 357

CH CLXXXIV — α τὸν μὲν ἀρχ ὄμιλ — *that which was the original thing, or mass, of each of the nations, &c*, i e the Asiatics who primarily formed the crews, exclusive as well of the Sacæ, Medes, and Persians, as of the forces levied during the king's progress through the various nations in his road after leaving Asia, whom he compelled to join the army ἐπεβατεῖον — *served as marines*, cf vii 96, and vi. 12, c

β ποιησ ο, τι πλέον ἄνδρ ἐνεῖν *assuming, that, taking the more with the less, up to the number of 80 men were in the ships* i e reckoning 80 men as the average number V ~ in

sense of *πίστευαι*, to suppose, or *νομίζεσθαι* a thing to be, is somewhat similarly used in Matth. xii. 33, and in vii. 183, *ἰνφ. καὶ δὲ ἐπ. πάλιν* & *τ. λ.* So in Lat. case *Deon fortissimus*, for *potentissimus* or *summus*. Cicero, N. D. l. 30. For this last I am indebted to S. and L. D.

CII CLXXXV.—*α. Ἡσπερ* Cf. *τ. λ. β.* The Eordians, on the banks of the R. Erigon, the *Ἀντικύβητος*, S. of the Lyncestæ in Macedonia. B. Cf. Arrowsmith, *L. L.* p. 334. On the Chalcidian race, in the peninsula of Chalcidice cf. notes on vii. 122, seqq. By the Achæans are meant, probably the Achæans of Pthiotia, cf. vii. 173, *β.* The Brygi, cf. vi. 45, *α.*

CII CLXXXVI.—*α. καὶ πάλιν*—Nearly equivalent to *καὶ πάλιν* *porro*. Schw. Better with Gronovius and S. and L. D. and in short, on the whole.

*β. πάλιν*—Cf. vii. 184, *β.*

*γ. αὐτῶν πάλιν* *τ. λ. πάλιν*. *διδόσκον* *δὲ* *ἑξ.* This sum is exactly made up by the several numbers mentioned; thus—

1207 × 200, c. 184, l. 2,	241 400
1207 × 30, .. l. 8,	36,210
3000 × 80, .. l. 12,	240,000

The total of the naval forces from Asia, c. 84, l. 16,	517 610
To these must be added—the Infantry 1.20 cf. c. 60	1,700,000
Cavalry 1.21 cf. 87	80,000
The camel riders and chariot-drivers, <i>ibid.</i>	20,000

The total of all the Asiatic forces, <i>ibid.</i>	2,317 610
To these add the naval forces supplied by Thrace and the neighbouring islands, 120 × 200, c. 185, l. 1	24,000
The land forces from the same places, c. 185 l. 6,	300,000

Grand total of the land forces and the sailors c. 185, l. 14, 2,641,610

This number doubled gives 5,283,220, the sum total mentioned in c. 186. Schw. "There seems to be no sufficient ground for supposing that these estimates are greatly exaggerated." Thbrw in *L.* So also Prid. *α.* 480. The whole number of persons, of all sorts, that followed Xerxes in this expedition, were at least five millions. Thus is Hdtus' account of them, and Plutarch and Isocrates agree with him herein. But Diod. Siculus, Pliny, *Ælian*, and others, do in their computations fall much short of this number making the army of Xerxes, with which he passed the Hellespont against Greece, to be very little more than that with which Darius his f. passed the Bosphorus to make war upon the Scythians. It is probable they might have mistaken the one for the other. The inscription on the monument at Thermopylæ agrees with the account of Herodotus; which is also more likely to be true than that of any other as he was the ancientest author that hath written of



δ. γροχέντι κ. τ. λ.—a landholder in the neighbourhood of Sepias.

ε. ὅλλα εἰς εἶσθιν εἰρήνη. ἴσιν—though in other respects not well off i. e. though formerly not accounted rich yet by these ways and means, he did become very rich B It seems to me rather to mean, that though in other respects unfortunate viz. in losing his children he still became very rich by finding what he did the words ἐν γὰρ κ. τ. λ. explaining how he was unfortunate.

δ. ἀγορεύει λαὸν πένθος. Either an affecting calamity had befallen him which destroyed his children, i. e. he was so unfortunate as to lose his children, W and B., or as Schw., Reiske, and Plutarch understand it, he was so unfortunate as, for some reason or other not told us, to kill one of his children himself In this latter sense, the accident of having killed a son it is taken in S and L D

CH CXCI—α. ἢ ἅλλ. εὖς αὐτ. ἰδ. ἔκον—or else perchance it lulled of its own accord. This passage is referred to by Longinus De Sublim. § 42, 2. B. On the prom. Sepias, cf. vii. 183, α. On the Magi, cf. i. 131 α 140, α. c., vii. 54 α.

CH CXCVI—α. τὸ εὖς εἶρα. Cf. Odyss. iii. 158, ἑρπύων δὲ θεὸς μὲν κήρυε πόντον and Ovid. Ep. xix. 16—"auso Venus ipse favelit; Sternat et equoreas equore nata vias. V The Paganian Bay also called Sinus Pelagicus, G of Volo Aphetis, perhaps the modern Fethio.

CH CXCVI—α. Σανδωκός—Boeckh, Corp. Inscr. Græc. ii. p. 158, says, that the syllable Σαν at the beginning of Persian, Assyrian, and other Eastern names, signifies splendour and magnificence. B ἰς αἰών τὸν βίαι cf. v. 31 α., and for other instances of kindness and gratitude displayed by Darius, vi. 30, α.

CH CXCVI—α. Αλαβάνδρον—"Alabanda in Caria, S of the Meander; now Arabhisar according to Arrowsmith, c. xix. p. 490, and Smith's C D

CH CXCVI—α. Ἀπέρ Cf. vii. 183, α. On Achala, vii. 185, α., and on the Thessalian cavalry, v. 63

δ. Ὀνός Hæd. Cf. vii. 129 α. εἰς ἀπὸν [card] τὸ ἄσπερ. Cf. vii. 43, α.

CH CXCVII—α. Ἀλον On the W coast of the Pelagic Gulf near Pr Pyrrha, Aukiastræ. Arrowsmith, L L p. 359

δ. τοῦ Ἀσπερίου Δαίος "Zeus the devourer," or "the pater to flight, a god of vengeance and death; the deity of the old Minyas; nearly akin to Zeus Meilichius; one of the demonic beings of the infernal world. To his cultus the myth concerning the family of Athamas and the Argonautic expedition are so closely attached, that it is only from them they can be derived and explained: his significant victim the ram, often meets us in offerings to the dead and in evocations of the Manes, even in the Odyssey See more in Müller's Eumenides, Diss. on Propitiatory Offerings, p. 147 155. "The very ancient Minyan legends concerning the Athamantides, turn entirely upon the human sacrifice demanded by the wrathful Zeus Laphystios, and the ram substituted in its place





combined with that of the Hellenic Apollo. Cf. Smith's D. of A., *Asphæktionis*.

Cn. CCI.—*α. οἰκιστὴς* See the very interesting article on this place in the Class. Dict., and Thirlw. H. c. xv. p. 283. On the title *Πολὺς* cf. v. 52, b.

Cn. CCII.—*α. Ἰσχυρὴν τρερε. δαλ.* Cf. vii. 205, c. Pausanias, x. 20, p. 845, makes the whole force of the Greeks amount to 11,200 men. Hdtus, with the exception of the Opuntian Locri who, he says, came with all they could muster makes but 5200. Hence it would appear, if Pausanias is correct, that the Locrians were 6000 in number. V. Read Thirlw. in l. H. c. xv. p. 282, seqq.

Cn. CCIII.—*α. Λαοφίλ.* See note on preceding ch.

*β. ἡ δὲ γέννησις.* There is no mortal who has not even from the very outset of his being born met with calamity. Cf. the remarks of D. p. 131.

Cn. CCIV.—*α. Ἀνακρίδης*—He was the 2nd s. of Anaxandrides by his first wife and half-brother to Cleomenes. He married his niece Gorgo, d. of Cleomenes. Cf. v. 39 a., 48, a., and the Genealog. Table in vol. III. of Smith's D. of Gr. and R. Biog. or in the Oxford Chron. Tables, p. 38.

Cn. CCV.—*α. Κλ. τὴν καὶ Δωρ.* On Cleomenes and Dorieus, cf. v. 39 a. 42—46, seqq. and notes.

*β. δαλ. τὴν φ. ἐπὶ τὴν βαρ.* *remotus erat, longe aberat, (was excluded,) a cogitatione de adipiscendo regno.* Schw. Lex.

*α. δαλ. τὴν τρερε κατὰ τὴν ἑταίαν* Translated in Schw. Lex. *constitutos illos (lego) trecentos viros, i. e. constitutum illum et legationem eorum numerum* the regular or appointed body of 300 men. B. explains it *men of regular full, or middle age* and Lange, *dreihundert Männer von gesetztem Alter* of appointed or legal age. cf. Müll. Dor. bk. iii. c. xii. d. p. 256. By the 300 men here mentioned can hardly be understood the 300 knights, the picked regiment of Sparta, (cf. vi. 56, b.,) as in viii. 124, we find Themistocles after the battle of Salamis escorted by the 300, whom Hdtus expressly calls *λαγιδες* and *λαγίς*. Now if the whole order of the knights had been killed at Thermopylae, they could hardly have been replaced so soon. Again in reply to Xerxes' questions, Demaratus never mentions that those slain at Thermopylae were at all different from the rest of the Spartans; nor if the 300 slain there had been the 300 knights, would Hdtus have failed to mention it. Add to this, that if the 300 knights had been here serving as a body-guard to the kg. (which they did not,) who would there have been left as the body-guard of the other king, Leotychides, if all the knights were with Leonidas? From ix. 64, where Alcimnestus is killed with his 300, and from Thucyd. v. 56, and Xenophon, Hell. iii. 4, 2, and Anab. (cf. l. 65, g.) the numbers 90 and 300 were favourite divisions with the Spartans, and hence their selection of 300 on the present occasion. "A certain number of Helots were allotted

to each Spartan, and served as light-armed troops in Plataea 5000 Spartans were attended by 35,000 Helots, that is, 7 Helots to each cf ix 10, 23, a Of these, one however, in particular, was the servant or squire, *θηρατωρ*, or *ἱρκετης*, from *ἱρύκειν*, to *διαίειν* the wounded from the ranks, of his master, as in the story of the blind Spartan who was conducted by his Helot into the thickest of the battle at Thermopylae, vii 229" Mull Dor ii. p 35 See also p 259 of the same vol bk iii c vii "It must at the same time be borne in mind that the Persian war was the only time, i c on a general summons of the nation, when as many as seven attended upon every Spartan on this occasion, when the numbers of the enemy were so excessive, they might have served to protect the rear of the long line of battle, and to resist the pressure, in addition to which they also annoyed the enemy from behind with slings, javelins, and stones" From what Isocrates, Paneg c xxi § 90, and Diodorus, xi 4, quoted by B, say, viz. "that the Lacedaemonians at Thermopylae were 1000 in number," it seems that we may infer that on this occasion too, as at Plataea, each Spartan was attended by 7 Helots, which would make up that number

d Λεοί-ο Φυρ Cf vii 233, b

e ὅτι σφ μεγ κατηγορή-ο μηδ—because they had been vehemently accused of Medizing κατηγορητο, it had been laid to their charge αλλοφρονεον-ες, a few lines below, though otherwise disposed, though insincere at heart, complying because they were forced, and not from good will to the common cause of Greece

CH CCVI—a καρνια κ τ λ "At the time when the congress at the Isthmus resolved on defending the pass of Thermopylae, the Olympic festival was near at hand, and also one little less respected among many of the Dorian states, especially at Sparta, that of the Carnean Apollo, which lasted nine days The danger of Greece did not seem so pressing, as to require that these sacred games, so intimately connected with so many purposes of pleasure, business, and religion, should be suspended" Thirlw in i p 282 The festival of the Carnea is considered by Muller, Dor i p 373, seqq, cf also p 69, to have been, "from the symbols and rites of the worship, originally derived more from the ancient religion of Ceres than from that of Apollo It was altogether a warlike festival, similar to the Attic Boedromia, lasting nine days, during which time nine tents were pitched near the city, in each of which nine men lived, for the time of the festival, in the manner of a military camp," &c &c Cf also vi 106, b, and ix 7, a.

b Ὀλυμπιας—See the ref in v 22, a

CH CCVII—a τον Ἰσθ ἐχ ἐν φυλ Cf vii 138, 139, viii 72, 73, ix 8 περιστρεχουστων ταύτη, being much angered by, or, indignant at this opinion See S and L D

CH CCVIII—a τοὺς δὲ -ας κομ κτεινῖ "The Persians found the Spartans, in the evening before the battle of Thermopylae,

employed, some in gymnastic exercises, and some in arranging their hair which they always wore long after their entrance into manhood. *Mill. Dor.* II. p. 263. Though the hair was worn long, yet it appears they shaved the upper lip *μη ῥιζὺν μέλαινα*, if not the chin also. *Cl. H. P. A.* § 30. Read also *Thirlw* in *l.*

*CH. CCIX.*—*α* Ἦκουσας πρὸς *Cl.* vii. 101—104. *B.*  
*δ* ἐν γὰρ πρᾶσιπται, *for you are meeting are now coming up to, &c.* or as *Schw* renders, *you are now about to attack, &c.*  
*Cl.* vi. 96, *α*

*CH. CCX.*—*α* Μῆδ. ῥα καὶ Κίονας—*Cl.* vii. 62, *α δ*  
*δ* πολλοὶ μὲν ἀνδρες ὅλῳ δὲ ἀνδρες *that they were many men but few men indeed* *l. c.* such as deserved the name. So the Latin *homos* and *civ* *Cl.* *Livy* xxvii. 13, *neque illo die virum quenkum in Romanis acie fuisse prater unum ducem; and Cicero, Tusc.* II. 21 of *Marius*, *Tulit dolorem ut vir; et, ut homo majorem ferre sine causa necessaria noluit.* *V*

*ε* δὲ ἡμέρας *through the day, i. e. it lasted all day long* *Cl.* i. 97  
*δὲ ἔτος, throughout a year* and ii. 22. *W*

*CH. CCXI.*—*α* Πέρσαι τοὺς ἀθανάτους *Cl.* vii. 83, *α. δ* and *cl.* vii. 31 *δ.*

*δ. ὅλῳς γὰρ δῖοι* —*confertim omnes quam fugam capessabant.*  
*δῖοι, as they feigned, cl.* i. 59, *ε.* *B*

*CH. CCXIII.*—*α* Εὐκίλας—"The secret of the Anoprea could not long remain concealed after it had become valuable. Many tongues perhaps would have revealed it. two Greeks, Onetes a Caryatian, and Corydallus of Anticyra, shared the reproach of this foul treachery but by the general opinion, confirmed by the solemn sentence of the Amphictyonic council, which set a price upon his head, Ephialtes, a Malian, was branded with the infamy of having guided the barbarians round the fatal path. *Thirlw* in *l.* On this path, by which also the Gauls under Brennus and the Huns surmounted the pass, cf. *Class. Dict., Thermopylae.*

*δ. Παλαγγῶν ε.* *λ.* *Cl.* v. 62, *ε.*

*ε. τῇ ἐν ὅν σῆμα* As this promise is no where fulfilled, we may suppose, with *W.*, that *Hdtus* either forgot it, or that some part of his work is lost; or, with *B.*, that, as, according to his theory *Hdtus* was engaged up to a great age in making additions and corrections to his work, cf. notes on i. 106, 130, it is quite possible that he may have died suddenly or at least before he had an opportunity of making all the additions to his work that he intended. "The finishing stroke was certainly not put to his work before he was 70 years of age, as *D.* observes, p. 33, 34, but the reader will be aware that he holds a contrary opinion to *B.* *Hevse, &c.*, viz. that the whole work was written in Italy and at an advanced age. See his ch. 3, 2.

*CH. CCXIV.*—*α. ως ὅτι* *Καρόδ.* *Cl.* note *a.* in preceding ch.

CH CCXV — *a* ἰδάρν καὶ τῶν ἑστρατ Cf vii 83 *περι λύχνου*  
*άφας, at lamp-lighting time, i e about night-fall* S and L D Cf  
 Diodor xix. 31 V

*b* ἐν σκέπη κ τ λ Cf i 143, *a*.

*c* ἔκ τε τόσου Μηλιῦσι *from so long a time back as that, the path had appeared, or, had been proved, to be no use to the Melians* W

CH CCXVI — *a* Ἀσωποῦ — Cf vii 199, *a*, 200, *a*, and on the Anoprea ref in vii 213, *a*

*b*. κατὰ Μελαμπ καλ λιθ “The epithet of *Melampyges* attaches to Hercules, the oriental divinity of the Sun, whom the Greeks metamorphosed into a Greek hero, cf ii 42, *e*, in reference to the period of the winter solstice, when, in some sense, the sun turns his back upon the earth and shows his obscurer parts” On this myth and the legend of the Cercopes, under which are symbolized the divisions of this period, who are said to assail the deity, see Class Dict, *Hercules*

CH CCXVIII — *a* ἐπιστάμ ἀρχήν — *supposing for certain that they, i e the Persians, were sent expressly against them* ἀρχήν, *omnino, prorsus*, similarly used in vii 220, B, and apparently also i 193, ii 95 “The Persian arrows showered upon the Phocians, who, believing themselves the sole object of attack, retreated to the highest peak of the ridge, to sell their lives as dearly as they could” Thirlw in l See the remarks of D, p 135

CH CCXX — *a* Λέγεται δὲ κ τ λ Read in connexion Thirlw in l ii c 15, p 287, and the remarks of D p 155

*b* οὐδὲ ἐφημὶ δασηται — *and I pronounce that nothing will stop him, before that he altogether gain one of these two advantages* B As σχήσει, fut act, occurs two lines above, perhaps σχήσεσθαι κ τ λ had better be rendered, *I say that he will not stop &c* δασηται from δαίω Hence δαίωμα in act sense, *portion out for himself* See S and L D, and Matth Gr Gr § 229

CH CCXXI — *a* Μελάμποδος, cf ii 49, *a*, and ix 33, *a*, 34 On Megistias, vii 219

CH CCXXII — *a* Θηβ μὲν, ἀέλοντ ἔμενον, “Hdtus says that Leonidas detained the Thebans as hostages, because he knew them to be disaffected to the cause of liberty yet, as he was himself certain of perishing, it is equally difficult to understand why, and how, he put this violence on them Unless therefore we suppose that their first choice was on the side of honour, their last, when death stared them in the face, on the side of prudence, we must give up their conduct and that of Leonidas as an inscrutable mystery” Thirlw in l

CH CCXXIII — *a* ἡλ ἀνατεῖλ Cf iii 84, *c*, vii 54, *a*. By the time when the agora filled is meant about ten or eleven *a m* Cf ii 173, *a*

*b* τήν ἐπι θαν ἔξοδ Cf i 109, *a*

*c* παραχρ τε καὶ ατέοντες *desperate and as it were mad with fury*

Schw. *ῥαπαρ* regardless of themselves. Cf. iv 159, *α. ἀρῖντες* from *ἀρῖν* reckless, (from *ἀρῖν*), an Homeric word; cf. Il. xx. 332.

CH. CCXXIV.—*α. ῥῶν ἰπῶν ἑκὼθ' ἑὶ τὰ ὄρεα*. It is highly probable from this passage, as also from iv 77 and iii 55, that Hdtus visited Sparta in the course of his travels. That he travelled in the Peloponnese is certain from l. 66, the chains yet existing at Tegen, and l. 69, the statue at Thormax. Cf. also D. p. 42.

*β. Ἀπὸ τοῦ Υἱοῦ τοῦ Δαρίου*. On Darius' family cf. iii. 88, c.

CH. CCXXV.—*α. ἡ τοῦ Λεωνίδου*—for Leonidas, in honour of him. Cf. Jelf, § 634, 3, *α.* *ἔτι* with Dat. Causal, the object or aim of an action, *with a view to* and *8.* and *L. D. ἡ τοῦ*. From this passage and from the minute description of the pass in vii. 176, *α.*, 200, &c., it is evident that Hdtus must have visited the spot. B refers to Mull. Dor. vol. I. p. 65, to the effect that the lion was the armorial bearing of the Spartan kings, and is so found on the shield of Menelaus. Hence its double aptness as a monument to Leonidas. This reference in Muller I regret to be unable to verify in the English translation though in vol. I. p. 74, it is stated that the snake was *not* the national ensign of Sparta. The device of the lion had, no doubt, reference to the legend of the destruction of the Nemæan lion by the Doric Hercules, "whose martial exploits were intended to represent the conquests of the Dorians in the Peloponnese." See Dor. bk. ii. c. 12, vol. I. p. 449 *seqq.*

*β. καὶ ὑποὶ καὶ ὀρέα*. Alluded to by Longinus de Sublim. § 38, on the Hyperbole—"What an expression, you will say is this!—to fight with their mouths, and against armed men! and to be buried beneath darts!" And yet this, too, is credible, because the circumstances appear not to be selected for the sake of the hyperbole but the hyperbole to spring rationally from the circumstances. Spurden's Transl. of Longinus, p. 129. Cf. also Cicero, Tusc. Disput. v. 27 quoted by W.

CH. CCXXVIII.—*α. Μυρῶναι ὡς α. τ. λ.* "We ought not to expect accuracy in these numbers; the list in Hdtus, if the Locrian force is only supposed equal to the Phocian, exceeds 6000 men the Phocians, it must be remembered, were not engaged. Thirlw. in l. Cf. vii. 202, *α.* 203, *α.*

*β. ὁ δὲ δὴν ἄνθρωπος*. *λ.* On the infinitive *ἀγγαλλῶν* cf. Jelf § 671 *α.*, quoted in viii. 68, *α.* The epitaph is translated by Cicero, Tusc. Disput. i. 42.

*Duo hospes Spartæ nos te vidisse jacentes*

*Dum sanctis patriæ legibus obsequimur*

CH. CCXXIX.—*α. παραπύριον*—dismissed, allowed to depart, perf. part. pass. Ion. for *παράπυριον* from *παύωμι*. Cf. v 109.

*β. καὶ τὰς ῥῶν ἑκὼθ' ἑὶ τὰ ὄρεα*—Cf. *vi. 203 α.*, and on the Helots generally, vi. 58, *α. δ.*

CH. CCXXXI.—*α. ἀνθρώπων*. On the nature of an *ἀνθρώπων*, such as is here described, and the exclusion it entailed from all the

rights of citizenship, cf H P A § 124, and Mull Dor ii p 237,—"he could fill no public office—had the lowest place in the choruses—could not play in the game of ball—could find no competitor in the Gymnasia, nor tent-companion—the flame of his hearth was extinguished, and no one would give him fire—no one would contract any alliance in marriage with him in any way—he yielded the way to every one in the street, and gave up his seat to an inferior in age—his cloak was ragged and his head half shorn" On Aristodemus, cf ix 70

CII CCXXXIII — *a* οἱ δὲ θηβ Cf vii 222, *a*, and cf 132 What the *στιγματα βασιλεια*, the royal marks or brands, were exactly, is difficult to say, something, no doubt, of the same nature as the brands impressed upon slaves, malefactors, and the like. B Cf ii 114, *c*

*b* τοῦ τὸν -αἶδα Ἦρ χρόν μετέπ This happened in the first year of the Bell Pelop 431 B C Cf Thucyd ii 2, 5, and i 130, *b* Cf D p 29

CII CCXXXIV — *a* πόλις ἀνδρ ὀκτακισ "After the conquest of Messenia, 9000 portions, *κληροί*, of the cultivated land were appropriated to the Spartans, and 30,000 of less extent were assigned to the Perioeci, cf H P A § 28 That the number of the Spartans, and particularly of the landed proprietors, continually decreased, even before the time of the Ephor Epitadeus, which permitted the alienation of landed property, is certain, and a very remarkable fact it is, one, too, which can hardly be accounted for by the wars, cf Clinton, Fast Hell p 383, ed 2, in which, moreover, the Spartans lost but few of their number" "It must be confessed," continues Muller, Dor ii p 207, to whom I am indebted for the above, "that the constitution of Sparta too much restrained the natural inclination of the citizens, and by making every thing too subservient to public ends, checked the free growth of the people, and, like a plant trimmed by an unskilful hand, destroyed its means both of actual strength and future increase Even Hdtus only reckons 8000 Spartans in the 9000 houses in the middle of the Peloponnesian War Sparta did not send quite 6000 heavy-armed soldiers into the field Aristotle states that in his time the whole of Laconia could hardly furnish 1000 heavy-armed men, and at the time of Agis III there were only 700 genuine Spartans"

*b* τὰς διεξ τῶν βουλευμ the course or plan of their measures Cf iii 156 B Better in S and L D, the issues, or events of, &c.

CII CCXXXV — *a* εἰ μὲν δὴ συμβ μοι προθ if indeed you earnestly consult with me, *i e* if you really ask my advice Cf vii 237 συμβουλευομένου τοῦ ἀστοῦ, when his fellow-citizen asks his advice B Cf also viii 102, *a*.

*b* Κύθηρα Cerigo The prediction of Chilon was verified in the 8th year of the Bell Pelop, when the Athenians under Nicias took Cythera and much annoyed the Lacedæmonians thence. Cf

Thucyd. iv 53, and Aristot. Rhet. II, 23, § 15. The commencement of the sentence εἰ ῥῆς ναυπηγῆς κ. τ. λ., has no apodosis: something must be supplied, *If you send 300 ships—then, the Lacedæmonians will be kept at home, or you will have no cause to fear them.* B. καὶ ῥῆς θαλ. below the sea. Cf. Jelf, § 627 l. 1, b.

c. ΧΔαυ cf. l. 59.

d. καὶ ῥῆς ἄλλης ἑλλάδος ἀποκ.—ταύτη (sc. ἑλλάδα). Cf. Jelf, § 710, c. Gen. abs. instead of Dative.

Cn. CCXX XVI.—a. πρὸς τοῖς ἥρωσι κ. τ. λ. ἑλλ. χεῖρα.—*utque modis moribus, vel ut hoc ingenio solent esse Græci; for the Greeks are wont to indulge in habits of this sort.*

b. τῶν πλεόντων κ. τ. λ. Before τῶν Wess. supplies ἑταίρων but if in addition to the present disaster that has befallen us who have lost 400 ships by wreck &c. Instead of τῶν V conjectures τῶν, *Te cui naves quadringentæ naufragio perierunt, et ἀποκρήσθαι ἑλλ. τρεῖς.*

c. αὐτὸ τὸ παρ. τραῦμα ἀνέσθεται. they will in no wise repair their present disaster ἀνέσθεται pres. in the sense of the fut., for ἀνέσθεται, from ἀνέσθαι, Ion. for ἀνέστηται, *reversus accersit, sarcure, reparare cladem.* Schw Lex.

Cn. CCXXXVII.—a. ῥῇ ἑννυ secretly privately Cf. II. 140, a.

b. συμβ. τῷ δοτῶ cf. vii. 235, a. The act. συμβουλεύειν, to give another advice, or to consult for his good the mid. συμβουλεύομαι, to get another to give you advice, to ask advice, or consult with one. A little below we have the act. and middle opposed, συμβουλεύομαι δὲ συμβ. τῷ ἀποτά, if one asked his advice, he would give him the best. B and L. D.

c. εἰ καὶ πρόσω δὲ δόξῃ.—*unless he have attained to a great degree of moral excellence.* Cf. vii. 134, d., and ix. 14, a.

d. ἔχισθ. τῶν καλ.—*I did every one henceforth abstain from calumny against Demaratus.* τὴν ἀποκρίμιν ἀποκρίμιν. B. So ἔχισθ.τῶν, restrained from, vi. 85, c.

Cn. CCXXXVIII.—a. ἀποτά. τὴν σφ. ἀναστρέφειν to cut off his head and unpale him i. e. unpale his body: ἀναστρέφ. sc. αἰτίαν, i. e. τὸν Αἰωνίον B. Cf. Thirlw II. p. 290. "Xerxes is said also to have mutilated the body of Leonidas, and as this was one of the foremost he found on a field which had cost him so dear we are not at liberty to reject the tradition, because such ferocity was not consistent with the respect usually paid by the Persians to a gallant enemy. It should be remembered also that to cut off the head and right arm of slain rebels was a Persian usage.

b. ἔλατ τῶν κ. τ. λ. Cf. l. 136. B. Cf. also D's remarks, p. 129.

Cn. CCXXXIX.—a. ἀποκ. δὲ ῥῇ πρὸς ἡδ. Cf. vii. 220. "The Gks certainly received early intelligence of the preparations in Persia, vii. 138, even if the story here related about the secret message of Demaratus is not true. They either refused or gave earth and water to the envoys late in the year 481 a. c. From the very interesting App. iv in Mull. Dor l. χρε. τὸ ἐς ἀλφειῶς Cf. II. 150, a.



ὁ πρὸς τῶν ὁδοφυλάκων—*from the watchers of the road* Cf 1 100, b, where the secret police of the Persians are referred to Cf also 1 123, ἅτε τῶν ὁδῶν φυλασσομένων “This practice of guarding the roads and passes is generally characteristic of despotic governments it is adopted also in Asia, as for example, in the valley of Cashmere” From Long’s Summary, p 106

c Γοργῶ Cf vii 204, a and refs

## BOOK VIII URANIA

BATTLE OF ARTEMISIUM, — MARCH OF XERXES INTO ATTICA,  
BATTLE OF SALAMIS, FLIGHT OF XERXES, MARDONIUS WINTERS  
IN THESSALY, DIGRESSION ON THE MACEDONIAN KINGS

CH I —a Ἀθην μὲν, νέας κ τ λ At Artemisium the Athenians had 127 vessels, which were afterwards reinforced by 53 more, cf viii 14, and made up the number of 180 that fought at Salamis, cf viii 44 If to these be added the 20 others manned by the Chalcidians, but which the Athenians lent them, the total will be completed of 200 ships, which, according to Diod Sic xv 78, the Athenians had at Salamis The same number is also given by Cornelius Nepos in Themist c 3 Schw Cf also viii 44, a

δ Πλατ συνεπληρ πλήρωμα, generally *the rowers and sailors*, opposed to the Epibatæ or *marines*, cf vi 12, c, but sometimes is taken to comprehend both, as in viii 43, 45 So here συνεπλήρου refers not only to soldiers on board ship, but also to rowers, in which capacity, no doubt, some portion of the Platæans would also be able to serve, though not such experienced sailors as the Athenians Schw Cf v 79, a, vi 108, a

c Στυρίες—Styra, *Stura*, or *Asturi*, a town on the S W coast of Eubœa near Carystus, mentioned in Hom Il ii. 539 B Eretria, *Palæo-Castro*, cf Smith’s C D

CH II —a Ἀρτεμίσ Cf vii 176, a

δ τὸν δὲ στρατηγὸν παρείχ Σπαρτ Thirlw ii p 276, says that “it may have been principally the jealousy of Ægina that led to the determination not to submit to the Athenian command, and that the Dorian cities of Peloponnesus, though not hostile to Athens, could not acknowledge an Ionian leader without a considerable sacrifice of national prejudices”

CH III —a. τὸ ναυτικὸν—“The fleet was commanded, as is evident from viii 2, 9, 56, 58, 74, 108, 111, ix. 90, by the Spartan admiral and a council, a συνέδριον of the στρατηγοὶ or οἱ ἐν τέλει ὄντες

ix. 106, in which the admiral, viii. 59 61 put the question to the vote, and gave out the decree. This commander was armed with very large powers, and Leotychides concluded an alliance with the Samians, ix. 92, and even the captains of the fleet debated on the projected migration of the Ionians, ix. 106. Nor is it ever mentioned that the fleet received orders from the Isthmus; though from viii. 123 it appears that the Isthmus was still the seat of the confederacy. Mull. Dor i. App. iv p. 518.

b. *εὐκὸς αἰ Ἀθῆναι*. Similar testimony on Hdtus' part to the noble conduct of the Athenians, occurs in vi. 108, and vii. 139 B.

c. *κατὰ τῆς ἡπείρου καὶ γῆς* Ionia and the coast of Asia Minor are here meant. On the transference of the Hegemony from Sparta to Athens, 477 B. C., cf. Thucyl. i. 96, H. P. A. § 36, and Mull. Dor i. p. 211. What is here referred to, the *insolence of Perseus* and its consequence, dates after the close of Hdtus' work and the taking of Sestos; cf. i. 130, b. It is referred to by D. p. 28, under v. 32.

CH. IV.—a. *Ἀπὸ τῆς* cf. vii. 193, a.

b. *καὶ θύματα ἐκὶ μὲν αὐτῶν καὶ λ.* Cf. the remarks on this story in Thirlw. ii. c. 15, p. 278.

CH. V.—a. *φοβήσας*—was reluctant, or struggled against his (Themistocles') wish. V., B., and S. and L. Dict. Wess. and Schw. translate *was afraid*. On *ἐπὶ* a little above, cf. i. 59, i.

b. *ἐκὶ τῇ λόγῳ καὶ*—for this purpose or on this condition, B., referring to vii. 158, ix. 20, 33.

CH. VI.—a. *οὐκ ἔστιν ἑπὶ τῶν* *κατακταμένων*—that not even the fire-bearer should survive; meaning that not a single individual should escape to tell the news of the defeat. The Pyrrhous and the other unarmed attendants in the train of the Spartan king were considered sacred, and were protected in battle by a religious awe. If he therefore were to perish, the whole force might be considered as destroyed. He was the priest of Mars, who took fire from the sacrifice which the king performed at home to Jupiter Agetor and on the boundary to Jupiter and Minerva, and preserved it during the whole campaign. With the Pythians, the three equals, two of the ephors, the symboli and others, he formed part of the *domona*, or escort of the Spartan king. Mull. Dor ii. p. 256.

CH. VII.—a. *Κεφ. καὶ Γαλαρῶν*, Capharens, the S. E. promontory of Euboea, Capo d'Ora. Gerastus on the S. W., Capo Carysto. Cf. Arrowsmith, Eton G. p. 437. On the Euripus, cf. vii. 173, a.

CH. VIII.—a. *τῇ κατὰ τὴν καὶ λ.* Cf. vii. 188. *ἐπὶ*, the line above, a *diver* *καταπλεῖ*, cf. viii. 140, d.

b. *ὅς ποτ' ἀνέλθῃ καὶ λ.*—rose no more till he came to Artemisium. Cf. Thirlw. in L. "Scyllias, so famous a diver that he was commonly believed to have traversed the whole intervening space, about ten miles, under water. On Artemisium, cf. vii. 176, a.

CH. X.—a. *κατὰ τὴν ἡπείρου*. Cf. vi. 112, a.

b. *καταπλεῖ καὶ*, *swims at this*, or *fixes their thoughts on this*.

Cf S and L D, "Malum interpretari, cum hac mente reputassent *expetassent*, non sine quodam Graecorum contemptu" B Cf also i 59, *q*

*εἰς ἰσχυρισμὸν*—*taking it for certain, being fully assured*, cf vii 218, *αἱ ἰσχυρίαι* *ἡδοναίαι* Cf Jelf, § 599, 3, *But expressing reference to* When any thing is spoken of with especial reference to any person or thing, as if he or it were interested, and in some sort benefited, therein (or the contrary,) the dat. commodi or incommodi is used (cf i 11, *d*) Here also belong the peculiar usages of certain participles of *ισχύω*, *ἡδονῶ*, &c., such as *βούλομαι* *ἡδονῶν*, &c., generally with *διὰ* and *γίγισθαι* Cf ix 16 *ἵτι καὶ ἡδονίσσεται ὑμῖν ὁ λόγος γάρ*, *since we are pleased with your prophecies* The idiom is imitated in Latin, Tacit. Agr 18, "quibus bellum volentibus erat."

Cii XI—*α κατὰ ἐναντία* *ex adverso, face to face, (impetum facientes)* B and Schw "The Greeks first drew their line into a smaller circle, with their prows facing the surrounding enemy, and then at the signal darted forward, like rays, to pierce and break the wall of ships that encompassed them" Thirlw. n. c 15, p. 280

*ὁ ἰσχυρισμὸς ἀγωνιῶν*—*encircled Marte pugnautes, contending with no decisive success on either side* Cf ix 103, *b*

Cii XII—*α τὰς Ἀριστείας* Cf vii 193, *a*

*ὁ ἰσχυρισμὸς τοῖς πᾶσι πῶν κω*—*impeded, disturbed three into disorder, the blades of the oars* A few lines below *ἰσχυρισμὸς*, *a sea-fight followed, came next after* Cf vi 27, *b*

Cii XIII—*α καὶ ὅλα*—"Ca la (the Hollows)" This terrible place probably lay on the Eastern side of the island, which, throughout the whole line of its iron-bound coast, contains only one inlet where a ship can find shelter in distress" Thirlw. in l Cf vi 100, *b*, and Arrowsmith, Eton Geog. c 18, p. 437

*ὁ ἰσχυρισμὸς* *ἰσχυρισμὸς*, See refs in vii 10, § 5, *c*

Cii XIV—*α τὴν αὐτὴν ὥρην*, *the same time*, as they chose the preceding day, cf c 9, that is, about the evening Schw

*ὁ ἰσχυρισμὸς καὶ* "A squadron of Cilicians, either freshly arrived, or detached for some unknown purpose, from the main body, fell in with them and was destroyed." Thirlw. in l

Cii XV—*α οὐδὲν ἔτι*—*sc. γενομένου*, vel simile quid B, *what might happen to them from Xerxes*, i. e. the punishment he might inflict, his anger See Thirlw. in l

Cii XVI—*α μηνυτὶς ποιῶν τῶν νικῶν*, i. e. *τάγμα* B "As they came near they bent their line into a crescent the Greeks, as before, assailed, pierced, and broke it the unwieldy armament was thrown into confusion and shattered by its own weight." Thirlw. in l

*ὁ ἐν ταύτῃ παραλησίοι* *εἶναι*—*they were about equal in this sea-fight—had a drawn battle* S and L D q v. *pari Marte pugnatum est.* B

A black and white photograph capturing a large colony of birds, possibly terns, on a sandy beach. The birds are densely packed in the lower half of the frame, with many individuals visible in the foreground. They exhibit various postures, some standing alert while others are nestled on the sand. The upper half of the image shows a vast, open beach leading to a calm sea under a pale, overcast sky. The horizon line is clearly visible, separating the dark water from the light sky. The overall scene conveys a sense of a busy, natural avian habitat.

Schw. consider the native place was Carva, or Carvay, on the borders of Arcadia

*b* ἡγχοῦ βόλῃ, ἀνὰ τισίνα τοι ἐκείνῳ, or, engaged in active service—*c* Ὀλύμπια δώματ' ἐ-λ. See Smith's D of A., *Olympian*. *c* ἀνὰ τὴν αἰ-ωνος—and said before them all. B. On Tritan-teuchmies, cf. viii 82. ἐπὶ τοῖς ὀφθαλμοῖς τῶν ἀνδρῶν he incurred the reproach of cowardice in the eyes of the young.

On XXVII—a *συνέλευσις* . . . *ἐστὶν ἡ συνήθεια*, cf. vii 176, b, as an early instance of this hatred between the two states. W. And read Thirlwall c 15, p. 291.

*b* *magis*—*in* *hac*. The trade of divination appears to have flourished in Elis. Polycrates is mentioned, in 132, to have had an Elean augur in his household. Tisamenus, in 33, *a*, and Hegesistratus in 37, were both Eleans. B

CH. XXVIII.—*αὐτοὺς ἰσχυροῖς* The plur partic refers to  
 ἰσχυροί, and governs *αὐτοὺς*, the Phocians thus roughly handled the  
 (Thessalian) infantry who were blocking them (the Phocians) in  
 Parnassus. B

*b*  $\pi\alpha\tau\epsilon\sigma\tau\epsilon\sigma$   $\alpha\iota\tau\iota\omega\tau$ . On the Thessalian cavalry, cf. v. 63, *b*  $\omega\varsigma$   $\alpha\pi\alpha\rho\alpha\tau\epsilon\sigma\tau\epsilon\sigma$   $\delta\omega\kappa\iota\alpha\varsigma$ , cf. ix. 59, *b*

Ch. XXIX—a, ἡν τὴν πάλαν γινώσκῃ. ὑμεῖς from this time forth be enriched more willing to change your opinion, and confess that you are no' our match be more ready to acknowledge that you are not our match Cf. vii 130, a

*b* - πρὸς τὴν γὰρ . . . ἱερωσίᾳ for before among the Greeks, as long as that party (i. e. the Greek side) pleased us, we were ever superior to you ἰσχυρὴν ἔσται - λ it is in our power that you should be deprived, &c. Cf. Jelf, § 631, 3, *b* ἔστι with dat. Causal, dependence on any thing, as ἔστι τι μετὰ, pones aliquem esse

CH XXX.—*α το ἔχθ το Οἴας*—*their hatred of the Thessalians, the hate they bore to the Thessalians* The attributive Gen is—Causative, (as here,) when it would occupy the place of the object of an intransitive verb, as, *η τῆς σοφίας ἐ-θύμα* = (*Σωπατήης*) *ἐ-θύμα τῆς σοφίας* It is called causative because that which it expresses is the cause of that which the verb expresses So *-οδός μου*, *desiderium filii*, *regret for a son* *ἐχθός τις*, *enmity against any one* Jelf, § 464, 3 Cf ix 37, and Thucyd i 103 *Μεγαρίων ψήγματα*, iv 1, vii 57 V. On the opinion here expressed by Hdtus, cf D p 135

CII XXXI—*a τῆς Τρηχυνίδος*—Cf vii 199, *a. -αὐτῶν στεινὸς, a narrow neck, or, strip of land* On Doris, originally Dryopis, the mother country of the Dorians of the Peloponnese, see Smith's C D, and Arrowsmith, Eton G c 16, p 372 It was also called Tetrapolis, as the confederation of the 4 states, Boium, Cytinium, Pindus, and Erineus Cf Thucyd 1 107, in 92 On the migration of the Dorians thence, cf Arnold on Thucyd 1 12,\* and refs in 1 56, *a*

\* "The great family, or rather clan, which claimed descent from the hero Hercules, being expelled from Peloponnesus by the Pelopidæ, found an asylum among the Do

CH. XVII.—*a.* Κλεινός δ' Ἀλκ. This Cleinias married Dinomache and was the f. of the famous Alcibiades; cf. vi. 131 *b.* he was killed at Coronae, 447 B. C.

CH. XIX.—*a.* ἐπὶ δὲ τοῖς κέρχεσιν παύειν—at this conjuncture. Cf. Jelf § 634, 3, *h.* 'Epi with Dat. Casual. The circumstances, as that whereon a person is ἐν ἀποφύγῃ, in the very fact. Cf. i. 97, *a.* κεραιόταν, to kill, slaughter. Just above παύειν, he disclosed, i. 126, *b.*

*b.* τὴν ὥραν—the fit time for their return. B.

CH. XX.—*a.* παραχρᾶς neglecting slighting i. 108, *b.* On Bacta, cf. viii. 77, *a.*

*b.* περιερίεσθαι ἐπ' ἑαυτὰς—and brought their own affairs into the most critical predicament, had brought about a sudden reverse in their fortunes. Cf. 8 and L. D. ἀλίσχεσθαι to keep away reserves. Cf. i. 160 *d.*

*c.* πρὶν τὰ μέγιστα, they were in the way to fall into calamity with regard to their highest interests. παύειν, the opportunity or occasion was present. πρὸς ἐν reference to, in respect of.

CH. XXI.—*a.* Ἀντιφάνης, a native of Anticyra. Cf. vii. 108, *a.* Ἀβάρων mentioned in Thucyd. i. 91, as one of Themistocles' fellow ambassadors. κεραιόταν furnished with oars. See Hermann on Eur. Iphig. T. 1382. "A light galley." Thirlw. in i.

*b.* ἢ τι νεώτερον κ. λ. if any thing strange or unusual, i. e. disastrous, should overtake the land forces νεώτερον τι gravior quid. "Hæc formula, in utram libet partem quæ accipi potest, plerumque malam in partem adhibetur." B. Cf. iii. 62. *b.* μὴ τι νεώτερον, no further trouble will arise to you from him at least. γ. 19. νεῦν κέρχεσιν violent or insurrectionary measures. Cf. also γ. 33, *c.*

CH. XXII.—*a.* ἵστασθαι ἐπὶ τὰ πρὶν ὅδωρα, went to where drinkable water was to be found, to the watering-places.

*b.* ἀλλὰ πῶς οὐκ ἔστιν—*but*, what would be best, be on our side (cf. i. 75 *b.*, or take our part); but if you cannot do this, do you then even now both yourselves remain neutral (cf. iii. 83, *a.*) for our sakes, and beg the Carians to do the same as you do. ἢ καὶ ἄν either under the circumstances, as things are or even now though you have hitherto gone against us: even now i. e. at the eleventh hour though never before. Cf. the stratagem of Leotychides, ix. 98. ἀλίσχεσθαι might keep them away from. Cf. viii. 20, *b.*

CH. XXIII.—*a.* ὅτε ἡλίου σκιάειν, as soon as the sun was scattering (his rays over the earth): i. e. as soon as day dawned. Cf. Æsch. Pers. 502. πρὶν σκιάσθαι τοῦ ἡλίου. So spargere lumine terras, Lucret. ii. 143. Virgil, Æn. iv. 584. W—Above δὲ τῶν Ἰωνέων a man of Ionia. Cf. vii. 175, *b.*

CH. XXV.—*a.* τοὺς δαίμονας Cf. vii. 202, *a.* and 205, *c.* φρονεῖν, thought, took for certain. Cf. viii. 10, *c.*

CH. XXVI.—*a.* ὅτε δὲ Ἀρκάδας—Of these Arcadians, a nation that has been termed the Swiss of Greece and whose mercenary character became yet more evident in later times, L. and

Schw. consider the native place was Carya, or Carvæ, on the borders of Arcadia.

b ἡγοῖτο βούλει θέλει *wishing to be at work, or, engaged in active service*—of Ολύμπια ἀγώνες τ' ἄλ'. See Smith's D. of A., *Olympia*.

c αἰ-ὶ τ' ἡ, *and*—and *said before them all*. B. On Triton's claims, cf. vii 82. ἐκείνη εἶλε τρεῖς βίαις *he incurred the reproach of cowardice in the eyes of the king*.

CII XXVII—α Ορεσθαῖοι . . . ἐστὶν ἰσχυρὰ αὐτῶν, cf. vii 176, b, as an early instance of this hatred between the two states. W. And read Thirlw. ii c 15, p 291.

b παρὰ—ἐκ Πηλίου, The trade of divination appears to have flourished in Elis; Polycrates is mentioned, iii. 13<sup>1</sup>, to have had an Ilean augur in his household, Trismene, ix. 33, a, and Hegesistratus, ix. 37, were both Ileans. B.

CII XXVIII—α πολὺν χρόνον The plur. partic. refers to αἶον, and governs ἰστροῖς, the Phocians thus roughly handled the (Thessalian) infantry who were blockading them (the Phocians) in Parnassus. B.

b ἐν ἑ-οῖς αἰτίαις, On the Thessalian cavalry, cf. v 61, b—ἐκ ἀσπαρτίου τ' ὤκτιας, cf. ix 59, b.

CII XXIX—α ἡδὲ τι μάλλιν γινώσκω . . . ὑμῶν *from this time forth be somewhat more willing to change your opinion, and confess that you are not our match*. To more readily to acknowledge that you are not our match. Cf. vii 130, a.

b—ἐπεὶ οὖν τι γὰρ . . . ἐπὶ πρότερον *for before among the Greeks, as long as that party (i. e. the Greek side) pleased us, we were ever superior to you*—ἐπ' ὑμῶν ἐστὶν εἰς τ' ἄλ' *it is in our power that you should be deprived, &c.* Cf. Jelf, § 634, 3, b. *let* with dat. Causal; dependence on any thing, as ἐπὶ ταῖς δυνάμει, *power aliquem esse*.

CII XXX.—α τοῖς ἰσθ' τὸ ὄνειδος—their hatred of the Thessalians, the hate they bore to the Thessalians. The attributive Gen. is—Causative, (as here,) when it would occupy the place of the object of an intransitive verb, as, ἡ τῆς σοφίας ἐπιθυμία (Causative) ἐπιθυμῶ τῆς σοφίας. It is called causative because that which it expresses is the cause of that which the verb expresses. So πένθος ἐστὶν, *decedendum fili, regret for a son*. ἔχθρα τινος, *enmity against anyone*. Jelf, § 364, 3. Cf. ix 37, and Thucyd. i 103. ἡ γὰρ οὐκ ἐφύζατο, iv. 1, vii 57. V. On the opinion here expressed by Hdtw., cf. D. p 135.

CII XXXI—α τῆς Τονχυαγῆς—Cf. vii. 169, a. *narrow neck, or, strip of land*. On Doris, originally, Dryopis, the mother country of the Dorians of the Peloponnese, see Smith's C. D., and Arrowsmith, *Etym. Gr.* c 16, p 372. It was also called Tetrapolis, as the confederation of the 4 states, Boeotia, Cytinium, Pindus, and Erinus. Cf. Thucyd. i 107, in 92. On the migration of the Dorians thence, cf. Arnold on Thucyd. i 12,\* and refs. in i 56, a.

\* "The great family, or rather clan, which claimed descent from the hero Heracles, being expelled from Peloponnese by the Pelopidae, found a asylum among the Dorians."

δ. καὶ εἰς ἰδίαν θύον suband. ἐσβάλλειν. neque Thessalis cidebatur nempe rasilanda Doris. V

CH. XXXII.—a. κατὰ Νίωνα—οὐκ ἀπαιεῖ, opposite to. This city stood at the E. foot of Mt Tithorea. On Phocis and Mt Parnassus, see Arrowsmith, c. 16, p. 374, seqq., and Smith's C. D

δ. ἐς τὴν δὲ ἀναγέλασαν, sc. τὰ ἐκίπλου γόνατα εἰς τὸ κλισίον ενδεδὶ they conveyed up their ποσέβλια. W "The Dorians were spared, as friends. Those of the Phocians who had the means of escaping took refuge on the high plains that lie under the topmost peaks of Parnassus, or at Amphissa. Thirlw in L. Amphissa, Salona, 7 miles from Delphi. Delphi, Kastri, cf. Smith's C. D

CH. XXXIII.—a. Καρυστὴν περὶ τὸν Μαινα-Ποταμόν. See Arrowsmith, p. 377 On Aber, i. 46, δ. κατὰ μὲν Ιωνίων—κατὰ δὲ Χερ. Cf. Jeff, § 643, quoted in ii. 141 α

CH. XXXV.—a. τὰ Κροίσου ἀναθήματα Cf. i. 50. On the course of the Persian march, see Thirlw in c. 15, p. 292, seqq.

CH. XXXVI.—a. Καρ. ἀντρον ἀναγέλασαν, they removed their property cf. viii. 32, δ., to the Corymbia cave. This famous cave or grotto is described by Pausan. x. 32, quoted by W., cf. Æsch. Eumen. 22.—ἐνθα Καραὶς πύραυλος, πόλιν ἐκείνην ἀναστρέφει. According to the article in the Class. Dict. it is about two hours' journey from Delphi, higher up the mt., and was discovered in modern times first by Mr Raikes; who describes the narrow and low entrance as spreading at once into a chamber 330 feet long by 200 wide; the stalactites from the top hung in graceful forms the whole length of the roof, and fell like drapery down the sides. On Amphissa, cf. viii. 32, δ. προκρινθεῖσιν, a few lines above, to protect, to defend. Cf. ix. 106, c.

rians, an Hellenic people, inhabiting mountain district between the chains of Ossa on the one side, and Parnassus on the other. Here they found willing followers in their enterprises for the recovery of their former possessions in Peloponnesus: the Heraclides were to possess the fiefdoms of their ancestors; but the Dorians were to have the free property of the lands which they hoped to conquer and were not to hold them under the Heraclides. The invaders were also assisted by an Ætolian chief, named Oxyllas, and by his means they were enabled to cross over by sea from the northern to the southern side of the Corinthian Gulf, instead of forcing their way by land through the Isthmus. Their invasion was completely successful; all Peloponnesus, except Arcadia and Aetolia, fell into their power; and three chiefs of the Heraclides took possession of the fiefdoms of Sparta, Argos, and Messenia; while Elis was assigned to their associate Oxyllas. The land was divided in equal shares amongst the Dorians, with the exception probably of some portions attached to the different temples, and which, with the offices of priesthood, belonged to the Heraclides or the descendants of the national gods, and houses of the country. Meanwhile, the old inhabitants were either reduced to migrate or were treated as an inferior caste: holding such lands as they were permitted to cultivate, not as freeholders, but as tenants under Dorian lords. These were the Lacedæmonians, or *peræones*, of whom we shall find frequent mention in the course of this history; and some of this class, failing in an attempt to recover their independence, were degraded to the still lower condition of villains, or *peudal* slaves; and thus formed the first beginning of the class of *Helets*, which was afterwards greatly swelled from other quarters. On the other hand, the Hellenian name derived its general predominance throughout Greece from the Dorian conquest of the Peloponnesus: the Dorians claiming descent from the eldest son of Hellen, and while they gloried in their extraction, ascribing their peculiar title to the Hellenian name above all the other tribes which had succeeded it. *Æschyl.*



*δ τοῦ προφήτew*—*the interpreter of the responses of the Pythoness* Cf vii 111, *α* “The prophetes or high-priest wrote down the answers of the Pythoness besides him there were 5 priests called *ῥοιοι*, chosen from the five chief families of the Delphian aristocracy, who, with the prophetes, held their offices for life, and had the control of all the affairs of the sanctuary and the sacrifices” Smith’s D of A, *Oracle of Delphi*

CH XXXVII—*α καὶ ἀπῳριον τὸ ἱδὸν*, and saw the temple at a distance Schw Thirlw in *l* “At the opening of the defile, they saw the city rising like a theatre before them, crowned with the house of the god, the common sanctuary of the western world, and at its back the precipices of Parnassus, crag above crag,” &c On the prodigies and panic of the Persian force—“it must be left to the reader’s imagination to determine how the tradition, which became current after the event, may be best reconciled with truth or probability” Similar preternatural phenomena are said by Pausanias, i 4, x 23, quoted by V, to have occurred during the irruption of the Gauls into Greece, 279 B C, when they were repulsed from Delphi in the same way On Minerva Pronæa, cf i 92, *c*

*δ διὰ παντ φασμάτων*—among all prodigies the most worthy of wonder Cf viii 142, *ὑμῖν διὰ παντ ἥκιστα*, and to you of a surety among all others it is least honourable Cf also i 25, *b*

CH XXXIX—*α τῆς Κασταλῆς*, This famous fountain is described by Dodwell, Travels, i 172, quoted in the Class Dict., as “now ornamented with pendent ivy and overshadowed by a large fig tree the spring is clear, and forms an excellent beverage, after a quick descent to the bottom of the valley, through a narrow and rocky glen, it joins the little river Pleistus” Cf on Mt Parnassus, “biceps Parnassus,” Persius Prolog Smith’s C D, *Parnassus*

CH XL—*α ὑποκατ τὸν βαρβ* i e *lying in wait for the barbarians* On the narrative see Thirlw ii c xv p 294

CH XLI—*α. τα ἐπιμήνια*—the monthly offerings “And now the priestess of Athens announced that the sacred snake, which was regarded as the invisible guardian of the rock, and was propitiated by a honey cake laid out for it every month in the temple, had quitted its abode in the sanctuary the monthly offering lay untasted” Thirlw in *l* The legend of the serpent is referred to by Aristoph Lysistr 760, quoted by V The youthful Sophocles is said to have been among those who were sent to Salamis for security

CH XLII—*α Εὐρυβιάδης*—Cf viii. 3, *α*, and on the number of the Athenian ships, viii 1, *α*

*δ οὐ μέντοι γένεός γε βασ* A remark, no doubt, purposely added, for the office of navarch was distinct from that of the kings It must have been one of great power, as it is called by Aristotle, Polit ii. 6, 22, *σχεδὸν ἐτέρα βασιλεία*, though, like them, the navarchs were

held in check by the *συνβουλαί*. See Thucyd. ii. 85, iii. 69, viii. 39. As a permanent creation, the office of *navarch* at Sparta, like that of the *ἐπιστάτης* who commanded under him, was an innovation, and contrary to the spirit of *Lycurgus'* enactments. From H. P. A. § 46. Add, from Mull. Dor. p. 27 that on one occasion, at a subsequent period, we find the command at sea intrusted to one of the class of *Periœci*; doubtless because the Spartans did not hold the naval service in much estimation, and because the inhabitants of the maritime towns were more practised in naval affairs than the Dorians of the interior.

Cn. XLIII.—α. Δωρεὼν τε ἔθνος cf. i. 56, α., viii. 31 α., 137 α., and on the *Hermionians*, Mull. Dor. i. p. 49.

Cn. XLIV.—α. πρὸς πάντας τοὺς Ἕλληνας—*pro aliis omniibus*. Comparison with a collateral notion of superiority. Jelf, § 639, iii. 3, α. Cf. ii. 33, iii. 94. Schw. On the number of the Athenian ships, 180, or with those they lent to the Chalcidians, 200, it is well known *Hdtus* agrees neither with *Æschylus*, nor *Thucydides*, i. 74. On the point cf. Thirlw. ii. App. iv.

β. ἐς τὴν ὑπάραιον χερσὶν—*on the opposite shore of Boeotia*, i. e. the shore opposite *Chalcis*. B.

γ. Ἀθῆναι Παιονιοὶ Κραναοί. On the Pelægic origin of the Athenians see refs in i. 56, α. The appellation of Κραναεὶ πόλις, given to the town or acropolis of Athens by *Aristoph.* Ach. 75, *Lysistr.* 483, is by some derived from *Cranæus*, a mythical king of Athens, or from the rough and rugged nature of the soil. On *Cecrops*, *Erechtheus*, &c., cf. H. P. A. § 91 and notes, and *Smith's D. of G. and R. Biog.*

Cn. XLV.—α. Μεγάλη πεντήκοντα ε. ρ λ. i. e. twenty ships; cf. viii. 1. *Ambracia*, a little to the S. of the modern *Arta*, on the Sinus *Ambracius*, *Gulf of Arta*. *Leucas*, *Santa Maura*. See *Arrowsmith*, c. 16, p. 384.

Cn. XLVI.—α. Αἰγυπτίαι πλοῖα. It would seem more probable that the *Ægyptians* instead of 30 furnished 40 ships. Cf. vii. 48, α.

β. Δημοκρίτης ἐκτίσαντος, *Democritus promoting it, on the instigation of Democritus*. Cf. Thirlw. ii. c. 15, p. 297.

Cn. XLVII.—α. Κροτωνὴν πλοῖον. As it is very unlikely that only a single ship should be sent by one of the most powerful states in Italy it seems highly probable that this vessel was fitted out at the private expense of *Phayllus*, in aid of the country in which he had obtained so much honour. The words of *Pausanias*, x. 9 ἐξ ἑλίας ἐκτίσαντος, πλοῖον παρασκευάσαντος εἰς τὴν ε. ρ λ. confirm this conjecture. V. See D. p. 36.

β. Κροτὴν πόλιν ἐκτίσαντος. *Crotona* founded a. c. 710. Cf. *Smith's C. D.*, and H. P. A. § 80.

Cn. XLVIII.—α. ἀπὸ τῶν πλοίων ε. ρ λ. The following represents the different numbers furnished by each nation at *Artemisium* and *Salamis* :—

	AT ARTEMISIUM	AT SALAMIS.
Lacedæm.	10	16
Corinth	40	40
Sicyon	12	15
Epidaurus	8	10
Træzen	5	5
Hermione	—	3
Athens	127	180
Megara	20	20
Ambracia	—	7
Leucas	—	3
Ægina	18	30
Chalcis	20	20
Eretria	7	7
Naxos	—	4
Styra	2	2
Cythnos	—	1
Croton	—	1
Cos	2	2
	<hr/> 271	<hr/> 366

It appears by this table that the whole number of triremes at Salamis amounted to only 366, but every MS here reads 378. To remove this difficulty, V conjectures that the Æginetans furnished 42, and not 30, as in ch xlvi. This conjecture has been adopted by L and Borheck. Schw objects to this alteration of the text, but supposes that the Æginetans furnished only 30, and that they left 12 behind to protect their country, which 12 are here taken into account, as forming part of the Greek naval forces. Note from the Oxf'd Tr. This last is also the opinion of B.

CH XLIX — *a* ὥς . . πολιορκήσονται — *that they would be besieged, or blockaded* — fut used in a pass sense for πολιορκηθήσονται. Cf v 35, *b*. So also ἔξουσιν, *they would transfer themselves to, would retire upon their own men*. Cf Jelf, § 364, *a* obs. "If they fought near the Isthmus, should the worst happen, they might join the army on shore, and renew the contest in defence of their homes." Thirlw ii c xv p 298.

CH L — *a* αὐτῶν ἐκλειπότων, *they themselves having retired, deserted it*. Cf Æsch Pers 128, πᾶς γὰρ . . λεῶς σμήνος ὥς ἐκλείπειν μελίσσᾱν κ τ λ B.

CH LI — *a* ταμίαι τε τοῦ ἱεροῦ, *These were the stewards or quæstors of the temple of Minerva in the Acropolis, where in early times the Athenian treasury was kept. It was managed, as were the treasures of the other deities afterwards, by a board of 10 treasurers chosen by lot from among the wealthiest citizens for its support was paid the tenth of all fines and confiscations*. Cf Boeckh, Public Econ i p 217, H P A § 151, and Smith's D of A, Ταμίαι.

δ. ἀποπέφυγες—Cf. v 124, δ. On the oracle referred to, and τὸ ἔλαιον ῥήγον, cf. iv 141 1-42, δ., and Leake's *Athens*, § viii. p. 279, seqq.

CH. LII.—a. Ἀπὸ τοῦ ὀρέου \*The hill of the Areopagus is separated from the W (or rather the N W) end of the rock by a narrow hollow. From this height the besiegers discharged their arrows tipped with lighted tow against the opposite paling.\* Thirlw in l. The name of the Areopagus is said to be derived either from a tradition that Mars was tried there by the gods for the murder of Halirrothius, s. of Neptune, or from the Amazons, when they came to attack Theseus, having offered sacrifice to Mars their reputed father. See the plan of Athens in Arrowsmith, *Eton G* p. 389 and 391 and for a description of it at the present day Stuart's *Antiquities of Athens*, or Leake's *Athens*, p. 45, seqq., 292. On the court of the Areopagus, see Muller's *Eumenides*, p. 57 and 107 and Smith's *D of A., Areopagus*.

δ. τῶν Παιστράδων By the *Παιστράδαι* Hdtus must mean the grandchildren and near connexions of Pisistratus, and other Athenian exiles of that party who accompanied the army of Xerxes; cf. viii 54, *ἀδελφὸν* of *φίλον* and v 93, seqq., vi 107 seqq. as Hippas and Hipparchus were both dead. Cf. Smith's *C D Pisistratus*.

c. ἀποπέφυγες—Cf. v 92, § 2, a.

CH. LIII.—a. πρὸς τὸ ἰπὸν κ. τ. λ. \*Towards the N the Cecropian hill terminates in the precipices anciently called the Long Rocks where the daughters of Cecrops were said to have thrown themselves down in the madness which followed the indulgence of their profane curiosity. Thirlw in l. Cf. also Leake's *Athens*, § viii. p. 261. H. P. A. § 92, note 2.

δ. οἱ δὲ τὸ δῶκεν ἱερὸν \*Others took refuge in the sanctuary of the goddess. Thirlw in l. So in v 72, τὸ δῶκεν ῥῆς θεᾶς, viz. Minerva Polias, cf. v 82, c and on the word *ἱερὸν*, l. 47 a.

CH. LIV.—a. ἀπὸ τῆς ἀλφειᾶς—De *Arlemano* *Susis* relicto a Xerxe vid. vii 52, 53. B.

CH. LV.—a. Ἐρεχθεὺς—On Erechtheus and the ante-historical period of Attica, cf. H. P. A. § 91. Cf. also v 82, c.

δ. τὸ ῥῆ δαίς κ. τ. λ. \*The sacred olive—the earliest gift of Pallas, by which in her contest with Poseidon she had proved her claim to the land, and which grew in the temple of her foster-child Erechtheus, by the side of the salt pool that had gushed up under the trident of her rival—had been consumed with the sacred building. Those who came to worship in the wasted sanctuary related that a shoot had already sprung to the height of a cubit from the burnt stump. Thirlw in l. On the fable referred to, cf. Smith's *C D Athens*, also v 82, b. c. Of this olive, Pliny *H. N* xvi. 44, quoted by B., says, \*Athenis quoque olea durare traditur in cernamine edita a Minerva. The legend of its immortality is referred to by Soph. *Oed. Col.* 804, *φύλλον ἀχλὺς κ. τ. λ.* The sea, (cf. 2 Kings xxv 13, \*the brazen sea,\*) was a pool or cistern, into

which sea-water was said to be conducted by subterraneous pipes. See also Leake's Athens, § viii p 257, seqq

CH LVI—*a* οὐδὲ κυρωθῆναι . . . *πρῆγμα*, some would not even wait till the matter before them was ratified, to wit, whether they should remain or retreat to the Isthmus See Thirlw ii c xv p 300 *ὡς ἀποθ* as about to run away, from ἀποθέω

CH LVII—*a* Μνησίφιλος—"Mnesiphilus, a man of congenial character, a little more advanced in years, who was commonly believed to have had a great share in forming the mind of Themistocles," &c Thirlw in l

*b* *πειρῶ* . *βουλεύμενα*, endeavour to annul what has been decided upon

CH LIX—*a* πολὺς ἦν *κάρτα* δέόμενος *Themistocles* spoke at great length, or, used many arguments, as being urgent in entreaty Cf vii 158, *a*

*b* Ἀδεϊμαντος—"His principal adversary was the Corinthian admiral, Adeimantus, who probably thought he had the strongest reason to fear for the safety of his own city, if the fleet continued at Salamis He is said to have rebuked the premature importunity of Themistocles, by reminding him that, in the public games, those who started before the signal was given, were corrected with the scourge 'But those who lag behind,' was the Athenian's answer, 'do not win the crown'" Thirlw in l. Cf Smith's D of A, *Olympic Games*

CH LX—*a* οὐκ ἔφερέ . *κατηγορεῖν* it did not bring him any credit, it did not become him to accuse (any of the allies) Cf viii 142, *a*

*b* § 1 ἀναζεύξης *τὰς νῆας* move off your ships to the Isthmus  
*c* ἐν πελάγῃ ἀνεπεπταμένῳ—in the open or wide sea W perf part pass from ἀναπεπτάννυμι Cf Matth Gr Gr § 246

*d* ἐς δ ἥκιστα ἡμῖν κ τ λ *πελάγει* seems the antecedent to δ—ἐς δ (scil *πέλαγος*) ἥκιστα ἡμῖν σύμφερὸν ἐστι (*ναυμαχεῖσθαι*), into which it is highly inexpedient for us to be drawn &c, or, ἐς δ (*πέλαγος* *ναυμαχεῖσθαι*) ἥκιστα κ τ λ to be enticed into and to fight in which is &c.

*e* § 2 πρὸς ἡμέων—in our favour Cf i 75, *b* ἐς τὴν ἡμ ὑπέκ in which our wives &c are carried into safety Jelf, § 646, l

*f* τόδε—τοῦ καὶ περιέχεσθε μάλιστα this advantage, or, object, which you most cling to, or, aim at Cf Jelf, § 536, and cf i 71, *c*

*g* ὡς τὸ ἐπίπαν θέλει γίνεσθαι Ad *ἐθέλει* e præcedentibus repeto τὰ οἰκότα *probabilia* s *rationi consentanea* *capientibus consilia plerumque talia*, 1 e *consentanea rationi, etiam evenire solent* B

CH LXI—*a* καὶ Εὐρυβ *ἀπόλι* ἀνδρὶ and not allowing Eurybiades to put the question, trying to persuade Eurybiades not to put the question to the vote, for a man who had not a country or, dissuading him from collecting the votes to oblige a man without a country *ἐπιψηφίζειν*, to put a question to the vote, (*sententias rogare*,) properly used of the Epistates or one of the Prytanes, when he put a matter to the vote in the Athenian senate Ἀπόλι ἀνδρὶ, for the good of, or,

to please a man who had no country dat. commodi. Cf. Jelf, § 508, quoted in vi. 86, b.

b. οὐδὲν γὰρ ἀνέμπονεν. for none of the Gks could repel them if they should attack them. Cf. iv. 200, d.

CH. LXII.—a. πολλὰν ἐπιστραφήν. sc. ἰσχυρά—asperiora, concitiora verba speaking more earnestly or vehemently Cf. Thirlw "This threat determined Eurybiades, &c. &c.

b. ἐκ τῶν ἱερῶν ἔσπευον κ. τ. λ. Cf. v. 44, a, and Thirlw in L. CH. LXIII.—a. ἀνελθόντες, descebat V was taught better learnt better S and L. D. I. e. was induced to change his plan.

CH. LXIV.—a. ἐκ τῶν Ἀλκιδῶν κ. τ. λ. "Æacus and his line, the tutelary heroes of Ægina, were solemnly evoked from their sanctuary to come and take part in the battle; similar rites had already been performed to secure the presence and the aid of those Æacids, who had once reigned and were especially worshipped in Salamis itself. Thirlw in L. Cf. also v. 73, b.

CH. LXV.—a. τῇ Μυρτῇ καὶ τῇ Κεκύρῃ, Cf. v. 82, a. The purport of the Eleusinian mysteries is the subject of a learned disquisition in Warburton's Div. Leg. on the 6th Æneid. Their object he considers to have been to convey the knowledge of the unity of the Deity and the falsity of the popular doctrines of Polytheism. He there quotes the noted passage from Cicero; who, when speaking of these mysteries, says that from them, "neque solum cum lætitiâ vivendi rationem accepimus, sed etiam cum spe meliore moriendi." Of Warburton's theory there is a most clever critique in Gibbon's Miscellaneous Works. "On the 6th day of the festival," I quote the article Ελευσίνα in the Class. Dict., of which, or rather in preference, of the article Ελευσινία, since published in Smith's D of A., the student should make himself complete master "was celebrated ἐλευσινίῃ ἱερῷ the a. of Jupiter and Ceres, who accompanied his mother in her search after Proserpine, with a torch in his hand. Hence his statue had a torch in its hand and was carried in solemn procession from the Ceramieus to Eleusis; the statue with those who accompanied it, ἱερῶν μυστῶν, was crowned with myrtle, &c. &c."

b. ἀπαγγέλλον κατακρίνων appealing to the evidence of Demetrius and other witnesses. Cf. vi. 68, a.

CH. LXVI.—a. Οὐδὲ ἐκ κ. τ. λ. Coherent hæc cum superiori cap. 24. Schw. Σφινίδα, cf. vii. 183, a. Histiae, vii. 175, b. On the tribes that joined the king of vii. 132. See also v. 78, a.

b. τὰς νῆστας καλῶν, i. e. the islands of Naxos, Melos, Siphnos, Seriphus, and Cythrus, cf. viii. 46; which Hdtus here calls νῆσους, states, in the same manner as in speaking of Samos, iii. 130, he calls it καλῶν νῆστων σπέρη. W.

CH. LXVII.—a. ἀπαλθόντες—cf. vii. 163, b.

b. ὁ Ἰδμεν. Bas. κ. τ. λ. Cf. vii. 98, a., and 100, a.

CH. LXVIII.—a. εἰρήνῃ ποί κ. τ. λ.—tell (the king) prizes, or for my sake. Others read εἰρήνῃ ποί, the I nor infin. On the use of

the infinitive for the imperative, (vii 228, ὦ ξῆν', ἀγγέλλειν κ τ λ iii 134, σὺ δέ στρατεύεσθαι,) cf Jelf, § 671, *a* The infinitive is used in the place of the imperative, to express a *command* or *wish*, that the person addressed would himself do something It depends on a verb of *wishing* or *desiring* in the mind of the speaker, but can only stand for the 2nd person sing or plur The subject of the infin itself, and of the verb on which it depends, is the person addressed, and it is sometimes placed before the inf in the nominative (or vocative) Cf also vi 86, ἀποδοῦναι vii 159, βοηθεῖν, there quoted. On the dative μοι, cf Jelf, § 598, quoted in vi 86, *b*

*b* τὴν ἐοῦσαν γνώμην,—my real opinion Cf i 95, *a* On Q Artemisia, cf vii 99, *a*

*c* ἀπήλλαξαν κ τ λ have gone off, retired, consequently, fared as they deserved Cf i 16, *c*

*d* Αἰγυπτιοὶ τε κ τ λ Yet they are said to have fought well, see viii 17 B Perhaps this sweeping accusation on the part of Q Artemisia, if it may be supposed that Hdtus, a native of her city and her born subject, had any real grounds for putting it into her mouth, may be attributed to the ill-will that existed, through commercial jealousy, between the Gk colonies on the coast of Asia Minor and the other principal trading nations of the then known world, cf vi 6, *a* and refs, though it may be no more than Hdtus' own sentiment, on whatever grounds based On the Cyprians, Cilicians, and Pamphylians in Xerxes' fleet, cf vii 89, *b*, 90, 91

CH LXIX—*a* τῇ κρίσει, at her judgment—the decision she came to Some read ἀνακρισι, inquiry

CH LXX—*a* παρεκρίθησαν διαταχ ἡσυχ die out in line of battle, each in his separate position, at their leisure Cf ix 98, *b* πολιορκήσονται, cf viii 49, *a*

CH LXXI—*a* Κλεομβ Cf v 41, & c, ix. 10 Σκιρωνίδα ὁδόν, This road, so called from Sciron the robber, who is said to have been killed by Theseus, led from Corinth to Megara over very dangerous rocks, which in some parts overhang the sea Hence it is even now called *Kaki Skala* B See Arrowsmith, c 17, p 396, and Smith's C D, and read Thirlw in l ii c 15, p 304

CH LXXII—*a* οἱ δὲ βωθήσαντες τοῖσι δὲ ἄλλ See D's remarks, p 135, on this ch, which strongly evinces the truthness and unsparing impartiality of Hdtus as an historian. Cf vii 132, *b*, & c

*b* Καρνεῖα—cf vii 206, *a* and refs, and on the Olympia, ref in viii 26, *b*

CH LXXIII—*a* Οἰκέει δὲ τὴν Πελοπ κ τ λ On the races that inhabited the Peloponnese, cf H P A § 17—19, and Thirlw vol i c 4, and c 7 On the Dorian invasion and on the tribes mentioned in this ch generally, cf Heeren's Manual of Anc. Hist pp. 102—117, and viii 31, *a*, and the refs in i. 56, *a*

b τὸ Ἀγαιὸν See Thirlw i. c. vii. p. 259 seqq and cf. also c. iv p. 108, 112, 260.

c. Αἰτωλὸς "Northern Elis was inhabited by the Epeans, who, being of the same race as the Ætolians, readily amalgamated with the followers of Oxylus. H. L. L. Cf. Thirlw i. p. 96, 99. On the Κυνεῖαι, cf. i. 82, a. On the Οἰνεαῖαι, Heeren, L. L. observes—"The conquered inhabitants bore the general name of Πελοεῖαι, as forming the rustic population around the capital: in Argos they appear to have been distinguished by the appellation Οἰνεαῖαι; in Laconia they were called Λακεδαιμόνιοι by way of distinction from the pure Spartan race."

d. Ἀγαυοί, Cf. iv 145, b, 149, a b, and refs to Thirlw On the Dryopes, cf. viii. 31 a, and Thirlw i. c. iv p. 105.

e. ἔκ τινος μὲν ἰσχυροῦς—remained neutral. Cf. iii. 83, a.  
CH. LXXIV—α. ἐπὶ οὐκ οὐκὸς θέντας about to run for their all a proverbial expression, S and L. D., i. e. about to risk every thing Cf. viii. 140, c. Διὰ τὴν αἰσθησίν, γὰρ τὸν οὐκ. Cf. i. 80, d.

CH. LXXV.—α. τὸν θάνατον παῖδων. From Plutarch, Themistoc. c. 32, it appears that Themistocles had five sons: one of these died in his f's life-time, and another Diocles, was adopted by his maternal grandfather. He had also several daughters. B. Read in connexion, Thirlw in L. ii. c. xv p. 304.

CH. LXXVI.—α. περὶ τὴν Ἰσθμὸν, Ἰσθμὸς Κελεῖα, between Cynosura, the E. promontory of Salamis, according to Thirlw and Kruse, and the coast of Attica. B. remarks that it is uninhabited; and refers to Æschyl. Pers. 447 νῆες τὴν Ἰσθμῷ κ. λ.

b. διὰ τὸν μὲν Ἰσθμὸν.—they the Persians, moved out the western wing of their own fleet towards Salamis, encircling the island viz. to block up the channel between Cynosura and the port of Munychium. B. and Thirlw Schw takes it of the Persians putting out their ships with the intention of surrounding the western wing of the Gr fleet. The first way is the best, as being the simplest τὸ πρ. Ἐξ οὗ seems plainly to refer to the Persian fleet. Ceos, "probably the W. Cape of Salamis, and Cynosura the E. Thirlw in L. So also Kruse and B. See Arrowsmith, Eton G. c. 17 p. 388.

c. Ἐκ τινος μὲν ἰσχυροῦς—would be driven ashore. Cf. v. 35, b, viii. 49, a.  
CH. LXXVII.—α. Χαρμανεῖς κ. τ. λ. By what follows we are not to consider Hdtus professing a blind belief in all oracles alike; but solely in those whose agreement with the event predicted in some degree warranted his faith. The oracle attributed here to Bacis (cf. Smith's D. of Gr. and R. Biog. Bacus) was probably the invention of Themistocles. B. On the transposition of χαρμανεῖς, cf. Jelf, § 898, 2, Consolidation of Sentences.

δ. καταβάλλων—to reject, to invalidate the authority of The epithet χρυσόφωνος, golden-voiced, is by Creuser Symbol. iv p. 67 quoted by B., referred to the splendour of the moon's rays and to



the deadly influence which they were supposed capable of exercising Cf S and L D under the word

c λιπαράς—*bright, illustrious* Also *fat, greasy*, cf Aristoph Achar 606, who introduces in one of his jests the oracles of Bacis, and Aves, 963, and Equit. 99

d Κόρον, *insolence, or arrogance arising from satiety*, here called *the child of pride* Cf Pindar, Olymp xiii 10, ὕβριν, κόρον ματέρα θρασυμυθον B

e δοκεῖντ' . τίθεσθαι 1 e ἀνατίθεσθαι παντα—*fancying that he can upturn, overthrow, every thing*, equivalent to ἄνω κάτω τίθεσθαι Cf iii 3 Schw The reading δοκεῖντ' πυθέσθαι, which W adopts and appears inclined to render *fancying that he would be heard of every where*, 1 e *that he would be very famous*, is considered by B as incapable of explanation

f ἐς τοιαῦτα μὲν κ τ λ This sentence Schw considers corrupt The older seems to be οὔτε αὐτος λέγειν περὶ ἀντιλογίης χρησ- μῶν Βάκιδι κ τ λ *Equidem nec ipse quid enuntiare audeo neque ab aliis quid accipio de contradictione oraculorum Bacidis* B According to this construction Βάκιδι would be the dat. commodi, cf Jelf, § 597, obs 1, quoted in v 8, a

CH LXXVIII—α κατὰ χώραν—Cf iv 135, b

CH LXXIX—α Συνεσ στρατηγῶν, *whilst the generals were engaged in dispute* Cf i 203, a, vii 142, a

b Ἀριστείδης—Read Thirlw in l ii c 15, p 305

c ἐξωστρακισμένος—"To Clisthenes is ascribed the institution of Ostracism which enabled the people to rid itself by a species of honourable exile, of any individual whose presence in the state might seem incompatible with the principle on which it ruled, that, namely, of universal equality of rights Among its victims at Athens were Clisthenes himself, Themistocles, Aristides, Cimon, Miltiades his s, Xanthippus f of Pericles, &c &c The last person it was used against is said to have been Hyperbolus It was practised also in Argos, cf Aristot Polit. v 2, 5, Megara, Miletus, and Syracuse, where it was called Petalism." H P A §§ 66, 111, and 130

CH LXXX—α ἴσθι γὰρ κ τ λ Cf Jelf, § 893, c, Brachylogy. *The notion of a Substantive or Adjective involved in the context or part thereof* A subject is supplied from the predicate, or a predicate from the subject, when the same word would be both subject and predicate, as here, ἴσθι γὰρ ἐξ ἐμῆο (sc ποιούμενα) τὰ ποιούμενα ὑπο Μήδων Cf viii 142, b

b αἰκοντας παραστήσασθαι, *compel them to do it against their will, arrange or dispose them so that they do it* Cf iv 136, a

CH LXXXII—α Τηνίων—Tenos and Delos had fallen into the hands of the Persians, vi 97 Hence the Tenians were forced to add their contingent to the forces of the invader On the golden tripod dedicated at Delphi, cf ix. 81, b The desertion of the Lemnian galley is mentioned in viii 11. B.

Cu LXXXIII — α. τῶν ἱππαρχῶν — Cf. vi. 12, c vii. 96, α.

δ. προφητῶν Θουκυδῶς. — Either *ἐκ πάντων* *προφῶν* — from among the number of them all Thucydides addressed them in encouraging terms, i. e. he rose and spoke for all the rest: *ἐκ πάντων* one out of all, in the name of all. Cf. i. 159 Jelf, § 821 3, δ.; *στρατηγῶν* being understood. Perhaps taking *ἐκ πάντων* with *εἰς ἔχοντα*, he said what was right in all respects, he addressed them in the most encouraging terms that all circumstances would admit of but *εἰς ἔχοντα* would seem then to be required. On the seeming Anacoluthon in the construction, *προφητῶν* — *Θουκυδῶδες* cf. Jelf, § 708, α., The nom. participle really or seemingly used absolutely. When the action or state of the verb is to be especially attributed to the part or member of the whole the verb is made to agree with this part (*ἐχθρα καὶ θλον καὶ μῆδος*) Cf. iii. 138, α.

α. τὰ δὲ ἴσα ἀντιθέμεν. And the whole tendency of his speech was to draw a parallel between all that was good and evil, or his speech was all advantages balanced against disadvantages. Cf. Thirteenth in L. The substance of his speech was simply to set before them on the one side all that was best, on the other all that was worst, in the nature and condition of man and to exhort them to choose and hold fast the good. So Thucyd. iv 10, quoted and explained in B and L. D., τὰ πλεονεκτήματα καὶ ἐπιβλήματα, the advantages we have Cf. on the speech, Æschyl. Pers. 402 — καὶ τοῖς ἑλλήνων κ. λ.

δ. κατακλίνας τῶν ῥῆσιν — having wound up, or finished his speech. κατὰ Ἀλακ. for the Æacidae, i. e. to fetch them. Cf. ii. 152, δ. On the Æacidae, cf. viii. 64, α., and v 73, δ.

Cu. LXXXIV — α. ἐπὶ πρῶν ἀνέπον. they roared sternwards, backed scater. In this manœuvre, ἀνέπνευσεν the prow was kept towards the enemy and the vessel backed straight without turning. Cf. Thucyd. i. 50 and notes, in which author the expression constantly occurs.

δ. ἑσπλόνον εἰς τῆς they ran their ships closer and closer to the shore. The sense of straggled, ran their ships aground, which the word generally means, is plainly inapposite here. W.

α. Ἀμεινίας — By Diodorus, xi. 37 cf. 18, he is called the brother of Æschylus. The poet, however in Pers. 409, φέρει ἱππαρχῶν Ἑλληνῶν καὶ πατρὸς πάρος if such was the case his brother's exploits. Amelinias is mentioned again in viii. 63. ἑκταχθὲς breaking out of the line, darting forward B.

δ. Παλλήνης, of the demus or borough of Pallene; which belonged to the tribe Antiochia. See H P A. App. iv p. 409 *δαίμονες*, strange creatures' Cf. iv 129, α.

Cu LXXXV — α. Κατὰ Ἀθῶν — over against, opposite the Athemians, &c. On τὰς θουκυδῶδες ἱππαρχῶν, cf. viii. 22. ἱππαρχῶν, 3 plur. pres. perf. pass. Ion. from ἱππαρχω. Cf. vii. 76, δ.

δ. ἀποφασίζω — Cf. also ix. 90. τοῖς δὲ κ. but on this account. Cf. Jelf, § 444 δ. Demonstrative force of the article δ, ὃ τὰ, in Post Homeric writers. καταστῆς τὸν Περσὶ the Persians appointing him,

on the appointment of the *Peisians*, cf vii 104, *d* See the remarks of D p 129 Cf also p 40

*c* εὐεργέτης βασ Cf iii 132, *a*, 140, *a*, also v 31, *a*

CH LXXXVI—*a*. ἐκεραΐζετο *was sunk, or shattered* Cf vii 125, *a*

*b* ἐγένοντο ἀμείν αὐτ ἐωπῶν, *were far more valiant than they ever were before*, that is to say, *than at Eubœa* Cf ἀμείνονες τῆς φύσεως, v 118, *more courageous than they naturally were* V Cf ii 25, *b*, and Jelf, § 782, *g*

CH LXXXVII—*a* Ἀρτεμισίην—Cf vii. 99, *a*, and viii 68 “The Athenians, it is said, indignant at being invaded by a woman, had set a price of 10,000 drachmas on her head” Thirlw in *l*

*b* τρὸς τῶν πολ. *towards, in the direction of, or, near the enemies*, cf viii 85, πρὸς Ἑλενσίνοιο, and viii 120 Cf Jelf, § 638, *l* See the remarks of D p 6, on the warlike abilities of Q Artemisia

CH LXXXVIII—*a* τὸ ἐπίσημον τῆς νηὸς—the *standard or flag of the ship* What is here intended could not have been the *insigne*, παράσημον, or *figura*, the image on the prow which gave its name to and distinguished the individual ship, made of wood and painted, cf iii 37, *b*, as that could hardly have been distinguished from the land in the uproar and confusion of the battle, but must have been some flag or standard, fixed to the aplustre or to the top of the mast, and which, in this case, must have served to mark Q Artemisia's individual vessel See Smith's D of A, *Insigne and Ships*, to which I am indebted for the above In viii 92, *a*, τὸ σημεῖον τῆς στρατῆς was probably also a *banner or flag*, hoisted on board the Athenian admiral's vessel, possibly not only to distinguish his ship, but as a signal to the rest of the Athenian vessels to commence the engagement It is rendered *banner* by Thirlw in *l* ii c 15, p 309

*b* ἠπιστέατο—they *thought for certain, made sure* Cf viii 10, *c* B Cf on the form, Jelf, § 197, 4

*c* οἱ μὲν ἄνδρες κ τ λ Similar expressions occur in i 155, ii 102, ix 20, 106, and in viii 68, in Artemisia's own speech Hence, perhaps, the imitation of Ennius, Cicero, Offic i 18,

“Vos etenim juvenes animum geritis muliebrem  
Illa virago viri” W and V

CH LXXXIX—*a* πόνῳ—*battle, conflict* Cf vi 114, *a* αὐτὸ μὲν ἔθανε Tmesis Cf Jelf, § 643, *obs* 2

*b* Ἀριαβιγνῆς—called Artabazanes in vii 97, 2, and by Plutarch, Life of Themistocles, Ariamenes W Cf also iii 88, *c*

*c* μὴ ἐν χειρὶ νομὶ ἀπολλῶ *who did not perish by the law of force, by club-law, i e in the mêlée, or scuffle* S and L D Cf ix 48, *a*

CH XC—*a* τῶν τινὲς Φοινικῶν κ τ λ The Phœncians' hatred of the Ionians has been spoken of before, cf vi 6, *a*, and to this, the charge here adduced may probably be referred See Thirlw in *l* ii c 15, p 308



Cynosura Cf Pausan 1 36, § 3, compared with 1 1, § 4 B On what is related of the Corinthians, see D p 135

b κέλη-α—a light small vessel adapted for great speed Cf Thucyd iv 9, and viii 38 θειρ-ομ-ῆ, cf 1 62, c

c -ον οὐ-ε τιμψ̄ ςαι Κορινθιοῖσι which (they said) no one was seen to have sent, (or, could be discovered to have sent,) and that it bore down upon, approached, the Corinthians while they were as yet completely without information from the fleet

d ως αὐτοὶ οἰοί-ε α-σθνησ̄ that they themselves were ready to be taken with them as hostages, and even to suffer death if, &c &c

e ἐ-᾽ ἐξαγασμῶσισι εἰλθ̄—came after it was all over Cf 1 170, b

CH XCV—α ὀλίγω τι -ρο-τρον—Cf viii 79 On Psyllaea, cf viii 76, a

b οἱ τοὺς Περσας κα-τεφ̄ -άν- Cf Æsch Persæ, 447—471, πῆσος -ις κ - λ “From the language of Æschylus we should be inclined to suppose that the troops posted in Psyllaea were taken from among the immortals” Thirlw in l

CH XCVI—α Κωλιάδα This promontory was about 20 stadia S E of Phalerum upon it was a temple of Venus of the same name C Τισπυργί B Cf Arrowsmith, Eton G p 393, and Smith's C D, Colias

b Βακιδί—Cf viii 77, a, and on Musæus cf v 90, b and Musæus in Smith's D of Gr. and R Biog where the oracles here referred to are discussed

c ἱερμοῖσι φρίζουσι Gaisf, Schw, and B, shall shudder or tremble at the oars W and V propose φρίζουσι, shall cook or parch their food with the oars Les femmes du rûage de Colias feront cuire leurs aliments au feu des rames Miot

CH XCVIII—α κατ' ἄλλον ἐπιέρχ̄ passes through in order to another On the Lampadephoria, cf vi 105, c

b ἀγγαρήιον The Persian service of couriers is said to have been instituted by Cyrus, Xenophi Cyr Inst viii 6, § 9 It is the subject of frequent allusion in the poets, cf Persæ, 247, and Matt v 41, ἐὰν ἀγγαρεύσῃ κ τ λ Cf iii 126, b, and ref to H

CH XCIX—α τοὺς κίθ̄ κατεῤῥήξ̄ Cf iii 66, and Æsch Persæ, 199, &c

b περὶ Περσ̄ μὲν ἦν ταῦτα—and this went on among the Persians, the Persians were in this continual state of alarm, during the whole interval between the messenger's arrival and Xerxes' coming B

CH C—α Μαρδόνιος δὲ κ τ λ Cf Thirlw in l ii c xv p 312

b ὑπὲρ μεγάλων αἰωρηθέντα elated or excited by the hope of great deeds Schw, running a risk for, or, in behalf of, a great object B So S and L D, playing for a high stake

c οὐ γάρ ἐστι Ἑλλ̄ οὐδ̄ ἐκδ̄ δούλους for there are no means of escape whatever for the Greeks from rendering you an account both for their past and present deeds, and from being made your slaves ἐἰδ̄ λογ̄ to give an account for, to be rendered liable for, as in iii 50, means also, as in i. 97, a, viii 9, to deliberate, think with oneself B It

also means *dare copiam loquendi*, to give one the word, to allow one to speak. οὐδὲ δόλας cf. vii. 5, b.

d. iv τοῖσι Πέρσιν nullam res tua in Persia, (in Persarum personis, ad Persas quod attinet, as far as regards or depends on the Persians,) detrimentum acceperunt. Schw Thirlw in l. paraphrases *their* i. e. the Phœnicians' &c., disgrace could not tarnish the honour of the Persians. B. renders *among the Persians*, i. e. in the part where the Persians fought, no disaster befell you.

e. αἱ δὲ πόες καὶ ἰσχυροῖα, cf. vii. 63, d. 90. τὰ ἴδια ἀσπί-  
ταγ-place habitation, home as in iv 76, 80 v 14, 15, &c. B.

CH. CI.—a. ὡς ἐκ κακῶν ἰχθύων—*tanquam ex malis potius est.* Illud ὡς ἰχθύων non parum fuisse gaudium indicat, sed quantulumcumque post inopinatam adeo cladem a rege superbo sentiri poterat. V.

b. ἰσχυρὰ δὲα Περ. τ' ἐπικλέρ. Cf. vii. 8, a. On Artemisia, see refs. in vii. 87 a., and Thirlw in l. H. c. xv p. 313.

c. βούλομαι. ἐπὶδίδας but that they (the Persians) would re-  
fuse to have an opportunity of demonstrating this to me V. Cf. Jelf § 899, 3, quoted in vii. 10 c.

CH. CII.—a. συμβουλευσάμεν τῶν ἀγαθῶν, me tibi consuli-  
tanti, (as you ask my advice,) optatum dare consilium. H. Steph. Cf. Jelf, § 873 b., and on συμβουλ. vii. 235, a., 237 b. εἰς αὐτὸν δὲ εὐς cf. v 31 a. and refs.

b. ἐντὶ κατὰ πρότερον. however in the present state of affairs. Cf. i. 97 a. On δόλας, cf. vii. 5, b.

c. εἰς τὴν οἰκίαν εἰς τὸν οἶκον, while you are safe and all (goes well) that concerns your house. The sentence appears rather awk-  
ward, and the conjecture of W., ἐν καμίνῳ for ἐκ τῶν τῶν πραγ-  
μάτων is ingenious.

d. πολλοὺς πολλὰ δύνανται. Ἐλλ. the Greeks will oftentimes have  
to undergo many dangers for their own preservation. Cf. Jelf, § 548,  
c., and vii. 57 a.

CH. CIV.—a. αἱ δὲ Περσὶ. The whole of this passage, to the end  
of the ch., is considered by V., W., and L., to be interpolated here  
from i. 175, where it is also found. "Its style is somewhat different  
from that of Hdtus. It is more naturally in its place in the first  
book, and, had our author wished to repeat it, he would have done  
so in vii. 20 rather than here. B. on the contrary with the ex-  
ception of the word φέρων, it is good, a sense perhaps found no  
where else, and instead of which he reads συμφέρων, defends the  
genuineness of the passage, on the ground that it was probably  
inserted in forgetfulness of its having been already mentioned, and  
that had not death, according to his theory cut Hdtus short in his  
task of revision and correction, he would, doubtless, have struck it  
out when he came to make those additions and necessary alter-  
ations in his History which he has here and there promised, but  
from some cause has been unable to carry into execution. Cf. i.  
106, d.

CH CV — *a* εἶδες ἐπαμύνους cf 1 199, *d* ἐ-αμμ Ion pro ἐφημεριους, perf part pass ab ἐφα-τεν ἐπαμύνω, see ref to II in in 48, c

CH CVI — *a* Ἰταριτίς—cf 1 160, *b* ἰκύν, there, i. e. in Sardis — ἐριέλαβες, got him in his power, cf v 23, viii 6 B

*b* ἤδη μαλίστα κ τ λ “Particula ἤδη vim auget superlativi ac totius sententiae *Tu jam omnium inuicem nequissimo negotio vitam sustentans*” B With a superlative ἤδη is used like ἐν S and L D Render, “*O thou, who of all men surely makest a living—or, O thou who wilt out doubt of all men makest, &c &c*” See Stephens on the Gr Particles, p 61, 65

*c* ἰ-ήγαγον κ - λ—have brought thee into my power S and L D B renders, *have enticed thee unknowing*, and in ix 94, ταυτη δὲ ν-αγοι-εις, and in this way deceiving him

*d* Παν περιῆλθε ὁ Ἰρμος—thus vengeance and Hei-motimus came at last upon, or overlooked, Panionius On the singular of the verb cf Jelf, § 393, 1 On the sentiment see remarks in the Preface

CH CVII — *a* ὡς - οὐς - αἶδ Ἰρ-ιμ Cf viii 103

*b* ἐιασύν - ορ βασιλεί—*to preserve the bridges to be crossed by the king, i. e. for the king to cross* On the dat βασ cf Jelf, § 611 *Instrumental dative* Passive verbs or adjectives take a dat of the agent, considered as the instrument, whereby the state &c is produced, not as the cause whence it springs

*c* Λωστήριος—a promontory on the W of Attica, C of Vari, off which lie the small islands of Phabra and Hydrussa It is marked in the map in Muller's Dorians, 1 On the event mentioned in the text, cf Thirlw in l ii c v p 313

CH CVIII — *a* κατα χυρην Cf ix 135, *b* νήσων, i. e. the Cyclades, cf v 30, and vii 95, a

CH CIX — *a* μεταβ τρὸς τ Ἀθην—*changing his plan or purpose, said (ἐλέγε σοί) to the Athenians, &c* Cf v 75, Κορ μεταβάλλοντο κ τ λ Schw See Thirlw in l

*b* περιημεκτεον, Cf 1 44, a

*c* εἶρημα—an unexpected gain, a waif, or stray Cf vii. 190, c W

*d* ὅς τα ἱρα ἐμπιπρᾶς - ε κ τ λ Cf Æsch Pers 809—812 οἱ γῆν μολόντες Ἑλλάδ' βαθρων B Cf also 1 131, a, and v 102, b

*e* ἀνακῶς ἐχέτω, i q ἐτιμελείτω—*let each attend to, look after* Cf 1 24, c τις is similarly used in ix. 17, c

*f* ἀποθηκεν ἐς τὸν Περσ—*intending to lay up for himself a store of favour with the Persians, i. e. intending to confer a favour which might be, as it were, deposited with the Persians, and for which they might, at an after-time, show their gratitude* Per metonymiam ἀποθηκεν dicitur id, quod est ἀποθετον, thesaurus repositus, intelligiturque beneficium in regem collatum, gratia apud regem in futurum tempus mita Est enim, ut scite poeta ait, καλὸν γε θησαυρισμα, κειμενη χάρις Schw τὸν Πέρσ Cf 1 2, d

*g* ἀποστροφήν—a place of retreat, a refuge On the whole of this

transaction, cf. Thucyd. I. 130, seqq., 133, and Thirlw in L. H. c. xv p. 315, on the probability of the story.

CH. CX.—*a. ἐδβόλλε*—*deceived them*. Cf. v. 50 *δ., αἰδύων*. Cf. Jelf, § 600, 2, *ai. dat. of reference*. The datives of the 1st and 2nd personal pronouns (and, in Hdtus, of the 3rd) are very frequently thus used, to express that the person has some peculiar interest in the action.

*δ. τοῖς ἰσίοις σὺνδ' α. τ λ.*—*in whom he felt confidence that, though put to every species of torture, they would keep secret what he intrusted them with to say to the king*. W. On Sicinnus, cf. viii. 75. That he (Themistocles) sent the second message need not be doubted, notwithstanding the ease with which such anecdotes are multiplied according to Hdtus, the bearer the same Sicinnus, was accompanied by several other trusty servants or friends. Plutarch found a more probable tradition, that the agent employed was a Persian prisoner a slave of Xerxes, named Arnaces. Thirlw in L.

CH. CXI.—*a. ἀτρέφοντες χόρη*. On the government of the acc. here after the passive verb, cf. Jelf, § 545, 3. *κατὰ λόγον*—*with reason, not unreasonably* cf. v. 8, c.

*δ. καὶ θεῶν* *αἰ. l. c. and were well off for propitiations destined*. On this, the gen. of state or position, cf. I. 90, c., and Jelf, § 523. This speech of the Andrians appears to be ironical; as Athens was, at the time spoken of, in ashes, and the country around desolate. Schw.

*c. ἐκβόλους*—*possessed of* *θεῶν* relative gen. Cf. Jelf, § 512, 1. Cf. Esch. Agam. 542. *περικλεῖς ἄρ' ὅτι τῶν ἐκβόλων κέοντο*. and Blomf Glossary. The Andrians replied that they had also a pair of ill-conditioned gods, &c &c. Thirlw in L.

*d. ὀδύνορα γὰρ* *λ.* Nearly the same sentiment is expressed by the Theacallians, vii. 172.

CH. CXII.—*a. κλεινοτάτων* *claiming more than his due being greedy*. S. and L. D. *looking an eye to his own advantage*. Cf. vii. 158, *a. τὰς ἄλλας νήσους* cf. vii. 93 *a.*

*b. Καρυστίων*—Carystus founded by the Dryopes, cf. Thucyd. vii. 57 in the S of Euboea, now *Castel Rosso*. Cf. also iv. 33, and vi. 99. On the Parians, cf. viii. 67.

*c. ἐκτρέλλει*—*a delay deferring*. The Carystians could not defer the disaster. So also *ἐκτρέβαλλομένης* in vii. 206. Cf. also ix. 51 quoted by Schw., and ix. 45.

CH. CXIII.—*a. χειμῆρας*—*to winter*. So *θερίων* to pass the summer and *εαρίων* to pass the spring. V.

*δ. Πίρως* *τοῖς δέδοται*. Cf. vii. 83, *a.* On Πίρως *τοῖς θεοῖς*, vii. 61 *δ.* On *ἔγω γὰρ καὶ*, vii. 40, *a.* and 83, *a.* On the Medes, vii. 82, *a.* On the Sacians and Bactrians, vii. 64, *a.* and on the Indians, vii. 65, *a.* On *ὅτι ἐγὼ λείψωμαι τὸ βίον* *he said he will not leave the king* (*ἀμφέθεσθαι, be left*), cf. Jelf § 364, *a.* Future mid. used seemingly in a passive, but really in a middle force.

*c. κατ' ἑλίσσον, by few out of each* taking that is, only the best



men out of each nation W Cf Thucyd in 111, ὅ-α-ῆσαν κα-  
ὀλίγους, and in 11, κατ' ὀλίγας ναῖς ἐυλομνοί Cf also in 93, α, and  
in 102, κατ' ὀλίγους γινόμενοι, *broken up into small bodies*

d -οῖσι ἐαλίγων, *selecting only those who were of fine appear-  
ance* Cf in 199, and in 105, referred to by B

c ἐν ἐξ κ - λ —and amongst the whole number of those selected, ἐπὶ  
ἐξ, and after them Cf in 93, b

CH CXIV —α αἰ-εῖν εἰκας—to demand satisfaction Cf in 3, b,  
and in 64 B

b κα-σχωῶν—*waiting, restraining himself*, in 9 ἐ-ισχωῶν in in  
113, in 49, &c B On ἐξαμεῖος κ τ λ, cf in 137, f

CH CXV —α α-αγων ὥς εἶπαι “The remnant that  
Xerxes brought back to Sardis was a wreck, a fragment, rather  
than a part of his huge host.” Thirlw in l Cf Æsch Pers 714,  
διατε-όρθη-αι κ - λ, and on the calamities of the retreat, the mes-  
senger's speech from in 480—514 The disastrous passage of the  
Strymon, and Hydus' silence thereon, is commented upon by Thirlw  
in l in c 15, p 316

b μελεδαιεῖν—to take care of, act guardian to Cf in 31, b On  
the sacred chariot, cf in 40, b, and on the Pæonians, in 13, α,  
seqq

c νεμομένας—supply ἴ-ους from the preceding ὄρμα W Cf  
Jelf, § 893, d (Brachylogy) A substantive cognate to some word  
in the sentence, is supplied from that word

CH CXVI —α Βισαλτ Cf in 115 —γῆς Κρηστων in 57, α,  
and ref in in 124, α

b ἔργον ν-εργύνεις—a monstrous deed, something, that is, *passing  
human nature* Hence also used in a good sense, as in in 78 B  
Mt Rhodope, *Despoto Dagli* in 49, b, and see Arrowsmith, Lton  
G c 15, p 320

c ἐξωρυξε τοὺς ὄφθ Cf Soph Antig 971, ἀρατον εἰκος  
τυφλωθέν κ τ λ

CH CXVII —α κατεχόμενοι, *staying, stopping* Cf Thirlw in l  
c 15, p 316 οὐδ κοσμ ἑμτ, *filling themselves in no sort of order,  
gorging themselves voraciously* On the acc with the force of an  
adverb, cf Jelf, § 580, 2.

CH CXVIII —α Ἡῶνα—*Contessa* Cf in 25, and in 107, α

b ἀνεμ. Στρυμονιην—the wind from the Strymon, in c the N wind,  
Boreas, the ally of the Athenians, cf in 189, and the enemy of  
Xerxes The wind took its name from the river, Thrace, the  
country of the Strymon, being regarded as its peculiar abode V  
Cf Æsch Agam 193, πνοαὶ δ' ἀπο Στρυμονος κ τ λ W “The  
story here mentioned of Xerxes embarking at Eion may have  
arisen out of the tragical passage of the Strymon” Thirlw note  
in l Cf in 115, α

c προσκυνέοντα, cf in 136 On the tale of the fate of the  
pilot, cf the kindred story related in in 35, and note α Cf also  
in 39, α



CH CXXV — *a* Ἀφιδναῖος Βελβινίτης—The seeming contradiction involved in Themistocles' reply is reconciled by the conjecture of De Pauw, that Timodemus was born at Belbina, a small island off Sunium, and a place of no note, and that he had been made a citizen of Athens for some reason or other, and incorporated in the Deme of Aphidnæ W, B, and Schw The borough of Aphidnæ was not very far from Achainæ it is laid down in the map to Müller's Dor 1, and appears to have belonged primarily to the tribe Leontis

*b* φθονῶ καταμαρ quite mad with envy

CH CXXVI — *a* Ἀρταβαζος—Cf vii 66, where he commands the Parthians and Chorasmians Cf also ix 41, seqq, 66, 89 B

*b* σ-ρατ τον Μαρ ἐξελέξ Cf viii 107, 113 Pallene and Potidæa, &c, vii 121—123, and notes

*c* οὐδέν κω κατεπειγοντος—as there was nothing as yet that urged him to join the rest of the army Absolute dictum accipio cum nihil opus esset festinatione B Perhaps οὐδέν is used, and not οὐδένοϛ, to avoid the ambiguity of the gender

CH CXXVII — *a* θερμ κολπον—On the towns on and adjacent to the peninsulas of Sithonia and Pallene, cf notes on vi 121—123, and Thirlw in l ii c 15, p 316

CH CXXVIII — *a* γλυφιδας—the notch of the arrow that fits on the string S and L D But, according to B, the four incisions made lengthwise in the lower part of the arrow, into which the feathers were fastened Cf Eurip Orest. 274, ἐκηβόλων τοξων πτερωτᾶς γλυφιδας ὄμιλος—οἱ, Observe the plur relative Cf Jelf, § 819, l, Constructio κατὰ συν and § 378

*b* μὴ καταπλέξαι κ τ λ—not to implicate Timoxenus in the charge of treachery B

CH CXXIX — *a* ἄμπωτις—an ebb, contr for ἀνάπωτις, from ἀναπινω, opposed to πλημμυρίς, a flood tide, and ῥηχιη, a high tide. Cf ii 11, vii 198, and Thucyd iv 10 V

*b* ἐς τ νηδὺν—ἡσέβησαν Cf Jelf, § 565, obs οὕτω ἐπρηξαν, thus fared By this the disastrous issue of any affair is commonly described. Cf iii 25, ὁ μὲν ἐπ' Αἰθιοπας στολος οὕτω ἐπρηξε, and iv 77, vi 44 W

CH CXXX — *a* Κύμη Cf i 149, a ἐπεβάτεον, seried as mairnes Cf vi 12, c, and vii 96, a On Mardontes, cf vii 80

*b* προσελομένον, choosing him as his colleague Cf ix 10, προσαιρέεται δὲ εὐσιτῶ κ τ λ

*c* ἐσσωμένοι ἔσαν τῷ θυμῷ, fracti erant animis, they were dispirited, had lost all heart, from ἐσσώω, Ion for ησάω Cf ix 122 ἐσσωθ τῇ γνώμῃ πρ Κυρ prudentia superati a Cyro B

*d* ὠτακούσκειον—listened attentively, arictis auribus auscultabant Schw watched covertly S and L Dict. Cf i 100, b

CH CXXXI — *a* Τοὺς δὲ Ἕλληνας κ τ λ “During the winter the Greeks remained tranquil, as if they had no enemy at their doors, but in the spring they awoke, like men who have slept

upon an uneasy thought, and remembered that Mardonius was in Thessaly, and a Persian fleet still upon the sea. Thirlw in l. ii. c. 16, p. 321

δ. Ανευχίδης δ Μαρ Cf. vi. 65, α., 67 also 51 δ. seqq. Errors, attributable to the copyists, according to the opinion of W and others, have crept into this genealogy Charillus, cf. Plutarch, Lycurg p. 40 and Pausanias, iii. 7 was not the α. of Eunomus, but α. of Polydectes and grandson of Eunomus; and instead of κλην τῶν δαμν κ. τ λ., Negris has adopted the conjecture of τῶν ἱστῶ (Palmer Exercit. in Gr. Auct. p. 39,) as more agreeable to the real fact.

α. Ζάκθ δ Δρία Cf. the Genealogical Table in vi. 131 δ.  
CH. CXXXII.—α. Ἠράδοτος δ Βασ This Hdtus, cf. D p. 5, was probably connected with the family of our historian who thus records his relative's existence On Strattis, cf. iv 133. B αὐτῶν οὐκ ἔστιν ἔτι γένος. who, plotting getting up a faction among themselves.

δ. μετακινῶντες—carrying information of betraying Cf. iii. 71 μετακινῶν from κινῶ, withdrew secretly Cf. v 72. B.

ε. ἐπειρήσαντο δόξαι—they exposed in their idea, fancied, unground. Cf. viii. 110 δ. On the argument, cf. Thirlw ii. c. 16, p. 322.

δ. οὕτω διὰ κ. λ. "Thus mutual fears kept the interval between the two islands open, and the two fleets at rest, though in an attitude of defence. Thirlw in l.

CH. CXXXIII.—α. ἄνθρωποι Εὐρωπῆς—a nation, probably, of Europeans in Caria; as the Carians understood both Gk and Persian, and hence were often employed as agents in such matters. Cf. Thucyd. viii. 85, where Tissaphernes sends to Mundarus, Κάρια ἡγλωσσόν Cf. also Xenoph. Anab. i. 2, 17. V

δ. τῶν δὲ τοῦ ἀποκριθῆς ἐνjoining upon him to go every where and consult all the oracles, which it was possible for him to inquire of for their advantage ἐπὶ τῇ ὑποκειμένην κοινῇ. Cf. Jelf, § 600, 2, and viii. 110, α. Cf. i. 48 ἀποκρίσας τῶν μαρτυρῶν B. See also Thirlw in l. ii. c. 16, p. 323.

α. εἰ γὰρ οὐκ ἔστιν ἀνέκδοτον, for really it is not stated. Cf. Jelf § 737 2, and iii. 80, α., viii. 133, 109

CH. CXXXIV.—α. περὶ Ἰσμενίου. On the oracles here mentioned, cf. notes on i. 46. Ἰσμενίῳ Δ. so called from the river Ismenus, near which, close to Thebes, the temple stood; Soph. Œd. Tyr 21 and Pind. Pyth xl. 6. Cf. v 59, α.

δ. ἵεσι δ. χρηστέον ἐστὶν and it is the custom here, as in Olympia, to consult victims, i. e. to obtain oracular answers from victims. These were, according to B., ἱερὰ καὶ ἱεράτα i. q. ἱεράτα: the answer being obtained from the flame which consumed the sacrifice; if it was bright and clear a favourable event, if thick and smouldering an unlucky issue was predicted. Cf. Pind. Olymp. viii. 1—2. Οὐλομένη ἵνα μάλιστα ἀνέρος ἱερότατος τιμωρόμενον

-απα-ιρῶν-αι Διὸς ἀργικρατοῖσι Cf also Smith's D. of A. *Oraculum*

c κα-ικοιμῆσε - λ—he caused him (the stranger) to go to, and sleep in, the temple of Amphimachus Cf Jelf, § 646, 1 The other reading, κα-ικοιμῆσαι, has the same force κατακοιμῶ is used intransitively in ix 93, b Cf Smith's D of A. *Oraculum*

d μαι-τιεσθαι to consult the oracle as in i 16 viii 36, ix 33 δια χρῆσθαι περιφρῆσις for χρῆσθαι-ηγιαζομῆτες, answering them by an oracle Cf Smith's D of A 11

CII CXXV—a θαυμα μὲνίστατον—the greatest marvel in my opinion a man avers L

b Ἀκραξίης - λιος Palca or Stulzina, near Mt Ptoom On the Lake Copias, L Topolais, cf Arrowsmith, Eton G c 17, p 382, and the article in Smith's C D

c -δι -ρομαι-ν—Here ο -ρομαι-ν, the mase, appears to be the same as ο -ροφητης, the priest of the temple, who in this case also uttered the oracles In general η -ρομαι-ν is used, i 182, vi 61, to signify the inspired woman who uttered the oracles, and ο -ροφητης is the high priest of the temple, who regulated every thing connected with its internal arrangement, and who wrote down and interpreted the response delivered W Cf Smith's D of A, *Oraculum*, where the remainder of the cli is explained -ροκα, straightway

CII CXXVI—a ι-λιξαρηςος—having read Cf viii 22 ι-τελι-ξαν-ο On Alexander's of Amyntas, and his relationship to the Persians, cf v 17, a, and 19—21 -προσηγῆς, akin by marriage B ἦν λεγον-α Cf Jelf, § 375, 4 To give emphasis to the predicate, the verbal form is resolved into the participle and εἶναι Cf i 57, ἦσαν—ιεντες and 146, c

b Ἰλασβαίσα—Cf vii 195, a

c -πρῆξις -ε και ενιργη-ης—connected by ties of hospitality and friendship, as Thirlw in l paraphrases it The *Proxeni*, pretty nearly answering to our *Consuls*, *Agents*, or *Residents*, S and L D, were (generally) citizens of one state connected by the rights of hospitality with those of another, whose duty it was, living in their own state, to watch over the welfare of the citizens of the state connected with them, who might be resident or visiting there, and over the public interest of that state generally "They were most usually appointed by the foreign state whose *proxeni* they were, sometimes, as perhaps at Sparta, cf vi 57, c, appointed by the government at home they were always members of the foreign state," though citizens, or else adopted citizens, of the state where they resided thus, for example, a Theban, or else an Athenian sent out to reside in Thebes, was *proxenus* of the Athenians at Thebes, and Alexander, spoken of here, *proxenus* of the Athenians in Macedon One of their most important duties was to entertain and provide for the ambassadors of the state to which they were *proxeni*, obtain an audience for them, and if possible a favourable reception See Smith's D of A, *Hospitalium* It should be observed,

neighbouring country Thucydides, ii. 100 so far recognises this tradition that he likewise considers Perdiccas as the founder of the kingdom, reckoning eight kings down to Archelæus. Edessa and the gardens of Midas were both situated between the Lydians and the Hallesmon, in the original and proper country of Macedonia, according to the account of Hdtus." Mull. Dor. App. i. p. 430. *ἐντοπία τῶν ἁλλων*. Cf. Jelf, § 504. Relative genitive.

CH. CXXXIX.—a. *Ἀπὸ τούτων κ. τ. λ.* Cf. viii. 137 and refs.  
 CH. CXL.—a. *Ὡς δὲ δέχεται κ. τ. λ.* From this it is plain that the Athenians had returned to their city; which they were soon compelled to quit anew on the advance of Mardonius. Cf. ix. 5, 6. Schw. The speech of Mardonius which follows, savours so much, in the opinion of B., of the schools of the sophists, and the offer of rebuilding the temples sounds to him so extremely improbable, that he considers it cannot be looked upon as composed upon any certain information of what Alexander really said. The same he thinks may also be said about the letter of Amasis in iii. 40. For my own part I see no such extreme improbability in the offer to rebuild the temples. 1st, from Mardonius' superstition, shown afterwards at Plataea and at other times; 2nd, because it was clear that if he could seduce the Athenians, he would have all his own way with the rest. The Persian officers are described as desponding (cf. Thirlwall in L.) before the battle of Plataea, and I suppose Mardonius was not more confident of success. B therefore seems to me to be needlessly incredulous. *κατὰ βασιλ.* cf. Jelf, § 637. I A. *κατὰ* with Gen. Local, coming from the side of motion from.

b. *καὶ βασιλ. ἐντοπία* *laying war against the king* Cf. vi. 41. *ὅτι οὐδὲ χρὴ ἐντοπία* *the Thasians who did not even lift a hand against him.* δ. *ἐντοπία* *if you should prevail over him;* cf. vi. 13, vii. 163, 168, viii. 24, ix. 21. B. *τῇ νῦν καὶ ἐπὶ λόγῳ* *for the power now by my side, the force I am now possessed of* Jelf, § 637. iii. 3, a.

a. *ὅτι ἐὰν αὐτὸ κ. τ. λ.*—and ever to be running a risk for contending about, your own lives. Cf. viii. 74, a.

d. *καρπὺς ἐὶ κ. λ.*—and it is allowed you, it is in your power &c. Cf. viii. 8. *ὅτι γὰρ οὐκ ἐπέτρεψε*, for it was not permitted him. *βασ. τούτῳ ὑπάρχει* *as the king is thus eager, or desirous.*

e. § 2. *ὅτι οὐδὲ χρὴ κ. λ.* for I see in you or in your case, that you will not be able &c., i. e. for I do not see any possibility of your being able &c. On this construction, where *ὅτι* is attracted from its infinitive by the *ὅτι* in *ὅτι οὐδὲ χρὴ*, cf. Jelf, § 670, 673.

f. *καὶ χερὶ ἐπὶ τῷ* Cf. the metaphors referred to in vi. 1 b., cf. vi. 27 a. W. aptly refers to Ovid Heroid. xvii. 160. "An nescis longas regibus esse manus." Cf. Thirlw. in L.—"but the power of the king was more than mortal, his arm stretched beyond the reach of man."

g. *ὅτι ἐπὶ τῷ* *πρὸς τὴν γῆν* *ἐπὶ τῇ*—who of all the allies dwell most in the way (inhabit a country the most directly in the ene-

*mies' path,)* and *who alone will constantly be destroyed, as possessing a country that lies between the two adverse parties* Attica is meant, the μεταίχμιον between the Peloponnese and the north of Greece held by the Persians, the space, as it were, between two hostile armies, exposed to the inroads of either side Cf vi 77, a

CH CXL I — α Λακεδαιμόνιοι δὲ κ τ λ On the real cause of the Lacedæmonians' anxiety, (to wit, the incompleteness as yet of their fortifications at the Isthmus,) and on the meaning of the oracle, which is alluded to no where but here, cf Thirlw in l ii c 16, p 324, and D p 135

β ἐς ὁμολογ κ τ λ The dat τῷ βαρβάρῳ depends upon ὁμολογίην, as in vii 169, α, τὰ Μενέλ τιμωρ B

γ συνέπιπτε ὥστε λατάστασιν—it so fell out that their introduction into the senate, their audience, or presentation, took place at the same time Cf iii, 46, α

δ ἐπιτηδεις—on purpose, as in iii 130, vii 44, 168 B

CH CXL II — α μήτε νεωτεροὶ ποίειν κ τ λ Cf v 35, c οὔτε κόσμον φερὸν, νοὶ bringing credit, cf viii 60, α διὰ πάντων, ἀποηγ all, cf i 25, b

β τούτων ἀπάντων αἰτίους γενέσθαι κ τ λ — i c τούτων ἀπάντων αἰτίους, γενέσθαι (sc αἰτίους) τῆς δουλ κ τ λ — that you (the Athenians) who are the authors, or cause, of these things, should be the authors of slavery to the Greeks, &c Jelf, § 893, c, Brachylogy, quoted in viii 80, α Various other readings have been proposed, as τουτέων ἀπαντῶντων—now that these (the Persians) advance against us, by Schæfer, or ἄνευ τούτ ἀπάντων, Reiske, or ἡγεῖσθαι for γενέσθαι, Steph

γ οὔτινες αἰεὶ φαίνεσθε—ἀνθρῳ Cf Jelf, § 818, 2 An agreeable compliment to Athenian ears, V observes, who refers to similar instances of judiciously applied flattery in the Panathenæics of Isocrates and Aristides "Their (the Spartans') ambassador spoke of what Athens owed to her own renown, as a city famed above all others for her resistance to tyranny, and her efforts in behalf of the oppressed" Thirlw ii c 16, p 324

δ οἰκοφθόρησθε—ye have been ruined in house and home Cf v 29 W On τα οἶκετ ἐχόμε all in the way of, all that belongs to, your household, cf i 120, α, and on λέγναις vii 9, § 3, δ τούτῳ —ποιητέα ἐστι Cf Jelf, § 613, 5, Verbal Adjectives

CH CXL III — α τοῦτό γε ὀνειδίζειν—to cast this at least in our teeth, to taunt us with this ut non opus sit de illa nos cum multa ostentatione admonere Schw Lex οὕτως ἂν καὶ δυνώμεθα, in whatever way too we are able Jelf, § 868, 3

β ἔστ ἂν ὁ ἥλιος κ τ λ So long as the sun held on his course, &c Thirlw Cf also iv 201, α

γ ὄπιν—awe, reverence, regard for Cf ix 76 A Homeric word Cf II xvi 388 θεῶν ὄπιν οὐκ ἀλέγοντες Odyss xiv 82, &c B ἐνέπρησε κ τ λ Cf v 102, b χρῆστα ὑποῦρ Many verbs which have the patient in the Dativus Commodi, have the act or

commodum defined by an elliptic accus.; as βοηθῶσαι τὰ δίκαια ας βοηθήσασθαι

d. οὐδὲν ἄχαρ—*nothing unpleasant*. An expression by which, as often in negative descriptions, something disagreeable or dangerous is hinted at. Death is probably meant; and, according to Lycurgus, in Leocrat. p. 156, quoted by W., Alexander ran a considerable risk of being stoned. Cf. Pausanias' hint to Lampon, ix. 79 that he might think himself lucky to escape unpunished. Cf. i. 41 σὺν δὲ πικρῇ ὀφθαλμῶν ὀφθαλμῶν ὀφθαλμῶν, and vi. 19 viii. 13, quoted by B

e. ὅντα κρύβανον—Cf. viii. 136, c.

CH. CXLIV—α. τὸ ἄθην φρόνημα, *the sentiments, disposition, of the Athenians*. B. Qu. *the high spirit, the courage* as in Thucyd. ii. 43, 61

δ. μάλα υπερίβοντα, *far surpassing, excelling* Cf. iv. 74, α. "The character of the Athenians ought to have protected them from the suspicion that they could be tempted to betray Greece to the barbarian though he should offer them all the gold the earth contained, or the fairest and richest land under the sun" Thirlw in l.

e. συγκαταστῆναι—*converted into heaps of ruin overthrown*. Cf. ix. 13.

d. ὡς ἐκείνηται λ. Cf. viii. 41

e. ὅστις λικρ. ὅπως α. τ λ. *see however will hold out in whatever circumstances we may be* Cf. ix. 43. λικρ. μινυόντες (ως ἔχεται) τὸν δὲ ως ὅπως ἔχοντων (ταύτων σι τὴν πραγμασίαν) but now as matters are thus, Jelf § 690, obs. 3. *etc* ἐκδεχ. χρόνον, cf. Jelf § 526. Gen. of Position, with adverbs which express position in relation or proximity to or distance from.

f. κατέλαβεν ἐς—Cf. i. 21 α., and Jelf, § 646, 1

## BOOK IX. CALLIOPE.

### MARCH OF MARDONIUS INTO ATTICA: BATTLES OF PLATEA AND MYCALE: CAPTURE OF SESTOS

CH. I—α. ταύτους κατέλαβεν. According to Diod. Sic. xi. 23, 30, Mardonius raised, in addition to the troops left by Xerxes, more than 200,000 men among the Macedonians, Thracians, and other states allied to Persia; so that his whole force was 500,000 fighting men B. On the Persian custom of compelling conquered nations to join their troops, cf. vii. 109, α., and i. 171 α.

δ. τοὶ δὲ θεοὶ ἦγον. *the chief men and leading families, or* συνέταται α. συνεστῆκοντες, *in Thebes* the two principal of which were



the Scopadæ and Aleuadæ, cf vii 6, *b*, and vi 127, *c* A member of the latter family was the Thorax of Larissa, mentioned also in ix 58 Larissa was the seat of the Aleuadæ, whose attachment to the Persian alliance, cf vii 172, 174, was probably followed by the other potentates of Thessaly B

CH II—*α κατελάμβανοι*—endeavoured to check, were for checking observe the force of the imperfect So a little lower, οὐκ ἔων, endeavoured to dissuade him Cf ii 30, *f* W At the word ἄλλα in the next line, supply ἐκέλευον B ὅπως καταστρεψ Cf Jelf, § 806, 2 *Conjunctive after the Aorist, and other Historic Tenses*

*β* "Ἐλλ ὁμοφρον" governed by περιγίνεσθαι, according to Jelf, which here exchanges its proper force for an equivalent sense, and thus takes a corresponding accusative See the many instances quoted in Jelf, § 548, *obs* 1 Render, *it were difficult to conquer the Gks if thoroughly unanimous*, περίγ = νικῆσαι, and connect "Ἐλλ οὐ with κατὰ τὸ ἰσχυρὸν, *if the Greeks were firmly united, thoroughly unanimous* B takes them as the accusative absolute, and compares iii 99, αὐτον τηκόμ v 103, ii 141 ii 66, ταῦτα γινόμενα

*γ* μὴ τα σα φρον—those not of youi party Cf vii 102, *c* διαστήσεις, in the line above, *you will set at variance with itself, break up into parties* Cf Thirlw in *l* ii c 16, p 326

CH III—*α ὁ δὲ οὐκ ἐπέθ* "Perhaps," says Thirlw, *l* 1, "the advice was not wholly neglected," for, according to Diodorus, xi 28, quoted by B, and Demosthenes, Philipp iii p 70, money was sent by the hands of Arthmius of Zela to the principal states of the Peloponnese, for the purpose of breaking up the league

*β ἐνέστακτο*—fr ἐνσταζω—had been instilled, or, had insinuated itself into him Cf Æsch Ag 179, σταζει δ' ἐν ὑπνῳ κ τ λ

*γ πυρσ δια νήσων*—Cf vii 182, *β*

CH IV—*α προέχων κ τ λ*—in the sense of πρότερον ἔχων, though he had before met with no friendly feelings from, &c W Perhaps, *knowing beforehand* Cf Jelf, 642, *a*, Prepositions in composition

CH V—*α τὴν βουλὴν*—the Senate or Council of the Five-hundred "Solon made the number of his βουλή 400, taking the members from the first three classes, 100 from each of the four tribes On the tribes being remodelled by Cleisthenes, 510 *b c*, and raised to ten in number, cf v 69, *c* seqq, the Council also was increased to 500, fifty being taken from each of the ten tribes" That the Council of the 500 had the initiative in the deliberative power exercised by the community in its general assemblies, is seen in their receiving the despatches and messengers sent by generals, giving audience to foreign ambassadors, introducing them to the general assembly, and so forth, but especially in the circumstance that the people could not decree any measure which had not previously been sanctioned by them, nor entertain any which they once rejected "The right of convening the people, συνάγειν τὸν δῆμον, was generally vested in the Prytanes or Presidents of the Council of the

500; and four general assemblies, *ἐκκλησίαι*, were, in the regular course of affairs, held during the presidency of each Prytany. In cases of sudden emergency, and especially during wars, the strateg also had the power of calling extraordinary meetings, for which, however, the consent of the Senate appears to have been necessary. From H. P. A. § 125, seqq., "On the Senate and Gen. Assembly of the people, and Smith's D of A., articles *Βουλὴ* and *Ἐκκλησία*. Read also Thirlw il. c. 11 p. 42, seqq. and 74 75

b *Ἀντὶς κατὰ δίκην*—Cf. on the same punishment, v 38, ix. 120. The similar fate of Cyrus the previous year (mentioned by Demosthenes and Cicero, Off. n. l. 1) — *Cyrillum quendam, suadentem ut in urbe manerent Xerxemque reciperent, lapidibus obruerunt,*") was probably either unknown to Hdtus, or confounded by him with what is here narrated, unless indeed, cf. Thirlw note il. c. 16, p. 327 it be the same occurrence that is intended. *κατὰ μὲν δίκην*—*κατὰ δὲ α. λ.* Cf. Jelf, § 6-11 obs. 1 quoted in il. 141 d. Cf. viii. 33, a.

CII. VI — a. *ἀντιπρὸς*—*tutamen*, V., *defence against an enemy help*, *succour* S and L. D. *μετὰ τοῖς Α.* Cf. Jelf, § 589 3, *The transmissio dat.*

CII. VII — a. *Υακινθία*. "This and the Carneia, cf. vii. 206, a., vi. 106, b. were the two great Amyclean festivals in honour of the chief deity of the Spartan race. The worship of the Carnean Apollo, in which both festivals were included, was derived from Thebes, whence it was brought over by the Ægidae to Amyclæ: it was, in all probability originally derived more from the ancient worship of Ceres than that of Apollo, traces of the former deity being found in various detached rites and symbols of the worship — ex. grat. the hyacinth—the emblem of death in the worship of Ceres, &c. &c. At the union of the Amyclean worship with the Doric worship of Apollo, the Hyacinthia preserved, it would seem, more of the peculiarities of the former the Carneia of the latter although the sacred rites of both were completely united. The Hyacinthia took place in the month before the Carneia, and lasted three days; from Mull. Dor i. p. 373, seqq. Cf. also Smith's D of A., *Carneia*, *Hyacinthia*. *ἱεῖς*—*δάμνα* Cf. Jelf, § 398, 1 on the *Imperfect*.

b. *τοῖς ἱερότοις* Cf. v 39 d., vi 82, a. 83, a.

c. *Δία τῇ Ἑλλάδι*—*the Panhellenic Zeus*, cf. Aristoph. Equit. 1250, and Pind. Nem. v 19 whose temple stood in Ægina, where his worship is said to have been instituted by Æacus. Cf. Pausan. ii. p. 179. V. *ἱερότοις εἶναι*. Cf. i. 153, and Jelf, § 670, 3.

d. *καὶ τὸ μὲν ἰ. τοῖς Ἑλλάν* so entirely free from fraud are our dealings towards the Greeks, thus honestly are our efforts bestowed upon the Greeks. *τὸ δὲ ἀπὸ ἡμῶν ὃ καὶ comes from us.* Matth. Gr Gr § 572. Cf. i. 66, d. *εἰδὲν*.

e. *ἡμῶν φρόνημα*—Cf. viii. 144 a. *τῶν δὲ* Cf. vii 139, b., viii. 71 *τῶν ἡμῶν*—*πρόβιον* Cf. Jelf, § 677 2, obs. 1

CH VIII — *α* Ὡς δὲ ἄρα κ τ λ See the remarks of Thirlw in *l n c* xvi p 328, 329, and D 8, I, on the Candour of Hdtus ἐξ ἡμέρ Cf Jelf, § 621, 2 και σφι ἦν προς τέλει, sc τὸ τεῖχος supplied from ἔτειχεν Jelf, § 373, 4

CH IX — *α* καταστασιος—*audience* Cf Jelf, § 502, Relative Gen Cf viii 141, *c* ἀρθμίων—in *concord with*, as in vi 83, vii 101, ix 37, quoted by B μεγ κλισιάδ—*wide gates*, hence *easy means of entrance*

CH X — *α* ἐπτά τῶν εἰλώτ Cf vi 58, *d*, vii 205, *c*  
*β* Κλεόμβροτος ἀπέθανε “The return of Cleombrotus to Sparta, though this is not expressly mentioned, seems to have happened during the stay of the ambassadors there Muller, Prolegomen p 409, supposes Cleombrotus to have died the year before, 480 B C, having led away his army soon after the eclipse which took place October 2nd But the language of Hdtus, ix 8—10, conveys a different impression, which seems to have been also Mr Clinton’s, F H ii p 209, who fixes the death of Cleombrotus in the year 479 B C” Thirlw note, ii p 328 Cf on Cleombrotus and Dorieus, v 41, viii 71, and the Genealogical Table in Smith’s D of Gr and R Biog or the Oxford Chron Tables, p 38

*c* ἐπι τῇ Περσῇ, *with a view of attacking the Persians* Cf i 66 ἐπι πασῇ τῇ Ἀρκάδων χωρῇ—*with a view to all Arcadia, with the view of annexing all Arcadia* Jelf, § 634, 3, *a* On the dat, *θυομένην δὲ οἱ*, (the dat commodi,) and the use of the participle, added as expressing the circumstances which make the person more or less interested in the action, cf Jelf, § 599, 2, cf also vi 21, *b*

*d* ὁ ἡλιος ἀμαυρ—On October 2nd, 480 B C, according to Petavius, Doctr Tempp x 25, the same day as the battle of Salamis Others fix Salamis at Sept. 25, and M Pingre, quoted by L, dates the eclipse Oct. 2, 479 B C Cf note *b* on this ch Baehr gives no opinion of his own, but confines himself to wondering, and it would seem with good reason, at the position advanced by Schw, in considering that the Greeks could have looked upon the eclipse as a good omen, when it is plain that, on its occurring, Cleombrotus, who was sacrificing for success against the enemy, immediately retired home προσαιρέται, cf viii 130, *b*

CH XI — *α* Ἰακίνθια—Cf ix. 7, *a*  
*β* ἐν Ὀρεστειῳ A town in the S of Arcadia, about 18 miles from Sparta, on the road to Pallantium Cf the map in Muller’s Dorians ii ἐπ’ ἐπ’ ὅρκου, *said on oath, quasi substrato et supposito jurejurando* Jelf, § 633, 1, 3, *a*

*c* πᾶν τὸ ἰδόν—*all that there was, the real state of the case, the whole truth* Cf i 30, and v 50 B

*d* τῶν περιοικων—See vi 58, *c*, and cf vii 234, *a*  
 CH XII — *α* Ἀργεῖοι—On the conduct of the Argives, cf vii 150, *a b*, and Thirlw in *l n c* xvi p 330, and on τῶν ἡμεροδρομ. vi 105, *a*

*β* μὴ οὐκ ἐξ On μὴ οὐ, cf Jelf, § 750, *obs* 3

CIL. XIII —a. ἀνέκωχτος, *he restrained himself he held back* quietly waiting to see what the Athenians would do. Cf. the word in vi. 116, of ships *laying to off a place*. δὲ πᾶσι τοῖς χρόνοις, *during all the time* he was in Attica. B. ὅτι μὴ, *except*. Cf. Jelf, § 743, 2.

b. ἐντυχῶν. Cf. viii. 144, c. See Lenke, Athens, sect. viii. p. 281, seqq.

CIL. XIV —a. πρόδρομος *sent on forward, in advance*. Schw. proposes to read *πρόδρομος* agreeing with *ἐπαρτή*, putting the comma after *ἀγῶνι*. His reading is preferred by Thirlw. in l. li. 331 and in S and L. D.

b. ἰσχυρότερον, ὅλως, εἰ εὖς κ. τ. λ. *he laid his plans, desirous to try to cut these off first*. Cf. Jelf, § 877 obs. 5. The deliberative (*ιδρ*) is joined with words expressing any action whatever there being implied therein the notion of *εὖς* or *κρυπτόμεν*, *to see or try whether*. In such sentences the conj. or opt. is used, as the principal verb is in a principal or historic tense. So εἰ πῶς with opt. means *to try to do something*.

c. ἀκρότατον τῆς Εὐρ. *to the furthest point in Europe*. Cf. the ref. to Jelf, in viii. 144, c. and vii. 237 *πρὸς ἀπὸ τῆς ἀρχῆς*, *to carry it far with respect to virtue*. Cf. iii. 154, ix. 101 *πρὸς τῆς ἡμέρας*, *early in the day*. viii. 144, *ἕως χρόνου*, *long in respect to time*.

CIL. XV —a. ἐξίω ἐκ. He (Mardonius) did not however take the direct road to Boeotia, but bent his way eastward, and passing by Decelæa, crossed Parnes and came down into the lower vale of the Asopus. The object of this circuit was probably the better quarters to be found at Tanagra, where he halted for the night. The next day he crossed to the right bank of the Asopus, and pursued his march up the valley to the outlet of the defile through which the high road from Athens to Thebes descends to the northern foot of Cithæron. Near this outlet at the roots of the mountain stood the towns of Hysia and Erythra, between which the road appears to have passed. On the plain between Erythra, the easternmost of the two, and the river Mardonius pitched his camp. Thirlw. in l. li. c. xvi. p. 331.

b. Δαλαίης now *Dala-Castro*. Smith's C. D. Cf. ix. 73. It stood about 120 stadia N. W. of Athens on the borders of Boeotia, and was occupied by the Spartans during the Pelop. 413 B. C., by the advice of Alcibiades, greatly to the annoyance of Athens. Cf. Thucyd. vi. 91 and vii. 19. Standing, as it did, on high ground, it was visible from Athens. On the geography of the places here mentioned, see the map in Mull. Dor. ii. Smith's C. D. and Arrow-smith, Eton G. c. xvii. p. 333, seqq.

c. Βοιωτῶν. —The Boeotian states were united in a confederacy which was represented by a congress of deputies, who met at the festival of the *Pambotia*, in the temple of the Itonian Athené, near Coronea, more perhaps for religious than for political purposes. There were also other national councils, which deliberated on peace and war and were perhaps of nearly equal antiquity.

though they were first mentioned at a later period, cf Thucyd v 38, when there were four of them The chief magistrates of the league, called *Bæotarchs*, presided in these councils, and commanded the national forces They were in later times at least elected annually, and rigidly restricted to their term of office The original number of the confederate states was probably *fourteen*, and that of the Bæotarchs was perhaps once the same It was afterwards reduced, and underwent many variations, &c "Abridged from Thirlw 1 c x 433, seqq "The double vote given by Thebes, in the council of war held before the battle of Delium, 424 B C, cf Thucyd iv 91, and Arnold's note, probably arose from its having incorporated with itself one of the members of the league, at all events, the appointment of *eleven* Bæotarchs on that occasion, shows that the confederacy then comprised, at the most, only ten independent states" H P A sect 179 Cf v 79, a

d κρησφύγετον—Cf v 124, b Hysiaë is mentioned in v 74, a παρὰ τοῦ Ἀσ πόρ by the side of the river Jelf, § 637, iii 1, b Motion by the side of—parallel to—along

e Ατταγῖνος—Cf ix 86 ἐκαλ ἐπὶ ξεινία Cf v 18, a ἦκ Θερσανδρῶν Cf Jelf, § 487, 1 Causal Gen

CH XVI—a καὶ σφῆν κλῖναι, and that he (*Attaginus*) did not make each of them recline separately, but he placed a Persian and a Theban together on every couch διαπινοντων, cf v 18, a Hdtus' acquaintance with Thersander is noticed in D p 1 and 2 ἀπὸ δείπνου, after supper Cf Jelf, § 620, 2 οἶοδ ἔστι—on the use of the ind. here, cf Jelf, § 886, 3, Οἰατιο οβλῖqua πολλὰ τῶν δακρυων, cf Jelf, § 442, b

b οὐτὶ δέῃ γινέσ ἀμήχ ἀποτρ ἀνθρώπω On this sentiment, of constant occurrence in the poets, W compares the speech of Cambyzes, iii 65, ἐν γὰρ τῇ ἀνθρωπ φύσ κ τ λ and Æschyl Supp 1047, οὐ τι τοι μόρσιμον κ τ λ, to which B adds, i 91, iii 43, 64 See the remarks in the Preface A little above οὐκῶν κ τ λ Ought we not therefore to tell this, &c ? i e we ought therefore to tell, &c ? Cf Jelf, § 791, obs on οὐκοῦν

c ἀναγκ ἐνδεδεμ enchainèd by destiny Perhaps no more than under the bond or compulsion of necessity, but the sense of fate or destiny appears preferable B compares Il ix 18, Ζεὺς με μέγα Κρονιδῆς ἀτῇ ἐνεδησε βαρέειν, and Hor iii Od xxiv 5, "Si figit—dira necessitas Clavos," &c The sentence ἐχθιστῇ δὲ κ τ λ is of constant recurrence as a quotation, in Arnold's letters

CH XVII—a ἐμήδιζ σφοδρα καὶ οὔτοι κ τ λ For σφόδρα some read μέγας, either of which Schw would omit, considering the sentence to be otherwise unintelligible It appears plain from the conduct of the Phocians, their absence from the rest of the Medizing Gks in the attack upon Athens, the small force they sent at last, the welcome they received when they did come, and their being posted on Mt Parnassus against the Persians, that they did not strongly support the party of the Persians, and that σφόδρα

cannot be here joined with *ἐμψέει*. Construct therefore *ἐμψέει οἱ Ἰωνεῖς* I. e. *for though it is true they Medized, yet they did so very reluctantly*. Cf. viii. 30, a. vii. 132, a., and ref. there given to D.

b *ἐκ ἑωυτῶν*—*by themselves*. Cf. iv. 114, c. *διαβ. ἐκὸς θάνατο* slandered by the Thessalians, perhaps, rendered objects of suspicion to them by the arts of the Thessalians. Cf. vi. 64, a.

c *μαθεῖν τις αὐτῶν*—*let each of them learn*. Cf. viii. 109, a., and Homer II. xvii. 254, ἀλλὰ τις αὐτὸς ἴτω, let each come himself. S. and L. D., τῶν ἡ. 2.

CH. XVIII.—a. *ἐπὶ τὴν γὰρ βίβλα*—"βίβλας δὲ faculo accipendum. B., poised their lances. S. and L. D. "The Persians rode up, and levelled their javelins; one or two actually hurled them, &c. *Θύρῳ συσπρήψ. forming into a dense body*. Cf. i. 101 *σι—μυήσων*. On the indic. here, cf. Jell. § 879. *Moods in the Interrogative Sentence.*

b *ἐπεργαστοῖσι βασιλῆα*. These words have a particular reference to the extraordinary gratitude shown by the monarchs of Persia for all good offices done them; instances of which are found in iii. 140, a., iii. 160 v. 11 vi. 30, a., and vii. 194.

CH. XIX.—a. *καλλυμνήσωντων τῶν ἰσθμῶν*, cf. vii. 134, δ., vi. 76, δ. *δ. ἀρίστων ἐς Ἐρυθρ.* ἀνέστη ἐπὶ τῆς ἀνυμνίας τῷ Κισθ. "Near Erythrae Pausanias halted and formed his line on the uneven ground at the foot of the mountain. His whole force which consisted wholly of infantry amounted to nearly 110,000 men, &c. *Θύρῳ* in L. li. c. xvi. p. 333.

CH. XX.—a. *Μαρίστου*. On the derivation of the name cf. ix. 107 a. On the Nisæan horses, cf. vii. 40, b.

b *προσίσθ. κατὰ τάξια*. "Troop after troop assailed them in succession and allowed them no breathing time their ranks were rapidly thinned by the missiles of the enemy and their strength and spirits began to fail. *Θύρῳ* in I. li. 335. On the reproachful appellation *women*, cf. ix. 107 c.

CH. XXI.—a. *στάσις*—*station, post* in the same sense, shortly afterwards, *τάξιν* and *τὸν χώρον τούτον*. B.

b *τῶν ἀρχόντων*—Cf. Jell. § 503. *Relative gen. after verbs of governing being lords over &c.*

CH. XXII.—a. *ὁδοῖσιν α. r. λ.* B. calls attention to the testimony here borne to the merits of the Athenians. Cf. viii. 142—144, vii. 139, vii. 2, and D. p. 132, seqq.

b *θωρηξά λεκιδῶν*. Cf. vii. 61 δ. "His scaly armour in which, according to Plutarch, he was cased from head to foot, for a time resisted their weapons. *Θύρῳ*

c. *ἐκείθεν, αὐαντίς ἀνδρὶ τοῦτο ἐκεῖ, B., they missed him, remarked his loss or absence.*

d. *ὡς δὲ τὸν γε νεκρὸν ἀνελίσσων. that they might at any rate at all events, carry off the dead body.* Cf. Jell. § 735.

CH. XXIII.—a. *τὴν δὲ λοιπὴν ἐπὶ ἐκείνῳ* they called upon the rest of the army to aid them. *ἐπὶ οὐκ ἐβρίσσαντο r. λ., nor could they succeed in recovering the corpse, &c.* Cf. iii. 142, a. On τὸ πλεῖστον (βοήθησαν,

a plural verb joined to a noun singular in form, but plural in sense, by the *Constructio κα-à σύνεσις*, cf Jelf, § 378, *a*

CH XXIV — *a* σφέας κείροντες, cf *ii* 36, a custom also of the Greeks, cf Eurip Alceste 425—429 L οἰμῶγ λρ ἀπλ *setting up an exceeding great wailing*

CH XXV — *a* -ῶν δε εἵνεκα κ - λ τῶν δε, id est, μεγαθεος εἵνεκα γαί καλλεος, — ταῦτα ἐ-οιευν, nempe τον νεκρὸν παρὰ τὰς ταξεῖς ἐλόμιζον In Hom II λλ *ii* 369, Hectoris cadaver περιδραμον υἱεὶς Ἀχαιῶν, οἱ καὶ θηησαντο φύην καὶ εἶδος ἀγῆστον Ἔκτορος V and B "His body was placed in a cart, which was drawn along the lines, and the men ran out from their ranks to gaze upon the gigantic barbarian" Thirlw in *l c.* λλ *p* 336

*b* ἀ-τιόμῃ δὲ κρήνης τῆς Γαργαφ "Pausanias now posted himself on the bank of a stream which Hdtus calls the Asopus, but which must be considered as only one of its tributaries running northward to join the main channel The right wing of the army, which, as the post of honour, was occupied by the Lacedæmonians, was near a spring, called Gargaphia, from which it drew a plentiful supply of water" Thirlw in *l ii* 337 The fountain Gargaphia, now *Vergentiani*, B, was situated about a mile and half from Platæa. See the map in Mull Dor *i* δια τῆς ὑπωρείης, *through the country at the mountain foot* Jelf, § 627, *i* 1, διὰ with Gen *Local Motion* through a space and passing out of it.

*c* Ἀνδροκρ τοῦ ηρ The shrine of Androcrates, a Platæan hero, stood not far from the temple of Ceres near Platæa, on the right of the road thence to Thebes B

CH XXVI — *a* τὸ ἕτερον κέρας, *the other wing* this might mean either *the left* or *the right*, but *the left*, the 2nd in honour, is here intended Schw "The Tegæans grounded their pretensions, cf Thucyd *v* 67, on the exploit of their ancient hero Echemus, who, they asserted, had been rewarded by the Peloponnesians for his victory over Hyllus, by the privilege, granted for ever to his people, of occupying one wing in all common expeditions made by the cities of the peninsula." On the return of the Heraclidæ, &c cf *vi* 52, *a*, 55, *a*, *viii* 31, *a* note See also Thirlw *i c vii* *p* 255, seqq "Hyllus, the eldest s of Hercules, proposed to decide the quarrel by single combat, and Echemus, king of Tegæa, was selected by the Peloponnesian confederates as their champion Hyllus fell, and the Heraclids were bound by the terms of the agreement to abandon their enterprise for a hundred years," &c &c ὅσαι ἤδη ἔξοδοι ἐγέν for ἐν πασαις ἐξόδοις αἱ ἐγένοντο Cf Jelf, § 824, *ii* 2, *c* *Adjectival Sentences* Inverse Attraction by the transposition of the substantive

*b* ἡμίας ἰκνεῖσθαι, *belongs to us* acc after verbs expressing or implying *motion to* Jelf, § 559 χωρὶς τοῦ ἀπηγ *præter id quod expositum est* Cf Jelf, § 368, *a*, on Deponent Verbs

*c* πολλοὶ πρὸς υμ ἡμῖν ἀγῶνες—Cf *i* 65—67, and *ix* 35, *d*, on subsequent actions δίκαιον—ἥπερ—The comparative *ἢ*

sometimes stands after positive adjectives, or where πᾶλλον is omitted. After δίκαιόν ἐστι, λυσιτελεῖν &c. when they are used in doubtful cases, where the justice, expediency &c. of two things are compared. Jelf, § 778, obs. 3. In the next ch., on πρῶτος—*cf.* Jelf § 779.

*d.* ἀγωνισάμενοι, 3 per plur perf. pass. Ion. for ἀγωνισθέντες *and* have been fought. Cf. vii. 76, *d*.

CII XXVII.—*a.* Ἡρακλῆδες *ε. r* λ. Cf. note *a.* on the preceding ch. τῶν Λατ. ἔβην *ε. r* λ. "Ancient writers unanimously relate, that after the death of Hercules, his children, persecuted by Eurysthenes, took refuge in Attica, and there defeated and slew the tyrant, &c. &c. Thirlw l. l. *ε*ς τοὺς ἀπαιεῖται—Cf. Jelf, § 831 *2*, on the opt. without *d*. The relative without *d* is joined with the opt. after an expression of indefiniteness &c.

*b.* Ἀπυλοῦς τοὺς μὲν Παλ. The confederation of the seven against Thebes is placed between *a. c.* 1300—1200 by Thirlwall, l. c. v p. 142; who, with regard to this, "the quarrel which divided the royal house of Thebes, and led to a series of wars between Thebes and Argos, which terminated in the destruction of the former city and the temporary expulsion of the Cadmeans, its ancient inhabitants, and other similar wars, expeditions and achievements of the heroic age, remarks, that, "though they may contain no less of historical reality than other legends that might be mentioned, yet, from not being attended with any important or lasting consequences, they are unworthy of more than a passing notice in the review of the mythical period of Grecian history

*c.* *ε*ς ἀμαζονίδας cf. iv 110, *b*, and Thirlw l. c. 5, p. 134.

*d.* Τριῶν τὸ δακτύλ. Cf. II. ii. 546—556, where the 50 Athenian ships are mentioned, and II. iv 323, Ἀθηναίων μάλιστα δὲνται, and xiii. 196, 689, xv 337 B. On the Trojan War see the discussion in Thirlw l. c. v p. 150, seqq., and Grote in Appendix.

*e.* οὐ τι σπουδαίον—*it is to no purpose, it does not avail, l. c. it is useless.* So in Latin, nihil promoveat, and οὐ γὰρ δέκνεν for οὐκ ἀγαθόν. Schw

*f.* ἦσαν δὲ, ἡ μὲν *ε. r* λ. "They (the Athenians) needed not, they truly said, to allege the exploits of their ancestors: the field of Marathon had been witness to one, equal to any in the days of yore on this they were content to let their right rest. Thirlw in l. II. c. xvi. p. 323. On the allusions to Marathon, a pleasing topic to Athenian ears, V refers to Thucyd. l. 73, Aristoph. Nub 992, Equit. 1331 *it shows ε. r* λ. Cf. Jelf, § 803, 2, *Brachylogy*. A verbal notion supplied from a preceding verb or verbal notion.

*g.* λαμπρὴ ἰσὺς ἢ τι καὶ πενήτεσσιν. "Satis gloriæ! W remarks; adding that though in iii. 90, seqq. more nations than the number here spoken of are mentioned as subject to Darius, yet it may be fairly doubted whether even that number came and in only 600 ships, too, to Marathon.



*h* ἤρ' οὐδὲ καὶ οὐκ ἐστὶν κ τ λ — *are we not justified in having, is it not just that we should have, &c.* Cf viii. 137, c ἀλλὰ — γὰρ κ τ λ Cf Jelf, § 786, obs 4 The premiss is often placed first, when, as being opposed to the conclusion, it is introduced by ἀλλὰ, which refers to some suppressed thought

CII XXVIII — *a* ἱεὺλασα εἰς τῶν ἰδῶν 35 000 *light armed Helots acted as esquires to them, the Spartans* Cf vi 58, c, and vii 205, c See particularly Clinton, Fast Hell i App c xxi p 416, seqq 411, 118, where the number of the inhabitants of Lacedæmonia at the battle of Platæa is particularly discussed — the whole Lacedæmonian force 50,000 men, ix 61 Thus —

5 000 heavy-armed Spartans	
35,000 light-armed Helots,	ix 28
5,000 heavy-armed Perioeci,	ix 11
5,000	ix 29
<hr/>	
50,000	

As the whole number of the Spartan citizens was 8,000 and upwards, cf vii 234, there were consequently five-eighths of their whole number present at Platæa

*b* ἀρὰ δὲ σφί ἐροῦντο κ τ λ, *and near themselves, the Corinthians obtained (leave) from Pausanias that the Potidæans should stand* Cf ix 26 ἐροῦνθα τοῦτο, *we then obtained this honour* Schw Potidæa, like Leucas, Anaclorum, and Ambracia, was a Corinthian colony Cf vii 123, a, and Thucyd i 56 On the rest of the Greek forces, cf Thirlw in l ii c xvi p 333, seqq, as the greater part have been already noticed wherever first the mention of their names occurred, to this any index to Hdtus will be a sufficient guide See also App c 22, on the Population of Ancient Greece, in Clinton, Fast Hell i p 387, seqq

CII XXIX — *a* ψαλῶν μὲν δὴ κ τ λ "The light-armed troops were 69,500 strong, for besides the 35,000 Helots who attended the Spartans, each man of arms in the rest of the army was accompanied by one light-armed, and some small bodies which came from the Lacedæmonian colony of Melos, from Ceos, and Tenos, Naxos, and Cythnus, were probably equipped in a similar manner, and hence have been omitted in the list of Herodotus, though they earned a place for their names in the monument at Olympia, which recorded the cities that shared the glory of this great contest" Thirlw in l ii c xvi p 334 As the whole number of the Hoplates amounted to 38,700 men, and, subtracting the 5,000 Spartans, to 33,700, the number of light-armed (not counting the Helots) would have been the same, i e 33,700 instead of 34,500, were one counted exactly to each Hoplite, hence it must be either supposed with Thirlw that there were some other small bodies not mentioned, (see Clinton's Fast Hell i App c 22, p 427, 428, cf also p 413, seqq, where the subject is discussed at length,) or ὥς εἰς

καὶ ἰσπερὲν κ. τ. λ. is to be taken, with Schw., "about one to each man some of the Hoplites, probably having two, or even more squires, others perhaps having none.

CH XXX.—α. θερσίαντες ἢ παρσίαντες, Of the Thespians 700 had perished at Thermopylae; cf. vii. 204, and 222 their town had been also burnt, viii. 50; the survivors had retired into the Peloponnese. See Clinton's Fasti, L L p. 401. The 1800 at the battle + 700 killed at Thermopylae = 2500 but 2500 males from 18 to 60 will give a population of 10,800 persons for the Thesopian state at that period, even supposing slaves to be included. ἐπὶ δὲ κ. λ. they were not hoplites, had not heavy-arms the spear heavy shield, &c., of the regular hoplite. Cf. Thucyd. iv. 9 εὖ γὰρ ἦν ὅπλα κοπύσσασθαι. Thirlwall has paraphrased the passage as if the Thespians had no arms at all.

CH. XXXI.—α. Οἱ δὲ ἀπὸ κ. τ. λ. From this ch. to ch. 83 inclusive, is, with a few omissions, translated in D p. 141—143.

δ. ὡς ἀνεκφρόνουν Μαιωτίαν when they had done boasting Mæotians. Cf. ix. 24. Cf. Thucyd. ii. 61 ἀναλφίσκοντας V Cf. Herod. ii. 40, ἀποτυκτῶνται.

ε. κατὰ μὲν Λακκὰς opposite to the Lacedæmonians. Cf. viii. 85, α and on the nations composing the Persian force, viii. 113, seqq B., and the refs there to bk. vii.

δ ἐκτείνεν τοὺς Τρύ stretched as far as, or extended over against (so as to face) the Tegeans. So also a little lower ἐκτείνων. B.

ε. Βαυωτῆς τε κ. τ. λ. The Boeotians, Locrians, and Mellians are mentioned as on the Persian side in viii. 86. On the Thessalians adherence cf. vii. 172—174, and vii. 6, δ., 130, ε. On the Phocians ix. 17 α., and refs 18.

ζ ἱερὸν τε καὶ ἦγον they plundered and pillaged. Cf. i. 88, ε. The Macedonians, B. thinks, were some troops in the train of Alexander their king spoken of as in the Persian camp, in vii. 137 viii. 140, and ix. 44; as the nation had submitted to Mar donius, vi. 44.

CH XXXII.—α. On the Phrygians, cf. vii. 73, Thracians, vii. 75, Mysians, vii. 74, Pæonians, vii. 185, Ethiopians, vii. 69, 70 Egyptians, vii. 89, and on the Hermotybiæ, &c., ii. 164, and notes. On the Egyptians here mentioned, cf. Æsch. Pers. 39, Δαυδάραι καὶ ἰπταὶ βαροὶ πλεῖσθες τ' ἀνέροισι. B. On the marines in the Persian fleet, cf. vii. 98, α.

δ. ὡς καὶ πρὸς δαδῶντ Cf. viii. 113. B.

CH XXXIII.—α. γένος τοῦ Ἰα. Κλυτ "The Spartans had brought with them Tisamenus, the most celebrated diviner in Greece sprung from a branch of the Iamids in Elis. Thirlw. There appear to have been three families of soothsayers in Elis, the Iamids, Clytiads cf. ii. 49 δ., and Telliaids cf. ix. 37 and viii. 27 δ. unless then the text be corrupt, we must suppose that, cf. v. 44, δ., one branch of the house of the Iamids must have taken its origin from some one of the name of Clytus, or that





Cf ix 35, α On καλὰ ἐγ ταῖς ἰσθμίοις, the victims promised success, if they stood on the defensive, cf vii 134, b, vi 76, b

CH XXXVII—α Ἦλ τῶν Τελλιαδ Cf ix 33, α On ἐδῆσ ἐ-ὶ θαν, put him in bonds with the intention of killing him, cf i 109, α

β τρέλων -εῖ -ῆς ψυχῆς, in danger of his life, cf vii 57, α ἐν ξύλῳ σιδήρῳ, in stocks clamped with iron, cf vi 75, α, and Acts vii 24 W σιδηρίον, some tool or instrument of iron, which he got possession of, and then sawed off the forepart of his foot with it Thus B ἐσενεῖθ πως σιδήρῳ ἐκρατ, nactus est instrumentum ferreum aliquo modo compedibus illatum So also S and L D, σιδήριον, a knife, or sword, which somehow had been brought into the cell where he was confined

γ ἀ-ἐδρη ἐς Τεγῆην, The Tegeans being at that time at enmity with Lacedæmon Cf ix 35, d, and i 65, b, and below Τεγῶν οὐκ ἀρθμην Λακ, not being in concord with the Lacedæmonians

δ οὐ μὲν-οι συνηνικε συγκεκυρημένον nevertheless in the end the enmity which had occurred between him and the Lacedæmonians did not turn out (well) to him, i e brought about his ruin The death of Hegesistratus happened possibly in the 2nd year of the Bell Pelop 430 B C, when the Lacedæmonians made a descent on Zacynthus From the retirement of Demaratus thither, vi 70, it would seem that the island was previously at enmity with them If this conjecture is correct, Hegesistratus must have been at least 80 years of age at the time Perhaps the allusion may be to some other war, of which nothing further is known B

CH XXXVIII—α οὐκ ἐκαλλίερε—Cf vi 76, b, vii 134, b ἐπ' ἑωυτων, by themselves, (an augur) of their own Cf ix 17, b, i 114, c

β Τιμηγευιδης—Cf ix 86, S7 ὥς ἀπολάμψ συχνούς that he would cut off, intercept many

CH XXXIX—α Ἀρνος Κεφ These oak-leaves are also mentioned in Thucyd iii 24, and are laid down S E of Platæa in the map in Mull Dor i

β περιβαλλόμενοι—encompassing, surrounding them B Perhaps, as in iii 71, α, getting possession of them

CH XL—α μηδίζοντ μεγαλως Cf ix 17 On the Thebans, cf vii 132, 232, α After κατηγέοντο, supply τῇ τοῦ Μαρδονίου ἵππῳ, they went before, led the way for, the cavalry till they came to blows B

CH XLI—α Ἀρτάβαζος—Cf vii 66, viii 126 ἐν ὀλίγοις ἀνὴρ δοριμος, a man approved among a few (who were so) of the Persians, a man of reputation such as few of the Persians had, i e of very high repute Cf iv 52, b A few on the date ἀντικατημένοις, cf ii 145, α

β διαπρήσσεισθαι, they could effect the termination of the war bring the war to a successful termination by B

γ ὥς προειδοτος τουτου ας was endowed with greater foresight, viz than the Thebans

considered he was so, and therefore adopted his opinion; while the policy of Mardonius was "more headstrong, more arrogant, and unyielding"

α. τὰ τε σφύρα βιάσθαι, and to pay no attention to the victims of Hepæstætes, nor to offer any violence to them, force them to be favourable. So B. quotes Matihum, nec vim inferre victima, et his inivitis (πρὸς βίην) pugnare; and so S. and L. D

CH. XLII.—a. ἐν δέσῃ λῆγαν not thinking it safe to speak of them. Cf. III. 154, ἐν λαμπρῇ κρατεῖσθαι, to hold it in little value VII. 109, ἐν ὅσῳ κρατεῖσθαι, to esteem equally Jelf, § 622, 3, b.

b. ὡς περὶ σφύρας ἡμῶν Ἑλλήνων εὐαχεῖ (i. e. as you think that) we shall prove superior to the Greeks. Here ὡς = δοκῶντες which it represents. Cf. Jelf, § 551 ode. "After words which imply the notions of thinking &c., we find an acc. with a participle. This seemingly anomalous construction arises partly from the notion arising from ὡς and partly from the substitution of the part. for the infinitive. Cf. also Jelf, § 549 ode 1 under accus of equivalent notion.

CH. XLIII.—a. ἐς Δαλρίους τε καὶ τὸν Ἑγχεῖαν κ. τ. λ. "Hdtus believed that the prediction referred to the irruption of an Illyrian horde, the Encheleæ, cf. v. 61 b., who, as we learn from this accidental mention of them, had in very early times carried their ravages so far. But as this tradition was almost forgotten, the prophecy was generally applied to the Persians, &c. &c. Thirlw. II. p. 342. On Bactis, cf. viii. 77 a., and on Μνασας, v. 90, δ. viii. 96, b.

δ. δὲ δὲ Θερμαῖον κ. τ. λ. This river afterwards the Hæmo, falls into Asopus not far from Tanagra. Glissæ is laid down in the map Mull. Dor. I. a little to the N. E. of Thebes. It does not appear noticed in Arrowsmith, c. xvii.

CH. XLIV.—a. ὡς δὲ πρόσω προαθήματα, when the night was advanced. Cf. Rom. xiii. 12, ὡς νύξ προέκοψε, and Sallust Jugurth. c. xxi., "Ubi plerumque noctis processit. W. Cf. ix. 14, c.

b. παραγένοιτο—disclones. Cf. I. 126, b. On Alexander ref. ix. 31 f. CH. XLV.—a. ἀνθρώπων κρατέμενος πρὸς πάντα, sc. ἵνα ut ix. 93, ἡνὰ τέρβα faciens occulta a. rogans, ut occulta, locuta habuisti mea verba forbidd' anyone to speak to any one of them except to Pausanias. B. Cf. ix. 94 ἀνθρώπων κρατέμενος, forbidding any one to mention (the oracles).

b. αὐτὸς Εἰ μὴ τις εἴπῃ—On the Macedonian monarchy, cf. viii. 137 a. τὰ πλ. σφύρα ἰδ' χεῖρας to pay no regard to the sacrifices, ix. 41 d.

ὅτι δὲ δεῖα υπεβλέπει κ. λ. and if, as is likely Mardonius should the attack. Cf. viii. 11, c. On λαμπρὰ μύσαντες cf. viii.

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b. ἀνθρώποις Ἕλληνας ἀπαι—On the Macedonian monarchs, cf. viii. 137 α. καὶ μὴ σφύρια ἔναι χαλπαῖν to pay no regard to the sacrifices, cf. ix. 41 δ.

c. ὅτι δὲ ἄρα ἐκπεσέμενος κ. τ. λ. and if, as is likely Mardonius should put off the attack. Cf. viii. 112, c. On λικ πῶς μιν αὐτὸς cf. viii. 144 c.

d. λόγον ὅτι κατέβλεπον—so perilous or calamitous an enterprise one that will expose me to so much danger. "He said he was come at the risk of his life, to give them a friendly warning. Thirlw. in 4



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*α. τὰ τε σφάγια βιάσθαι*, and to pay no attention to the victims of *Hegestratus*, nor to offer any violence to them, force them to be favourable. So B. quotes *Matthias, nec tum infertur victimis, et ibi invictis (πρὸς βίαν) pugnare*; and so S. and L. D

CH. XLII.—*α. ἐν ἀδύῳ* *ἀγνὺς* not thinking it safe to speak of them. Cf. *iii. 154, ἐν ἀσφαλί κούισθαι*, to hold it in little value. *viii. 109, ἐν ὁσέῳ κούισθαι*, to esteem equally. Jelf, § 822, 3, δ.

*β. ὡς περισσώτερος ἦν ἡ Εὐρώπη τοῖς Ἕλλησιν* since (i. e. as you think that) we shall prove superior to the Greeks. Here *ὡς* = *ὡς δοκῶντις* which it represents. Cf. Jelf, § 551 *ὁδ.* "After words which imply the notions of thinking &c., we find an acc. with a participle. This seemingly anomalous construction arises partly from the notion arising from *ὡς* and partly from the substitution of the part. for the infinitive. Cf. also Jelf, § 5-19 *ὁδ.* I under *accus. of equivalent notion*."

CH. XLIII.—*α. ἐκ Ἰλλυρίων τε καὶ τῶν Εὐχέλων κ. τ. λ.* Hdtus believed that the prediction referred to the irruption of an Illyrian horde, the Encheleans, cf. v. 61 *δ.*, who, as we learn from this accidental mention of them, had in very early times earned their ravages so far. But as this tradition was almost forgotten, the prophecy was generally applied to the Persians, &c. &c. *Θίρῳ* the infinitive. Cf. also Jelf, § 5-19 *ὁδ.* I under *accus. of equivalent notion*.

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*β. παραγοῖ—discloses* Cf. i. 120, *β. Ὁν Ἀλέξανδρον* cf. ix. 31 *β.* CH. XLV.—*α. ἀπέφραγε κούισθαι πρὸς μὲν, κ. τ. λ.* *ἐκ, ut ix. 93, mea verba faciens occulta* a. *ῥαγὰς, ut occulta, tacita habetis mea verba* forbidding you to speak of any one of them, except to *Παναίους*. B. Cf. ix. 94. *ἀπέφραγε κούισθαι, forbidding any one to mention (the oracles)*

*β. αὐτὸς* *Εὐλ. γένος ἱμ—*On the Macedonian monarchs, cf. *viii. 137 α. τὰ τε σφάγια ἔην χεῖρτες* to pay no regard to the sacrifices, cf. ix. 41 *δ.*

*γ. ὡς ἂν ἐπαρθεῖται κ. τ. λ.* and if as is likely Mardonius should put off the attack. Cf. *viii. 112, γ.* On *λεκεῖται μέρους* cf. *viii. 144 ε.*

*δ. ἴσθον εἶναι κούισθαι—so perilous or venturesome an enterprise one that will expose me to so much danger* "He said he was come at the risk of his life to give them a friendly warning" *Θίρῳ* in *δ.*

earlier writers, whom Hdtus in this instance carelessly followed" Why our author should not have called the quota of forces furnished by Pitana by the name of the place whence they came, B does not see, even though there may not have been in the Spartan army any λόχος which was commonly known by the name of Πιτανάτης. So also Schw. On the constitution of the Spartan army, cf i 65, *g*. With regard to "what is the proper signification of the Phylæ (as the grammarians sometimes call them) of Pitana, Limnæ or Limnæum, Mesoa, and Cynosura, which Pausanias also mentions together as divisions of the people," Muller, Dor ii p 50, comes to the conclusion, after weighing the various apparently contradictory accounts, some including these places in Sparta, and some not, that they were nothing else than the hamlets, κῶμαι, of which, according to Thucydides, i 10, the town of Sparta consisted, and which lay on all sides around the city, πόλις, properly so called. "We are best informed with respect to Pitana, an ancient town, and without doubt anterior to the Dorians, which was of sufficient importance to have its own gymnastic contests, and to furnish a battalion of its own, called Pitanites. Of this Thucydides does not admit the existence, but Caracalla, in imitation of antiquity, composed a λόχος Πιτανάτης of Spartans." Cf iii 55, *a*, and the plan of Sparta in the map in Mull Dor ii

*c* κείνου ταῦτα νενοµένου, perf pass part contract for νενοημένου from νοεω. Since he (*Amompharetus*) had thus determined with himself, was thus minded. Cf i 68, *e*. B

*d* μη, ἣν ἀπολιπωσι—(αὐτὸν) sc τον λόχον—lest, if they should leave behind the regiment, by carrying out the measures they had agreed upon with, &c. On ἀτρέμειχ, cf vii 8, § 1, *b*

CH LIV—*a* Λακεδαιμονίων ως ἄλλα φρονούντων κ τ λ. A similar charge is made against the Spartans in vi 108, with regard to the answer returned to the Plateæans. It appears beyond a doubt, to quote the opinion of B, that Hdtus was more inclined towards the Athenians, with whom too he went to Thuri, and the popular form of government, cf v 66, than towards the Spartans and their constitution. Cf the praises of Athens in vi 112, and elsewhere. But we should acquit him of any intentional partisanship towards the Athenians—an imputation which D, p 132, seqq, has successfully rebutted, cf particularly vii 138, 139, seqq. Nor, as is evident from vii 102, *b*, does Hdtus defraud the Spartans of the praise they deserve. As to the passage in the text, it is hardly credible such an imputation would have been cast upon the Spartan character, had it been otherwise than the generally received opinion throughout Greece at that time. That the Doric character was unamiable and unattractive, particularly in the eyes of foreigners, though perhaps looked upon even more harshly than it deserved, can hardly fail to be the conclusion of the student of Hdtus and Thucydides. The unsocial nature of their policy towards foreigners and strangers, the habits of stern military subordination in which

day to retire during the following night to a part of the plain nearer Plataea, which, being almost surrounded by two branches of the Croeus, was known by the name of the Island, and that on their arrival at this post, a strong detachment should be sent to clear the pass, and convey the supply that was detained on the mountain into the camp." Thirlw Cf. the map in Mull. Dor i.

c. *οὐκ ἐπὶ τῷ λόγῳ* and that the cavalry might not harass them, as they would, if opposite them.

d. *δεντὶς φάλαγξ* The Greeks, according to Jul. Pollux i. 7 8, quoted by B., divided their night into 3 watches; the 1st commencing about 8 or 10 o'clock, and ending about 12 p.m. or 1 a.m., was called *ἀρχὴ νυκτός* or *πρὸ πρῶτης νυκτός*, or *νυκτὸς ἀρχαίτης*; the 2nd, *μεσότης νυκτός*. "Considerable uncertainty appears to prevail as to whether the watch among the Greeks was changed always at a constant and set time or at the pleasure of the general. The Romans divided the night, as is well known, into 4 watches from sunset to sunrise, so that in the Gk Test. *φάλαγξ* answering to their vigiliæ, stands for a fourth part of the night, about the space of three hours. Cf. Smith's D of A., *Castra*.

CH LII—*α. πόνον ἀσπερον* *laborem indefessum* *scabating* (lit. not scorn away) hence *continual toil*. Cf. Soph. Aj 783. B., and Pind. Pyth. iv 317

b. *ἀποθνήσκουσιν*—*rising up, moving off* In the same sentence, *οἱ πολλοὶ* and *οἱ ὅτι* refer to the same persons—the greater part took up their arms and marched away having indeed no intention of going to the spot appointed, but as soon as ever they were in motion, gladly escaping from the cavalry &c. &c. B. "Their object, in thus deviating from the preconcerted plan was perhaps to take advantage of such shelter as the remains of the city might afford for their wounded men. Thirlw

c. *τὸ Ἡραλεῖον* This stood on the E. of the city *πρὸ τῆς πόλ.:* It is laid down in the map in Mull. Dor I., and is mentioned in Thucyd. iii. 68. On the fountain of Gargaphia, cf. ix. 35 b

d. *ἵετο* *τὰ ὅπλα* piled or stacked their arms. Cf. Arnold on Thucyd. ii. 2. The spear was thrust into the ground by the spike at the lower end, or *σπῆρα* cf. i. 52, c., and the shield was leant against it, while the soldier stood at ease, or sat down. An open space within the camp was generally selected for piling the arms together in; but on occasions where sudden danger was anticipated, each man seems to have stacked his arms before himself, so as to be able to resume them at a moment's notice; preserving his position in the ranks meanwhile though he sat down to rest himself from their weight. Cf. ix. 72, *κατέβη. ἰ. πρὸ πόλ.*

CH LIII—*α. καὶ τοῖς ἄλλοις*—Cf. i. 84, f

b. *τοὺς Περσικῶν λόχους*—Thucydides, i. 20, denies that such a *λόχος* or *regiment* ever existed. "His censure," Arnold thinks, note on Thucyd. i. 20, "if designed to touch Hdtus at all, was not meant for him particularly but rather for Hellenicus and those

earlier writers, whom Hdtus in this instance carelessly followed" Why our author should not have called the quota of forces furnished by Pitana by the name of the place whence they came, B does not see, even though there may not have been in the Spartan army any λόχος which was commonly known by the name of Πιτανάτης. So also Schw On the constitution of the Spartan army, cf i 65, g With regard to "what is the proper signification of the Phylæ (as the grammarians sometimes call them) of Pitana, Limnæ or Limnæum, Mesoa, and Cynosura, which Pausanias also mentions together as divisions of the people," Muller, Dor ii p 50, comes to the conclusion, after weighing the various apparently contradictory accounts, some including these places in Sparta, and some not, that they were nothing else than the hamlets, κῶμαι, of which, according to Thucydides, i 10, the town of Sparta consisted, and which lay on all sides around the city, πόλις, properly so called "We are best informed with respect to Pitana, an ancient town, and without doubt anterior to the Dorians, which was of sufficient importance to have its own gymnastic contests, and to furnish a battalion of its own, called Pitanites Of this Thucydides does not admit the existence, but Caracalla, in imitation of antiquity, composed a λόχος Πιτανάτης of Spartans" Cf iii 55, a, and the plan of Sparta in the map in Mull Dor ii

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their life was passed, the arrogance and oppression that subsequently characterized the conduct of their harpasts in the conquered towns, are all so many proofs that the dislike borne towards Sparta was not conceived without good grounds. In Mull. Dor. ii. p. 410, note, several passages are quoted from Euripides and Aristophanes to the same effect as that in the text. In W and V a notes, the following are appositely adduced. Eurip. Androm. 447 ψεδῶν ἀναγτες μηχανορῥόφοι κερων Ἑλευθ, κοῖδιν θγὰς ἀλλὰ πῶν κίρλ φρονοντας Aristoph. Pax, 1063, Σενθήκες κτεταίρεθ' ἀνδρας χαρομελοι πῶθρεας ἀλωκειδασσι πικροθε, ὧν δῶλου φυχαι δῶλου φρίνης, and Acharn. 307 οἷον οἱτα βωρὰς, οἱτα κίστες, οἱθ' ὄρεος μέντε.

CH LV.—a. κατὰ χωρὴν ταύτην i. e. δρῶντες ὡς ἐν ταύτῃ—just where they were before. Cf. iv 135, b. In the following sentence μόνοντες μόνοντες the plural referring to Amompharetus and his company; by the construction κατὰ σῆμαρ also called Schema πρὸς τὸ σῆμαρ. On which see the excellent remarks of Jelf, § 378, 379 b.

b. δὲ δὲ, μακάριον ε. τ. λ. The construction of this sentence is somewhat involved. The preposition πρὸς may either be taken to govern τὸν Ἀθην κήρ. or πρὸς τὴν (and in addition) may be taken separately from the rest of the sentence as answering to ἐχρήζετε, thus; πρὸς τὴν τὸν Ἀθηναίων κήρκα λίγαν ἔχοντα ἐχρήζετε τὴν B. But he (i. e. Pausanias) telling him (Amompharetus) that he was mad and not in his right mind, then (turning) to the Athenian herald who was asking the questions enquired him, he, Pausanias I say bade him (the herald) tell the Athenians how matters stood with them, and at the same time begged of (i. e. bade him beg of) the Athenians to come, &c.

CH. LVI.—a. ἀνακροαμένους—disputing wrangling ἦσαν τὰ Ἰμαλίων τοὺς ἐναντίας. Cf. vii 51 a.

b. τῆς νηπι. τοῦ Κιβ.—the skirts of Citheron, the rugged ground at the foot of the mountain. Cf. ix. 18, b.

c. Ἀθην δὲ ἵς το καδὲν αἰ. ἦσαν quod respondet progressis αἰ μὴ ἀνταλχοντα. B.

CH LVII.—a. ἀρχὴν τὴν—To the particle τὴν employed here, the δὲ after προπεδόντων two lines lower down corresponds: cf. Matth. Gr Gr § 620. B.

b. περιέχετο ε. τ. λ., was urgent with them that they should stay where they were, and not leave their post. S and L. D. Cf. viii. 60 f. προπεδόντων, going on before. Cf. ix. 60.

c. Ἡτὶς τῶν—recta arte, id est, non dissimulante et paktim: (And say that they were really leaving him behind. Hoogeveen on Viger ii. ix. 2. Cf. H. 161 H. 127. In τῆς τῶν ix. 37. Schw.

d. ποταμὸν Μολδαύαν—This river is considered by Gail, quoted by B., to be a branch of the Oros. Cf. ix. 51 b. The templ of the Eleusian Ceres, probably about two miles distant from the Herum, is mentioned also in ix. 62, 63, 101.

CH LVIII — *a* Ἀπρ Θωρηκα — αἰεὶς ἄλκιμοι, Cf ix 1, *b* ἰ-ο — νυκ-α, during the preceding night Cf ii 36, *b*

*b* ο-ι οὐδ-εις ἤρα ἰο-ι-ε-ς. ἰνα-ἰδευμα-ο B renders ἰα-ἰδευ they have shown themselves, regarding it as simply equivalent to, and a repetition of, the preceding ἰ-ἰξαν. He therefore takes the two verbs as if they were but one — they have sufficiently shown that, among the Greeks who are men of no consideration, they themselves are also men of no consideration. So also Valla, unde nullius esse se pretu, inter Græcos, et ipsos nullius pretu inos, ostendunt. The version of Schw seems better ἰα-ἰδευμα-ο, passive, pro ceteris ostentatos, celebratos fuisse, and they have plainly shown, that, being worthless themselves, they have become illustrious among the Greeks, who are likewise worthless. ἰνα-ἰδευμα-ο — In the Ionic and Epic dialects αται α-ο, added to the tense root is the 3rd pl for ν-αι, ν-ο, instead of the periphrasis of the particip and ἰναι a very generally in the pft and plpft as τε-ιθαι α-ο *b* not unfrequently in the 3rd pl opt *c* sometimes in the 3rd pl imperfect οντο, the ο being changed to ε, as ἰβουλια-ο for ἰβουλον-ο &c τιθαι α-ο, i 133, vi 119 ἰ-ιθα-ο, i 119 — Jelf, § 197, *d* On οἰδ-εις, cf Jelf, § 381, obs 3. The pronouns, οἰδ-εις and μηδ-εις, agree generally with the subject, when they signify good for nothing, worthless. Cf Arist Eq 178

*c* ἰ-αιων-ων οὔ-τους, The participle ἰταυιοντων here refers to ἡμῖν ἰοῖσι, though the structure of the sentence is suddenly changed to that of a genitive absolute. B Cf Jelf, § 710, *c*, and iii 65, —ε-οι θό-τος — μοι, there quoted. On the form συνγδ-ει-ε, second pers plur plusq perf Ion of συνγδ-ειν from σύννοιδ-α, cf Matth Gr Gr § 231, and § 188, obs 1, B, when you praised men in whom you were conscious that there was some worth

*d* -ο και λα-αβρωδῆσαι κ τ λ Before the verb αὐτὸν may be mentally added — Ἀρταβαζον δὲ θ και μᾶλλ ἰ-οιενι τὸ και αυτον καταβρ λακ but I more wondered at Artabazus that he should so greatly fear the Lacedæmonians. Cf also Matth Gr Gr § 541. B On the advice given by Artabazus, cf ix 41, and on πολιορκησομένους, about to endure a siege, v 35, *b*. After τὴν understand γνωμην

CH LIX — *a* ἰ-τεῖλε — se — ον νοῦν se dixit s animum attendit, he turned his attention to. Schw Cf i 80, *d* Some render, he directed his course. Cf D p 148. On ως ποδῶν εἶχον, cf vi 116, *a*

*b* ως ἀναρπασομενοι τ "Γλλ — as if they were going to carry away the Greeks at the first attack. Thus a city is said αρπασθῆναι when taken by a coup de main. V Cf viii 23, *b*

CH LX — *a* νῦν ὦν δέδοκται κ τ λ Either construct with Schw, δέδοκται το, Ionicè pro ὦ, ποιητέον (ἔστι) ἡμῖν τὸ ἐνθεῦτεν, viz ἄμυν by defending ourselves as best we can to protect one another, or, with Matth Gr Gr § 634, 2, quoted by B, explain either by repeating δέδοκται before ἄμυνομενους, or consider δεῖ to be implied in ποιητέον

δ δὲ καὶ λέγει—*Cl. viii. 137 ε αὐτὸ καταλαμβάνει ε. τ. λ. but if any thing has happened to you so as to render it impossible to come to our aid.* *Cl. on the verb iii. 42, b.*

c. ὕπὸ τὴν παρ. τ. πύλινον—*during the time of this present war.* *Cl. Jelf, § 639 iii. 2.* *Cl. ix. 59, ὑπὸ νύκτα, towards night.* On the construction of *εὐνοῖδ. οὖν*—*lower, cf. Jelf, 682, 2.* *οὐκ οὐ καὶ καὶ τὸν βοασθῆναι so that you should listen to us in this too great as this request for.*

CH. LXI—*a. ἡνρὶς ἐν ψάλλει ἀριθμὸν ε. τ. λ. Cl. ix. 28, α 29*  
*a. The number is thus reckoned by Schw*

Spartans	5,000
Helots	35,000
Lacedæmonians	5,000
The rest of the light-armed, one to each Lacedæmonian	5,000
	<hr/> 50,000

b. οὐ γὰρ δ' ἐπὶ χροῖα, *for their sacrifices gave no favourable omen.* *Cl. vii. 134, b vi. 76, b*

c. ὁπλ. γ. τὰ γύρρα αὐτῶν—*for the Persians locking their bucklers, forming a breastwork by setting them up close side by side.* Schw compares ix. 99 *ἐνσφύρουσιν τὰ γύρρα ἵνα οὖν αὐτοῖς, they set their bucklers together so as to form a defence for them, and Il. xiii. 130, ἠδ' ἄλλοις ἑρπύλλεσσιν ὅπως οὐκ ὀπίσθ' ὀπίσθ'.* On γύρρα, cf. vii. 61 d.

d. τὸν σπῆν αὐτῶν—*the sacrifices not turning out favourable.* From a comparison of vii. 134, and ix. 62, *ὡς δὲ καὶ ἐν τῷ φανερῷ τὸν τανδὴν λέγει ἐστὶν ἀρτία, it is evident that τὰ σπῆν, α. τὰ ἱερὰ, γίνεσθαι, is used without the addition of χροῖα, to express sacrifices turning out favourably.* V On the locality of the Heræum, cf. ix. 52, c.

CH. LXII—*a. χρόνῳ—at length. Proprio valet tempore aliquo præterlapso.* B. τὰ ῥέλα μὴ ἔχοντες ἑλκεα *relinquished their boxes, to come that is, to close quarters.* Schw On the situation of the temple of Ceres, cf. ix. 57 d.

b. ἵε δ' ἀνίστατο αὐτῶν—*until they came to close quarters: for the Barbarians, laying hold of the Greeks spears, (which were longer than their own,) tried to break them off* *ὡς καὶ cf. vii. 225, § 3, the close conflict of men densely crowded together and thrusting each other backwards and forwards.* Schw

c. ἀνοπλῆ—*lightly armed, without the ὄπλον or large shield as they carried only wicker bucklers.* S and L. Dict. Cf. the end of the following ch.: *ὡς καὶ ἐπὶ τῶν ἱερῶν ὄπλων* "Their short spears and daggers were as ill fitted to make an impression on the Spartan panoply as their light coats to repel the Spartan lance. Yet they fought bravely though without method and order: they rushed forward singly (*ἑκαστὸς ἑκαστῶν*) or in irregular groups (*ἐνσφύρουσιν*) and endeavoured to seize and break the enemy's lance." Thirlw in L. li. c. xiv. p. 346



*d* σοφίη—*skill, dexterity in the use of their arms* Cf Aristot Ethics vi 7, σημαίνοντες τὴν σοφίαν ἢ ὅτι ἀρετὴ τέχνης ἐστίν

CH LXIII—*a* Περὶ τοὺς ἀριστ χιλίους, “Mardonius himself, with the thousand horse whom he had selected from the royal guards, was foremost in the fight,” &c Thirlw Cf vii 40, *a*, vii 83, *a*, and viii 113, *b*, and refs

*b* οὕτω δὲ—*then indeed, then at last* ὅπλων, *large shields* Gen privative Cf Jelf, § 529, and note *c* in the foregoing ch, and ix 30, *a*

CH LXIV—*a* Ἐνθαῦτα ἢ τε δίκη ταῦ φόβου κ τ λ Cf viii 114

*b* ὅς χρονῶ ὑστερον συνέβαλε Μεσσηνίοισι κ τ λ This occurred in the third Messenian war Cf ix 35, *e* For other events, incidentally mentioned, which occurred after the close of Hdtus’ history, cf i 130, *b*, and D p 29

*c* ἐν Στενυκληρῶ, The plains of Stenyclarus are marked by Muller, map to Dorians i, in the centre of Messenia, not far from Ithome In the N of Messenia. Smith’s C D

CH LXV—*a* τεῖχος τὸ ξύλινον, Cf ix. 15, and 70 On the situation of the temple of Ceres, ix 57, *d*

*b* τὸ ἱρὸν τὸ ἐν Ἐλευσῖνι ἀνακτόριον The temple of the Eleusinian Ceres appears to have been peculiarly called τὸ ἀνάκτορον s το ἀνακτόριον ἱερὸν, or τὸ ἀνάκειον As the term ἀνάκτορον or ἀνακτοριον is employed as an adjective, the substantive τὸ ἱρὸν is by no means to be omitted with V, who considers it to have been a marginal gloss, and thence to have crept into the text. B There was also at Athens a temple of the Dioscuri, ἀνακτες, similarly called ἀνάκτειον or ἀνάκειον V observes that though the term ἀνάκτορον is especially used when speaking of the temple of the Eleusinian Ceres, yet that it was also employed of the temples of any other of the deities referring to Eurip Androm 43, 1157 Iph in Taur 41, 66 Troad, 15 Ion, 55 Cf Smith’s D of A, Ἀνάκειον

CH LXVI—*a* Ἀρταβαζος—Cf ix 41, *a*, and refs, and on κατ’ ἀρχάς, omittio, vii 88, *b*

*b* ἦε κατηρητισμένος, *bene composito ordine*, i e *apte ordinato exercitu, instructa acie, progressus est* Schw Lex

*c* κατὰ τῶντῶ—ὅπως ἂν σπουδῆς ἔχοντα *in the same manner as they should see him disposed in regard of haste, with the same degree of haste that they should see him making* Cf i 30, *c*, and Jelf, § 528

*d* δῆθεν—as if, as he pretended Cf i 59, i, and vi 1, *a* προτέρων, as he was going forward, ix 57, *b* ὁδοῦ, Gen of the place, perhaps to be explained as gen partitive Jelf, § 522, obs 2

CH LXVII—*a* οἱ γὰρ μὴδ τῶν Θηβ It is to be remembered that the greater and more influential part of the Thebans sided with the Medes, but not the whole of the state Cf ix 86 Schw

CH LXVIII—*a* Δηλοῖ τε μοι—and it is plain, evident to me Schw, who takes it intransitively, as also Jelf, § 359, but the com-

mon meaning of the verb, and it proves to me seems quite as applicable here.

δ ἤρπντο—were dependent upon. Cf. i. 125, d.

α. πρὸς τῶν πολεμίων—before us front of the enemy Cf. Jelf, § 633, i. ἀγροῖα βόσκη, &c. τοῖς Πέρσιν B.

CIL. LXXIX.—α. αὐτὸν ἐπὶ Κερκυραίων αὐτὸν ἐπὶ Νέγ The Corinthians, and their allies stationed close to them, the Megarians and their allies, &c. Jelf, § 436, d. B.

β. ἐν οὐδενὶ λόγῳ ἀπυλοῦντο. they perished ignobly so that there was no account made of them. So fallen does *ohne Ruhm und Ehre* Lange. Cf. vii. 57 B.

CH LXX.—α. αὐτὸν ἡμέτερον, On the αὐτὸν here, apparently at first sight redundant, cf. Jelf, § 770, i. β. ἀσπὶς οὐκ ἐπιστάς, *παρομαχίαν* A disinclination equally strong as that they felt to maritime warfare, was shown by the Spartans to the storming of walled places, *παρομαχίαι* : for which reason they never in early times constructed any defences of this kind; and despised the use of machines, by which Archidamus, the son of Agessilaus, thought that man's strength was annihilated. Muller Dor ii. p. 266. Cf. also Thucyd. i. 102, on the aid sent for from the Athenians during the siege of Ithome. Cf. also the sieges of Plataea and Pylos during the Pelop.

β. οὐκ ἐπὶ—then at last Cf. ix. 63, b.

α. καὶ ἤρπντο τῇ κ. τ. λ. "They the Athenians, were the first to mount the wall, and forcing away the wooden defences, opened a breach by which their allies poured in. Thirlw

δ. πρὸς τῇς Ἀλίας Ἀθην. Cf. i. 65, f.

ε. ἀλκταίον—were in distress, or dismay Cf. Hom. Il. x. 94. οὐδὲ μοι ἤτορ ἐπαύειν ἀλλ' ἀλκταίοντι καὶ περὶ τῶν αὐτῶν. B "After this the Barbarians lost all hope courage, and self possession, and, like sheep crowded in a narrow fold, submitted without a struggle to the slaughter Thirlw Cf. Arnold's Hist. of Rome, iii. p. 142, the carnage of Cannæ. "Then followed a butchery such as has no recorded equal, except the slaughter of the Persians in their camp, when the Greeks forced it after the battle of Plataea. Unable to fight or fly with no quarter asked or given, the Romans and Italians fell before the swords of their enemies, till, when the sun set upon the field, there were left out of that vast multitude no more than three thousand men alive and unwounded; and these fled in straggling parties, under cover of the darkness, and found a refuge in the neighbouring towns."

γ. Ἀκ. τῶν ἐκ Σπάρτης—i. e. of the genuine Spartans, as distinguished from the Perioeci. Cf. vi. 53, c. Plutarch, de Malign. Herodot. p. 872, is angry that only Lacedæmonians, Tegeæans, and Athenians are here mentioned; the two former of whom fought with the Barbarians, and the latter with the Thebans; and that thus the other states are dishonoured. It seems extraordinary to Bliford

that Platæa is not mentioned, but perhaps the reason may be, that they were such close allies of the Athenians that they fought in the same ranks, and therefore were counted as Athenians Cf Thucyd in 54, 57, 58, and Thirlw in c xvi pp 349, 353

CH LXXI — *α* ἄλλω μὲν οὐδενὶ κ τ λ *though by no other proof can I confirm it—except that they charged against the strongest point of the enemy's army and overcame it* προσφέρεισθαι, *to engage with, to bear down upon*, cf ix 49, c λέσσης, *conversation, talk*, cf i 153, α δς γένοιτο κ τ λ On the use of the opt here, with nouns which imply *speaking, saying, telling*, cf Jelf, § 802, obs 1

CH LXXII — *α* ἐλθὼν ἀνὴρ καλλιστος—Cf Hom II ii 673 Νιρέυς, δς καλλιστος ἀνὴρ ὑπο Ἴλιον ἦλθε On the custom of sitting down in the ranks while waiting the signal to move forwards, cf ix 52, d, and Euripides Suppl 357, quoted by W, παρ' ὁρτοῖς ὁ ἡμενος πέμψω λόγους Κρεοντι

CH LXXIII — *α* ἐκ δήμου Δεκ — Δεκελέων δὲ τῶν πότε κ τ λ *Sophanes of the borough of Declea, and one of those Decleans who formerly performed an action that has been useful to them for ever after* Ὁν Δεκελεῖσθην = Δεκελέων, cf Jelf, § 481, obs 2 The genitival suffix is not unfrequently used for the regular inflected genitive, so οὐρανοθεν, σεθεν, cf Eur Ion 960 B observes that the particle δὲ is added in an explanatory force, and one too of those Decleans, or, *may too he was of those Decleans, &c*

*β* κατὰ Ἑλένης κομιδὴν—for the recovery of Helen Ἀφιδνας, cf viii 125, a

*γ* τοῖσι δὲ Δεκ . ἐν Σπάρτῃ ἀτελεῖν τε κ τ λ This, L observes, is to be understood of the Decleans settled in Sparta ἀτελεῖν, *exemption from protection money*, cf i 54, b Sophanes is mentioned in vi 93

*δ* Δεκελὲς ἀποσχέσθαι This is usually referred, W observes, to the occupation of Declea by Agis, (cf Thucyd vii 19,) 413 B C, in the 18th year of the Bell Pelop This passage must then have been, according to B's theory, added by Hdtus, in his old age at Thurii, cf i 131, b, when he was (cf D p 31) in his 72nd year The circumstance alluded to perhaps occurred at an earlier period of the war W thinks during the first invasion of Attica, (431, B C, Thucyd ii 10,) when Archidamus, ravaging the rest of Attica, possibly *spoiled* the lands of Declea To fortify a place and make it a head-quarters in war, differs greatly, W remarks, from leaving it untouched D refers the allusion to B C 413

CH LXXIV — *α* ἐκπίπτοντες, ἐκ τῆς τάξις κ τ λ Schw omits the comma after ἐκπίπτοντες, which he joins with ἐκ τῆς τάξις, *rustling (upon him) out of their, the Persians', ranks*, cf προεξαίσσοντας in ix. 62, c

*β* ἐπ' αστίδος αἰεὶ περιθ κ τ λ *on his shield, which was ever revolving and never at rest*, i e as it seems, *which he kept perpetually whirling round and never for an instant quiet* How this was ma-

naged, or what advantage was to be gained thereby over the enemy is hard to understand.

CH. LXXV.—*a.* *επισκευάσαντες Ἀθῆναι* Cf. vii. 144, *a.* The allusion belongs to the war between Athens and Ægina shortly before the Persian War through fear of which they were induced to lay aside the enmity between them of which Hdtus often speaks. Cf. v. 82, seqq., vi. 49, seqq., 73, 83, seqq., 92. *B.*

*b.* *Ἐφροβίαν Ἀργί* Cf. vi. 92, 93; and on *δὲ τὰ κινδύνους* ix. 33, *c.*

*c.* *ἀπὸ τῆς ἡλικίας* *ε. τ. λ.* On the date of this, cf. v. 126, *a.*

CH. LXXVI.—*a.* *Φαρακάρους*—Cf. vii. 79. He commanded the Colchians and the Mæra.

*b.* *ο βασιλεὺς*—Panœnias, though not actually king but guardian to the young king Pleistarchus, his nephew (cf. ix. 10, and Thucyd. i. 132) was commander-in-chief, and exercised all the functions of regal authority. Perhaps, too, the mistake was intentional on the woman's part, since when one has a favour to ask, nothing is lost by adding a little to the dignity of the person who has the favour to bestow.

*c.* *δὲν*—*are, reverence.* Cf. viii. 143, *c.*

*d.* *Ἐφροβίαν* *επισκευάσαντες*, Referring to this, Müller Dor. ii. p. 127 remarks—"In the field the king was followed by two ephors, who belonged to the council of war; cf. Thucyd. iv. 15: it is probable that they had the chief care of the maintenance of the army as well as the division of the plunder—those ephors who remained behind in Sparta received the booty in charge, and paid it into the public treasury &c. Cf. on the Ephors, i. 65, *a.*, v. 30, *b.*, vi. 82, *a.*

CH. LXXVII.—*a.* *ἐν ἡμετέροις* *after all was finished, after the affair was over* Cf. iv. 164, and Jelf, § 634, 2, *b.*

*b.* *αἰεὶ τε* *ἐκμύοντες* *they confessed they deserved to be punished*; according to Schw. *they were worthy of i. e. they deserved, some one should punish them.* "Illud ἐκμύοντες *επὶ τὸ* *ita accipiendum ac si ἐκμύοντες dixisset, nempe αἰεὶ* (*τὸν* *sive* *Πανœνιον* *sive* *τοῦ* *Πλάτωνος*) *ἐκμύοντες* *quomodo* *v. gr.* *Greece dicitur αἰεὶ* *ἵνα* *θανάτου* *pro* *θανάτου* *ἵνα*, *nempe* *intelligendo αἰεὶ* *ἵνα* *τὸν* *τοῦ* *δυσχερῆτος* *θανάτου* *αἶνον.*

*c.* *ὀκνεῖν*—*were for following them.* Cf. i. 63, *f.*

*d.* *ἀπειλὴ* *ὡς* *ἐν* *ε. τ. λ.* Referring to this, (cf. Thucyd. v. 73.) Müller Dor. ii. p. 263, observes—"The conduct of the Spartans in battle denotes a high and noble disposition, which rejected all the extremes of brutal rage: the pursuit of the enemy ceased when the victory was completed, and after the signal for retreat had been given all hostilities ceased. A little below *ὁμοίαν* *they* *vanished.*

CH. LXXVIII.—*a.* *Ἀἰγίαν* *ὁ* *Πύθων*, This officious Æginetan was son, Müller (Æginet. p. 126, quoted by B.) thinks, to the same Pythæus whose achievements are spoken of in vii. 181 viii.

92, the connexion being marked by the extreme hatred in both cases displayed against the Persians

*b* Αἰγιν τὰ πρῶτα *Æginetarum princeps, the leader of the Æginetans* Cf Jelf, § 382, 1, vi 100, c, and the commencement of Æschylus' Persæ So in Latin—"turparunt sanguine fœde Ductores Danaum delecti, prima virorum" Lucret 1 80

*c* ἔργον ὑπερφύεσ κ τ λ *a deed incomparable in greatness and brilliancy* D l l p 153 Cf viii 116, b

*d* σὺ δὲ καὶ ποιησον, *but do thou also what remains in addition to this, do what is left in addition to what thou hast done already* After ὁμοίην, a few lines lower down, supply δίκην, as in vi 21 B

CH LXXIX—*a* ἐξάρας γάρ με ὑψοῦ—*for having extolled or magnified me* Cf vi 126 B

*b* καὶ ἐκείνοισι δὲ ἐπιφθονέομεν *and (which) we hate too, consider odious even in them* On the sentiment expressed in ὅσια μὲν ποιεῖεν κ τ λ W aptly remarks, "Dictum laudabiliter, at quantum mutatus ab illo Hectore in Thucydides lib 1 132"

*c* σὺ μέντοι κ τ λ *See therefore that you come no more to me with such counsel and suggestion, and consider yourself lucky in departing unpunished* D l l p 153 On the force of this apparently gentle reproof, cf viii 143, d

CH LXXX—*a* ἄτε ἔόντα χαλκὸν δῆθεν, *as if for sooth it were brass* Cf 1 59, i "Pausanias ordered the helots to collect the whole of the spoil, that gods and men might receive their due Much, as might be expected, was concealed by the serfs intrusted with this task, and the great wealth of several families in Ægina was commonly attributed to the gains they made, in purchasing the embezzled treasures, from men who were ignorant of their value, so as even to sell gold for brass, and were glad to get rid of them at any price" Thirlw ii c xvi p 138 So it is said, that the Swiss, after defeating Charles the Bold of Burgundy at Granson, 1476 A D, mistook his vessels of silver for pewter See Philip de Comines, v 2 "The poor Swiss were mightily enriched by the plunder of the field, at first they did not understand the value of the treasures they were masters of, especially the common soldiers One of the richest and most magnificent tents in the world was cut into a hundred pieces There were some of them that sold several dishes and plates of silver for about two sols of our money, supposing they had been pewter His great diamond, (perhaps the largest and finest in Europe,) with a large oriental pearl fixed to it, was taken up, viewed, put up again into the case, thrown under a waggon, taken up again by the same soldier, and after all offered to a priest for a florin, who bought it, and sent it to the chief magistrate of that country, who returned him three francs as a sufficient reward They also took three very rich jewels called the Three Brothers, another large ruby called la Hc' - and her called the Ball of Flanders, which were the"

has since taught them what fine things may be purchased for money &c."

CH. LXXVI—*α δέδρασαν ἑκάστην*—*setting apart a tenth.* Cf. iv. 161 & B. remarks that we are not to suppose that but one tithe was set apart, as L. conceives, for the three deities together; but that each had his tenth selected, out of which his peculiar offering was constructed. I think, however, that it may be fairly objected that the tithes must have been paid in an odd way if three tenths of the whole spoil made no more than the tripod and the 2 statues. L. therefore appears to me to be right.

δ. δ' ἑρπύωνες α. ρ λ. This tripod was seized and melted down by the Phocians in the Sacred War Cf. Thucyd. i. 132, Diodor. xl. 33, and Pausanias x. 13, § 5. The three headed brazen serpent certainly existed in the time of Pausanias, and is supposed by many to be the monument still to be seen at Constantinople; though that is not properly a three-headed serpent, but a column of three distinct serpents twisted together. The statue of Jupiter at Olympia is described by Pausanias, v. 23. W. That the three-headed serpent is the Constantinopolitan monument, appears to be the opinion of Thirlwall c. xvi. p. 349; "an offering which outlasted not only the temple in which it was placed, and the worship of the god to whom it was dedicated, but the liberty of Greece and the power which crushed it. Cf. Gibbon D and F c. xvii. "The circus, or hippodrome, was a stately building about 400 paces in length, and 100 in breadth. The space between the two metae or goals was filled with statues and obelisks; and we may still remark a very singular fragment of antiquity; the bodies of three serpents, twisted into one pillar of brass. Their triple heads had once supported the golden tripod, which, after the defeat of Xerxes, was consecrated in the temple of Delphi by the victorious Greeks." In a note Gibbon adds, that "the Pagan Zosimus agrees with the three ecclesiastical historians, Eusebius, Socrates, and Sozomen, that the sacred ornaments of the temple of Delphi were removed to Constantinople by the order of Constantine and among these the serpentine pillar of the hippodrome is particularly mentioned. All the European travellers who have visited Constantinople from Buondelmonte to Pococke, describe it in the same place and almost in the same manner. the differences between them are occasioned only by the injuries which it has sustained from the Turks. Mahomet the Second broke the under-jaw of one of the serpents with a stroke of his battle-axe." See also Smith's D of A., Tripod, where it is figured.

c. *πάρτα ἕκαστον*—*ten of each kind, ten of every thing.* Cf. i. 50, α. *πάρτα πρὸς ἅπαντα.* This passage is referred to by Muller ii. p. 111 who remarks that "in later times it appears that a third of the booty fell to the king. Hence we may conclude too, that the use of gold and silver, though interdicted to the rest of the Spartans, was not so to the kings. B.

CH LXXXII — *a* ἦν πολλὸν τὸ μέσον, *the difference between them was great* Cf 1 126, οἱ δὲ ἔφασκ' ὅτι ἡ διαφορά αὐτῶν μεγάλη *that the difference between them was great*, and Eurip Alcest 914, οἱμοὶ πολὺ γὰρ τὸ μέσον *W* The line above, ἐπὶ γέλῳ, *for a joke* Jelf, § 634, 3, *a*

*b* ὃς τοιήνδε οὕτω διζυρὴν κ' ἔσται — “who, with such instruments of luxury at his command, had come to rob the Greeks of their scanty store” Thirlw The word διζυρός, *wretched, sorry*, is Homeric, cf Il 1 417, Odys 11 95, &c *B*

CH LXXXIII — *a* θηκὰς χρυσοῦ — *money-chests*, S and L D, *boxes, chests full of gold* *B* So also D 1 1 p 154

*b* ἐφάνη δὲ ὕστερον ἐν τούτων, τῶν κ' ἔσται — This conjecture of V, instead of ἐπὶ τούτων τῶν νεκρῶν, (*among or in the case of these corpses, when, &c*.) is adopted by B, who considers the other reading and the sense to be inexplicable — *then, afterwards, when the corpses became peeled of their flesh, was seen, viz what we are told of the skull of one solid bone without any suture* Other instances of similar conformations of the skull, and of the teeth, such as Pyrrhus is said to have had, may be found in L's note on this passage

CH LXXXIV — *a* ἔχει δὲ τινὰ φησὶν καὶ Δ *but the report goes that Dionysophanes buried Maidonius* Cf S and L D and v 66, ὅσπερ λόγον ἔχει, quoted by B

CH LXXXV — *a* ἐνθα μὲν τοὺς ἱρένας ἔθαψαν, “They, the Spartans, raised three barrows over their dead one for the *officers*, among whom we read the name of Amompharetus, the rest of the Spartans were buried under another, and the helots under a third similar barrows marked the common graves in which the other cities collected their slain” Thirlw ii c xvi p 350 V's conjecture of ἱρένας or εἰρένας for ἱρέας is adopted by all the commentators Thirlw further observes in a note that “this,” viz that the *officers* are intended, “seems to be the meaning of our author, if we adopt the reading εἰρένες for ἱρέες, which manifestly cannot stand But in this case the term ἱρήν, or εἰρήν, is here employed in a very different sense from that described by Plut Lyc 17, where it must be observed that the words οὗτος ὁ εἰρήν ἄρχει τῶν υποτεταγμένων ἐν ταῖς μάχαις, refer, not as Manso, Sparta 1 p 344, understood them, to real battles, but to the exercises of the youths If ἱρένες is the true reading, it must be supposed that the εἰρήν was the name given, not to all the youths past twenty, but only to those who commanded the rest. This might be a regular step to rank in the army But all this is very uncertain, and there seems to be less difficulty in the conjecture ἐπείρας” It is well known that at Sparta the young man from the age of eighteen to twenty was called μέλειρην, and at twenty began to be called εἰρήν, and that from both these periods he exercised a direct influence over his juniors in their several classes H P A § 26 “The term ἱραῖες is explained by Hesychius as ἄρχοντες, ὠκοκοντες, and εἰρηναῖες, to mean *praetores*, and this appears to be the original meaning of the word Amompharetus, Callierates, &c, the ἱραῖες in Herod 1. 85, were *cer-*

tainly not youths, but commanders: particularly Amompharetus was lochagus of the Pitanatan lochus. Muller Dor ii. p. 315, note. So also Smith's D of A., Egypt.

δ τῶ δεικνόντων—at their absence from the battle. Cf. i. 85, δ  
 “Many had lost no lives, or only in the skirmishes that preceded the decisive conflict. Yet, as the absence of their troops from the battle was involuntary as all had borne a part in the danger in the toil, in the purpose, which it fell to the lot of a few to effect, they cannot justly be charged with vanity or falsehood, if, as Hdtus asserts, they raised some cenotaphs by the side of the sepulchres of their more fortunate allies. Thirlw in L. The battle of Platæa was fought, according to the Oxfrd. Chron. Tables, Sept. 25 479 B.C. According to others, Sept. 22.

α. πρότερον—Cf. vii. 136, c., and vi. 57 e

CH. LXXXVI.—α. Τυραννίδην—Cf. ix. 36. Ἀρταγέρην Cf. ix. 15. ἀρχηγέται, i. q. ἀρχόντες—dnd πρώτους, inter primos s. principes Cf. Viger p. 575. B

δ οὕτω δὲ—Cf. ix. 63, δ.

CH. LXXXVII.—α. πᾶσι μὴ ἀναπλήσει, (sc. καὶ,) from ἀναπλήσει. Cf. v. 4, vi. 12. Schw. let not the land of Bantia fill up the measure of continue to suffer more evils on our account.

δ. πρόσχημα—a pretext cf. iv. 167 δ B. If their real intention is to extort money under the pretext of demanding that we be given up, let us give it them from the treasury of the state for with the state too, did we take part with the Alæas and not by ourselves alone.

CH. LXXXVIII.—α. καὶ δὲ οὐδὲν μὴ παύσειν Cf. Cicero, N D iii. 39. “Ferret ne civitas ulla latorem istius modi legis, ut condemnaretur filius aut nepos, si pater aut avus deliquisset.” W Cf. also Dent. xxiv. 16, and Eccl. xviii. 20, quoted by L. The soul that sinneth it shall die. The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son, &c.

δ δὲ δὲ, ὡς κατέλαβεν κ. τ. λ. “But Pausanias foreseeing this danger frustrated their hopes by an arbitrary step, the first indication that appears of his imperious character he dismissed the forces of his allies, and carried his prisoners to Corinth, where he put them to death, it seems, without any form of trial. Thirlw in L.

CH. LXXXIX.—α. δ καὶ οὐδὲν μὴ παύσειν κ. τ. λ.—who is following hard after me and may soon be expected. Cf. v. 93, α.

δ. εἰ γὰρ ἐκ χρόνον μεταμύσειν—for you shall never hereafter have to regret doing so i. e. you shall have cause hereafter to rejoice that you did so. ἐκ χρόνον in posterum. Cf. iii. 72, δ

α. τὴν μὲντοι τὴν τῆς ἰσθμῆς—taking the shortest cut by the inland country; striking through the interior S. and L. D. or perhaps, simply taking his road through the inland country B.

δ. λίπε στερνόμενος—torn out with, having struggled (in vain) against, hunger Cf. vii. 170, α. “It seems that Alexander of Macedon also fell upon his allies in their retreat, and that he was



rewarded either for this or his former services by the Athenian franchise" Thirlw in l

CH XC — *a* Τῆς δὲ αὐτῆς ἡμέρ Cf ix 85, *b* Mycale, a city and promontory of Ionia, opposite the island Samos, from which it is separated by a strait not quite a mile in width Cf also i 148, vi 16, vii 80 Mt Mycale, *C S Μαρία*, (Smith's C D, cf Arrowsmith, Eton G c 19, p 474,) is no more than a continuation of Mt Messogis, *Kestaneh*, a chain that runs along the right bank of the Mæander B

*b* ἐπειδὴ γὰρ ἐν τῇ Δήλῳ κ τ λ Cf viii 130—132 Schw

*c* τυραννοῦ Θεομήσ τὸν κατέστ κ τ λ Cf viii 85 V

CH XCI — *a* Ὡς δὲ πολλὰ ἦν λισσόμ — *when he was urgent in his entreaties* Cf i 98, *a*

*b* εἶτε κληρόνομος κ τ λ Cf Matth Gr Gr § 632, 6, on the combination in one proposition of two modes of construction which are in sense the same

*c* Δέκομαι κ τ λ, *I accept the omen*, to wit, the name *Hegistratus*, i e *leader of an army* A similar presage occurred to Augustus at Actium a man called Eutyches, *fortunate*, drove an ass named Nicon, *victory*, past the army From the same superstition the ancients, when commencing any affair of importance, took particular care to choose those as their attendants, who had lucky names Cf Tacitus, *Histor* iv 53, on Vespasian's conduct when undertaking the dedication of the Capitol W Cf also Smith's D of A, *Divinatio*

CH XCII — *a* ραὶ τὸ ἔργον προσῆγε *sermoni rem ipsam adjecit s rem ipsam præstitit* Schw, *proceeded to carry the thing into effect* το ἔργον προσῆγε, intransitive, *the business proceeded* Cf S and L D

*b* ἐκαλλιερόντο, *sacrificed with favourable omens, sacrificed and found the omens propitious* Cf vii 134, *b*

*c* Ἀπολλων τῆς ἐν Ἴον κολπῷ To distinguish it from other towns of the same name, of which there were 10 altogether, cf *Apollonia*, Smith's C D The one here meant is *Pollina*, in Illyria, on the Aous, the *Flousa* It was a settlement of Corinth Cf Mull Dor ii p 162

CH XCIII — *a* ἱερά ἡλίου πρόβατα, *cattle sacred to the Sun* B confines the sense of πρόβατα here to oxen, from a comparison of i 133, note *c*, and ii 41, as Hdtus would probably have written τὰ λεπτά τῶν πρόβατων, had he intended sheep and goats, he adds also that oxen had reference to the worship of the sun, to which also, as having committed some offence against that deity, the punishment of Evenus may be supposed to refer To me B's view seems erroneous it is not likely that 60 oxen would have been slain by wolves while he slept, nor can one imagine how he could suppose it possible to replace so many oxen without being noticed Again, is οὔτε πρόβατα σφι ἔτικτε to be confined to oxen?

δ κατακομήσαντος τὴν φάλ. *having slept out his watch, having slept his watch through.* Cf. viii. 134, c.

ε αἷα ἐγγῆ—*hoc ipsum (odium necem) clavi a. tactile tenuit.* Schw d. εἶπε πρόσθ' ἐφ' ἱστίῃ κ. τ. λ. Cf. iii. 63, the imprecation of Cambyses. B.

ε. πρόσθ' αὖτε κ. τ. λ. *and it was foretold or explained to them.* On πρόσθ' cf. viii. 36, b.

ζ αὐτοὶ γὰρ κ. τ. λ. *for they (the gods) had stirred up the scolas—had set the scolas upon them.* "Loquuntur prophetae sed uterque dei nomine cuius propheta est, αὐτοὶ igitur intelliguntur Jupiter Dodonaeus et Apollo Delphicus." Schw

η. δόαν τσαύτην τὴν κ. τ. λ. *such a present as many men would pronounce him happy for having.*

CH. XCIV—α. ἀνέβη. *καί* Cf. ix. 45 a.; and on ἐπείγοντες viii. 106, c. On ἐπείβαινον σάλλων i. 90 d.

β. δὲ ἀλλότρε κ. τ. λ. Muller Dor ii. bk. iii. c. 9 p. 162 (quoted by B.) referring to this passage observes, "Apollonia kept the nearest to the original colonial constitution, upon which its fame for justice is probably founded. The government remained almost exclusively in the hands of the noble families and descendants of the first colonists, to whom the large estates doubtless belonged."

α. ἐμψυτον μεντιμένη—*a divinely implanted (or unborn, innate) spirit of divination.* Cf. Hom. Odyss. xxii. 348, θεὸς δέ μοι ἰφρῶν εἶμας Παντοίας ἐνέψατο. West.

CH. XCV—α. ἐπιβὰς τοῦ Ἑλίου σφόδρατος μεντρίης *assuming the name of Deceia.* Cf. vi. 63, a 67

β. ἐκλάβαν ἐκ τὴν Ἑλλ. κ. λ. *he contracted to do work viz. divination.* S and L. D. Lit. he took it in from others to do, as we say "to take in needlework, and the like. ἐκ τὴν Ἑλλ. is, simply, over Greece

CH. XCVI—α. ὡς ἐκαλλύροισι *when the sacrifices proved propitious.* Cf. vii. 134, b

β. τὸ Ἑρμῆον—Cf. iii. 60, c.

γ. οὐ γὰρ ὡς ἰδοι. ὅμ. ἴσαι. The force of the particle ὡς in this sentence is to express that something may be clearly inferred from the preceding circumstances. Matth Gr Gr § 625

δ. ἐκ τὸν νεῖδον σπαραδόν—*under the shelter of their land forces* On Tigranes, cf. vii. 6., ix. 102. B

ε. ἀρρητίζον Cf. v. 124, b.

CH. XCVII—α. Γαίωνα—The Gæson, near Mycale is mentioned in Athenæus, vi. p. 311. The Scolopis is not mentioned by any other author but it appears, by this passage, to have joined the Gæson, not far from its mouth. Schw

β. Νεῖδον τῇ Κόλ. Cf. i. 142, b and v. 63, c. Similar Ionic forms to κτιστ ε are found principally in Callimachus, who uses ἀρκακίς, δωκεῖς γλαστὸς μεντὶς ἀλγίς σισυγίς. In v. 6, occurs ληστὸς and in Hesychius, φραστὶς ἀπολυστὶς &c. B.

γ. παρροσκόδατο. 3rd pers. plur plusquam perf. pass Ionic for

—*ἀποκαταστασὶς* + *ἡμέρας* from *πάλιν* + *κατα*. It occurs also in ix. 103. Cf. *ibid.* i. 197, 4, and 218, c. 10. Cf. also *ἀποκαταστήσει*, *about to be lessened*, or *will be lessened*. Also *ἀποκαταστήσει*, *reflecting, thinking up*. B. Cf. A. 103.

CH. XVIII.—The use of the *catapulta*, from the ship to the shore, (et Thucyd. v. 12 where Brasidas *ἔκπευεν τὴν ἐκ τῆς ναυῆς* when intending to land) and for boarding an enemy. A similar machine invented by the Romans to enable them to board the Carthaginian vessels, before the sea fight of Mela, 204 B.C., is spoken of in Arnold's Hist. of Rome, ii. p. 575. For this purpose, viz. to decide the battle by boarding, they contrived in each ship what may be called a long draw-bridge, 30 feet long by 4 wide, with a low parapet on each side of it. This bridge was pivoted by a hole at one end of it to a mast 24 feet high, erected on the ship's prow, and the hole was large and oblong, so that the bridge not only played freely all round the mast, but could be drawn up so as to lie close and almost parallel to it, the end of it being fastened by a rope passing through a block at the mast-head. Playing freely round the mast, and steered by the rope above mentioned, the bridge was let fall upon an enemy's ship, on whatever quarter she approached, and as a ship's beak was commonly her only weapon, an enemy ventured without fear close to her broad side or her stern, as if she was there defenceless. When the bridge fell, a strong iron spoke fixed at the bottom of it was driven home by the mere weight of the fall into the deck of the enemy's ship, and held it fast, and then the soldiers, in two files, rushed along it by an inclined plane down upon the deck of the enemy, their shields and the parapet of the bridge together covered and sheltered their flanks from the enemy's missiles, while the two file leaders held their shields in front of them, and so covered the bridge lengthwise. See also the plate in Smith's D. of A. Pl.

*ἀπαρτίσιν*—Cf vii 59, where the ships of Xerxes are drawn up on the coast of Doriceus to be embarked—*ἀπαρτίσιν* or *ἐκτακταῖς* up (and down) along the shore—Cf vii 70, a

ἐν τῷ αἰγυγῷ—by proclamation of a herald, or, by the voice of a herald—ἐν αἰγυγῷ is the watchword. On the similar device of Themistocles at Artemisium, cf. viii 22.

*d* ἀ-πιστος ἀνὴρ <sup>1</sup> 1111 *untrustful of or towards the Greeks* Cf. 18, c. Perhaps also in an active sense in Aeschyl. Agam. 413, ἀ-πιστος ἀνέστη δ᾽ αἶψα <sup>2</sup> *disturbing that he sees her gone*, cf. Linwood's Lex. So in Thucydides ἀ-παρκτος, *not accomplishing his purpose* and in Sophocles ἀείψος, ἀέλαστος, &c. &c.

CH XCIX — *α αἰ-α ι-θιμιον*, when he had given this suggestion, viz. to the Romans. B

ἡ δὲ ἰουδαία τὴν αὐτὴν γνώμην ἔχει ὡς καὶ οἱ Ἕλληες  
 the Samaritan held the same sentiments as the Greeks, i. e. took the

Greek side, they deprive them of their arms. Cf. τὰ Ἑλλήνων φρον  
vil. 102, c., quoted by B. So τὰ Περσῶν φρονεῖν.

c. λυομένοι. *having ransomed.* On the common rate of ransom among the Greeks, cf. v 77 c. On ἔφηον as they pretended cf. i. 58, i.

d. τοῖσι καὶ καταλόντι κ. λ.—*against whom they entertained the idea that they would attempt some revolutionary movement, τοῖσι, dat. incommodi.* The verb καταλόντι in other passages of Hdtus (as in i. 22, 79, 111 fil. 27 vi. 16, viii. 69 ix. 57, collected by B.) when put absolutely, or with an accusative and infinitive, or with an accusative only, has nearly the same force as the simple verb ἐκείνι ἀνίστασθαι. Here the word adds its force, so that the verb signifies *to form an opinion against one, i. e. to condemn, or at least, to suspect.* When thus used it might seem to require a genitive case; but Hdtus, instead of καταλόντι τοῖς and καταλόντων τοῖς says καταλόντι τοῖσι, fil. 37 38, &c.; and καταλόντων τοῖσι, vii. 146. So here καταλόντι τοῖσι. Cf. Jelf, § 629 obs. ποχλὸν ποιεῖν, *to make a disturbance, to attempt an insurrection or a revolutionary movement,* occurs also, as B. notes, in iv 201 and ix. 104. So ποχλόν in v 19

e. ἐννοήσας τὰ γήθη κ. ρ λ. Cf. ix. 61 c.

Cn. C.—a. παρρησιάζετο—Cf. ix. 97 c.

δ ἡ δὲ φήμη κ. ρ λ. Long (Summary of Hdtus, p. 129) observes that the exact meaning of φήμη, and the synonymous term εἰρῆνις in the following ch., may be doubtful. He appears inclined to take it of "a supernatural voice. See S and L. D φήμη. By B., Thirlw., &c., it is understood of a rumour or report. It is supposed by Diodorus Sic. xi. 35, and by Polyænus, Stratagem. i. 33, with more probability that the report of the victory at Platæa was purposely spread by Leotychides, who really could not have known it, for the purpose of animating his troops. V The contrary opinion, viz. that there is no reason for doubting the narration of Hdtus, is held by B. Cf. Thirlw. ii. c. xvi. p. 338.

e. τῆς αὐτῆς ἡμέρας συμπιπτόμενης—In this sentence if the word αὐτῆς were omitted, the sense, viz. *the day (of the two battles) coinciding* would be quite clear; yet it is better to retain αὐτῆς *the same day (of the two engagements) coinciding, i. e. the two engagements falling out on the same day* than with W to alter the text to τῆς αὐτῆς ἡμέρας, συμπιπτόμενος τοῦ νημερῆος Schw

Cn. Cl.—a. παρ αὐτὸ τὸ δαμ. Cf. ix. 57 62. B.

δ. ὁρθως ἐπὶ τῇ φήμῃ συν ἰσθῆσαν. *the rumour that came to them turned out correctly i. e. to be true Recte ut accidit fama adveniens a recte ut fama enunciat.* B.

c. μῆρας τὸ τὸ αὐτὸν On the 3rd day of the Attic month Boedromion, according to Plutarch, Life of Camillus, c. xix. W Cf. also ix. 85, δ. πρὶν ἑσπέρην in the line above *in the afternoon* (εἰσπρὸς μεσθ. L.) Cf. S and L. D Διδῶ It occurs also in ii. 173, vii. 223, viii. 9 B.

*d* μη περὶ Μαρ παίσῃ ἢ Ἑλλάς lest Mardonius should prove a stumbling-block to Greece, *i e* lest Greece should meet a disaster at the hands of Mardonius Cf Thucyd vi 33, κὰν περι σφίσιν αὐτοῖς τὰ πλειω παίωσιν, even if they should miscarry mostly through their own blunders, and in Thucyd i 69, περὶ αὐτῷ . . σφαλέντα, ruined by his own fault ἢ κληδὼν, cf preceding ch note *b*

CH CII — *a* τοῖσι προσεχέσι κ τ λ with those who were *δι αὖν* up next them, to wit, the troops of Corinth, Sicyon, and Trœzen, see *infra* in this same ch, composing about half of the army Thirlw in *l* The Athenians were under the command of Xanthippus, s of Arphron

*b* ἔτι καὶ δὴ ἐμαχοντο In this sentence Schw, B, and others are agreed that instead of ἔτι we should read ἤδη, or entirely omit it, as having crept into the text from the preceding ἐτέρῳ

*c* οὐδὲν ἔλασσον εἶχον—had none the worse of it, were not inferior Cf ix 70, πλεον εἶχον, had the best of it ἔργον εἶχοντο, applied themselves to the task in hand, or, applied themselves to the combat Cf also viii 11, and ii 121, § 1 B

*d* κατ' ὀλίγους γινόμενοι, cf viii 113, *c* τοῖσι αἰεὶ ἐσπίπτουσι, with those who in succession kept rushing in Cf τοῦ αἰεὶ βας ii 98, *a*

*e* Ἀρταύντες καὶ Ἰθαμίτρης, Cf viii 130 On Mardontes, cf vii 80, viii 130 On Tigranes, vii 62, ix 96 B

CH CIII — *a* τὰ λοιπὰ συνδιεχίριζον assisted in finishing what remained "The arrival of the Spartans decided the conflict, and put them to a total rout" Thirlw in *l* ii. *c* xvi p 359 ἀπαιρημένοι τὰ ὄπλα, having been deprived of their arms Cf ix 99, *b*

*b* ὥς εἶδον ἐτεράλκεια τὴν μάχην—as soon as ever they first saw the battle becoming inclined to one side, &c So Thirlw "as soon as they saw the battle begin to turn" S and L D renders *ετ μάχη* here *anceps pugna*, which does not appear to me to hit the meaning, as I infer from the introduction of *γινομένην*, and from the general notion the sentence seems to convey, that they waited to see how the battle would go, and when they saw the victory inclining to the Greeks, then they interfered Cf Æschyl Persæ, 950, quoted by W, Ἰωνων ναύφρακτος Ἄρης ἐτεράλκεις κ τ λ

CH CIV — *a* προσετέτακτο Περ τας διόδους—Instead of understanding, as W suggests, *προς* before τῶν Περσέων, or else considering that the genitive depends upon the preposition in composition, Schw connects τας διόδους τῶν Π the passes of the Persians, the passes by which the Persians could retreat

*b* τι νεοχμὸν ποίεοιεν Cf ix 99, *d*

*c*, ἄλλας τε κατηγεόμενοι σφι κ τ λ "The Milesians, instead of guiding them to the summit, led them into tracks which brought them upon the enemy, and themselves joined in destroying them" Thirlw in *l*

*d* τὸ δεύτερον Ἰωνίη ἀπεστῆ Cf on the date &c, i 92, *a*

CH CV — *a* παγκράτιον ἐπασκήσας—who practised the pancratium,  
2 G 2

signifying that he cultivated it successfully. The pancratiast united both boxing and wrestling and was one of the heavy gymnastica. See Smith's D. of A. *Pancratiast*.

δ. Καρυστίοι, Cf. viii. 112, δ. Γαρυστοί, cf. viii. 7 α. This war between the Athenians and Carystians appears to be that spoken of by Thucydides, i. 98, just before the revolt of Naxos and after the reduction of Scyros; and therefore, probably in 467 B.C. B. If this idea be correct, and βερίπεν ποτίσας too, would lead us to infer that this war occurred after the close of the Persian, it falls of course after the date when Hdtus' narrative breaks off; and would be in the theory of those who maintain Hdtus Olympic recitation, one of the passages added after the body of his work was completed. For a list of the allusions to events after the taking of Sestos, 478 B.C., cf. i. 130, δ. It is not noticed in D's Chronol. Table, p. 28, seqq. nor by Long in the Table annexed to his Summary.

CH. CVL.—α. καταργήσεσθαι—made an end of etc. Cf. i. 24. β. πειλ. ἑαυτὸν καταργήσεσθαι, he promised he would make away with himself and so v. 20, διεργάζεσθαι. B.

β. περὶ διασπορῆς τῆς ἰωνίας about removing the inhabitants from Ionia, viz. into some other country such as Greece where they might be safe from the Persians, and there assigning them lands. So below; αὐτοὶ ἰδίᾳς ἰωνίᾳ γινέσθαι διασπορᾶν non placuit Ionias sedes relinquere, incolis in aliam terram translatis, patrias solo motis. Schw. Lex., quoted by B. Hdtus is not here speaking of a violent removal from one's native country (διασπορῆς καὶ cf. iv. 204, and ii. 104, α.) but of a *voluntary transmigration*. Cf. vii. 118. But δ. ἰωνίαν διασπορήσαντας is to be understood of a violent seizure and transplantation of the inhabitants of those maritime towns which had sided with the Persians. Cf. i. 155, vii. 170. The remark of Blomfield, Glossary *Æsch. Persen*, 42, is worthy of note, that in the catalogue of the Persian forces *Æschylus* makes no mention of the Ionians, from an unwillingness to cast blame upon those who were colonists of the Athenians, and towards whom they were well disposed. B. δειν—τῆς Ἑλλάδος Gen. of Position. Cf. ii. 43, α., and Jelf, § 527.

γ. ἰωνῶν προκαταβῆναι, Ion. for προκαθῆναι from προκαθῆναι, properly perfect of προκαθίλεται, to defend or protect the Ionians. Cf. Matth. Gr. Gr. § 573, and viii. 36. A few lines below ἰωνας ἐπὶ πλεονεξία, they had no expectation that the Ionians would get off with impunity from the Persians.

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b προμηθεόμενος τὴν γυναῖκα κ τ λ, out of respect to his brother Masistes, and this same thing (viz the knowledge that Xerxes had this feeling) influenced the lady also, for she was well aware that she would not meet with violence Cf Jelf, § 681, 6 Participle as the completion of the verbal notion The nom participle is sometimes found with future notions where we should use the infinitive, when the future may be paraphrased by μέλλω, and expresses the present fact or certainty that something is about to

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happen. Hence the participle refers to some present conviction or intention with regard to something future.

c. ἐργάζομαι τῶν ἄλλων *about out from all other methods of procedure, B. or refraining from, giving over every other means.* Schw *εργάζομαι, he plans endeavours to bring about.* Sapely. Dat. Commodi. Cf. Jelf, § 593.

d. ἐς Σόονα. Cf. Hl. 68, δ.

e. ἤγαγε τὴν γυναικα *he brought the lady into his own palace, for L. e. as a wife for Darius* cf. l. 34, ἔγαγε μὲν τῇ κατὰ γυναίκα, *brings into the house a wife for his son, in reference to the father contracting an alliance for the son and bringing the lady home to the paternal mansion, whence the newly married couple would afterwards remove.* So l. 69 γυναίκα ἀγαγεῖν ἐς τὰ οἶκα, and in iv 78. In the next line διαμετέδωκεν *changing altering.* ἐβύχαν *got possession of*

CH. CIX.—a. Ἀριστοῖς δὲ Χίρσιον γυνή Pridcaux, Conn. sub. an. 477 B. C., after recounting the substance of the foregoing and following chapters, says, and in relating of this I have been the more particular because several, viz. Scaliger and his followers, having been of opinion, by reason of the similitude that is between the names of Hamestris and Esther that Xerxes was the Ahasuerus and Hamestris the Esther mentioned in Scripture it may from hence (that is, from a recital of her cruelties) appear how impossible it is that a woman of so vile and abominable a character as Hamestris was, could ever have been that queen of Persia, who, by the name of Esther is so renowned in holy writ," &c. Further on, sub. an. 465 B. C., It appears from Hdtes that Xerxes had a son by Hamestris, who was marriageable, and therefore it is impossible she (Hamestris) could be Esther; for Esther was not married to Ahasuerus till the seventh year of his reign, Esther ii. 16, nor could possibly have been taken into his bed sooner than two years before—and therefore the sixth year was the soonest she could have a son by him. Besides, Artaxerxes, the third son of Hamestris, cf. Diod. Sic. ii., being grown up to the state of a man at the death of his father which happened in the twenty-first of his reign, he must have been born before the sixth year of his reign. All which put together do sufficiently prove how much soever the names Esther and Hamestris may be alike, the persons could not be the same. Pridcaux then goes on to prove, against Usher and Scaliger that without doubt the Ahasuerus of the book of Esther is Artaxerxes Longimanus. Cf. vii. 3, c. and refs given to H. Pers. ch. ii. p. 256, seqq.

b. τῇ δὲ κατὰ γὰρ α. r λ., *but she, for it was fated that calamity should befall her and all her house, (or, her household and all,) therefore said to Xerxes, &c.* τῇ refers to Artaynte Cf. Jelf § 783, obs. 6. τῇ, Explanatory force. The two clauses are often so compressed together that the subject of the former is placed in the

latter, and even follows the government thereof, as here, τῇ (ἡ sc) δε κακῶς γὰρ εἶδε κ τ λ Cf iv 200, a, i 24, b

c παντοῖος ἐγένετο κ τ λ, *Nihil non tentavit, quo efficeret ut non daret* Jelf, § 690, i Cf vii 10, § 3, d, iii 124, a

d μὴ κατεκαζούσῃ κ τ λ — *lest he should be discovered in his intrigue by Amestris, who had even already guessed what was going on* Instead of the dative, Gaisford reads the nominative, (cf Jelf, § 707, c,) and Schw the genitive of the participle ἰδίδου—*was for giving, was ready to give* Cf Jelf, § 398, 2

Cii CX — a φυλάξασα δαίπνον τροπιθήμενον—*waiting for the day when her husband Xerxes should hold the royal feast* Cf on the regard for the birthday among the Persians, i 133, a Among the Romans similarly the emperor's birthday was celebrated by the ludi Natalium B

b τὴν κεφαλὴν σμᾶται—*anoints his head* But in iv 73, σμησαμένοι τὰς κεφαλὰς, *having washed or scoured their heads, capita, sine scedati antea, seu quomodocunque liti, deficiantes atque abluentes* W

Cii CXI — a ὑπὸ τοῦ νόμου ἐξεργόμενος, *being prevented by the law*, i e from doing otherwise than grant the favour asked Cf vii 96, b

b λογον ἄχρηστον, *sermonem malum, inopportunitum, infelicem, damnosum* Schw Lex Perhaps, rather, with S and L D, not χρηστος, a *cruel, unkind proposal*

c κατὰ νοον καρτὰ τοῦσα *much to my mind*, i e *extremely agreeable to, much in favour with me* Cf vi 37, a. It occurs also in v 106, vi 130, i 117, ix 45 B A few lines lower μηδαμῶς βιώ, *by no means constrain me, put no violence upon me*

d οὕτω δὴ πέτρηται ἰγὴτιρ *huc profectisti*, so then you have brought things to this pass Schw Better with B, *ita sane actum est de te*, so then it is all over with you, you have ruined your self, cf vii 10, § 3, διέργαστο *αν κ τ λ* it would have been all over with the Persians

Cii CXII — a διαλυμνιεται—*scdissime ti actat, dilacerat, fearfully maltreats* Verba τοὺς τε μαζοὺς ἀποταμοῦσα in simili re exstant, iv 202 B Cf H Pers ch ii p 398, in vii 3, c, and ix 109, a

Cii CXIII — a νομόν τον Βακτριον, Cf iii 93, d It was one of the most extensive and powerful satrapies of the whole empire, and hence, as well as from its position, it often became the seat of insurrection and war against the monarch B On the power of the Satraps, cf refs in i 192, a, iii 127, b

b ταῦτα ἐκείνον πρήσσοντα, *that he had such a plan or practice in agitation* Cf ix 108, c

c τὴν στρατιὴν τὴν ἐκείνου As Masistes is mentioned just above as having left Susa "with his children and certain other individuals," and had not yet reached Bactria, nor as yet had collected any considerable force, these words may be supposed, with B, to have crept into the text from a marginal gloss, or instead of τὴν

επαρτήν, the conjecture of V., τὴν θορνήν may be received, as more suitable to the context.

CH. CXIV.—a. *εἰς τὴν Ἀκρόν ὄρεον*, rode at anchor off Lectum. Cf. vii. 21 188. Lectum, *A. Baba*, or *S. Marna*, the S. W., a promontory of the Troad, opposite the island of Lesbos. Smith's C. D.

b. *τοιοὶ Πειλοποννησίους ἔβλεε κ. τ. λ.* Cf. Thucyd. i. 89. *παρῶσθαι εἰς τὴν Χερσονήσον*, to make an attempt on the Chersonese, to try to reduce it into their power. *Σπότην* cf. vii. 34, a.

CH. CXV.—a. *Καὶ τὰς πύλεις*—Cf. vi. 33, a. *ὄπλα*, the cables of the bridges. Cf. vii. 25, a. *ἐνθάδε*, Ion. for *ἐνταῦθα*, *hither*. *Ἀλλὰ*—On the *Æolie* colonies, cf. i. 149 a.

CH. CXVI.—a. *ἡτρημένοι*, deceived. Cf. for same sense in the act. in v. 50, b. B. *οὐδὲν ἐκτεκμήνισα*, who suspected nothing. Cf. vi. 70, a.

b. *τὴν Ἀσίαν* *κίονα νομίζοντα κ. τ. λ.* Cf. i. 4, b, vii. 5, b. and refs., on the same sentiment.

c. *τὸ τίμιον ἱεμερὶ καὶ ἐνίματῳ*, sowed the sacred enclosure, (the consecrated domain round the temple; cf. iv. 161 b,) and turned flocks and herds into it to graze. Artayctes' impieties are also mentioned in vii. 33.

CH. CXVII.—a. *ἡσυχάσαντες*—were uneasy or vexed. Cf. iii. 152. On *ὅπως ἀνέγνω*, cf. Matth Gr Gr § 531 *ὅδε* 2. *ὅτεν ἐπὶ ἡσυχίᾳ*—then indeed they made themselves content with, or acquiesced in, &c. B.

CH. CXVIII.—a. *τοὺς ῥότους*—the cords or braces of their couches. *ῥότοι τῶν ἀνδρῶν, περὶ, lectulis et sellis intendendis habiles, quibus elixis et igne mollitis farnem domare nitebantur miser.* W.

CH. CXIX.—a. *Ἀθηναῖοι*—A nation of the Thracian Chersonese mentioned in vi. 34. "*Ἰδιώτης* qui fuerit, æque ignoro atque Weseling. B. *Ἔγος-Πόταμος*, a small town and river in the Thracian Chersonese, witnessed the final defeat of the Athenian fleet at the close of the Peloponnesian War 405 a. c. Cf. Xenoph. Hell. ii. 19, and Arrowsmith, Eton G. c. 15, p. 328.

CH. CXX.—a. *παρὶντος*—preserved i. e. dried or salt flesh. Further on in the ch., referring to Protesilans, an embalmed body a *σπασίμῳ* *ἐκβάλλοντι καὶ φεταίῳ*, leapt and guttered. Cf. i. 141.

b. *παρεχθόντας*, crowding round. *δίδωμι* *ἐκδίδωμι*, *hæc reddentibus pretia ei, Protesilao sc. adpronam s. solcam, I will make him this compensation.* So directly afterwards *καταβύνας*, *deponere in dei sc. templo, id est, solvere*; and in ii. 159, *καταβύνας*. H.

c. *τιμωρίαν*, to avenge the cause of. *καταχρησθῆναι*, to make away with, slay. Cf. iv. 146, a. *Μαῖεσσιν* cf. vii. 34, a.

d. *ἐνθάδε κρεσσάσθαι* *ἀντὶ*, *claris assensu adfuerunt suspendentur.* Schw. *κρεσσάσθαι* *ἀντὶ* *sc. αὐτῶν*. They crucified him. Cf. vii. 33, b. *κατέβησαν* *stoned to death*. Cf. ix. 5, b.

CH. CXXI.—a. *τὰ ὄπλα*—Cf. ix. 113, a.

CH. CXXII.—a. b. *ἡγήγεμαι* *λόγον κ. τ. λ.* *scilicet set forth*

or, *was the author of a proposal, which they took up and addressed to Cyrus* On the Persian Ζεύς, cf vii 40, *b*

*δ γῆν* ὀλίγην, καὶ ταύτην τρηχέην, *a narrow territory and a barren one too* Cf i 71, *b*

*ε* θαῦμαστοτεροι μοι *e regarded with admiration, μοι e respected, or paid court to* κότε κάλλιον, *for when will there be a more favourable opportunity* Cf iii 73, 142. B

*δ ἀρξομένους* *to be ruled* Cf Pind. Ol viii 45, ἄρξεται *parebit*, Jelf, § 364, *a* πολιορκησόμενοι, *about to be besieged*. Cf ix 97, *c*, and v 35, *b*

*ε φιλέειν γὰρ* γίνεσθαι “*Observatio plerumque vera, in universum tamen fallax*,” W, cf i 71, *b*, i 135, *a*, iii 97 H Pers ch ii p 212, 213

*φ συγγόντες*—*allowing, confessing*, i e that the opinion of Cyrus was the correct one ἔσσωθ τῇ γνώμῃ, cf viii 130, *c* λυπρὴν *sc γήν, a poor, or sorry soul*. S and L D

[This ch, the 122nd, is suspected by B either to have been added by some grammarian, or to have been left uncorrected by Hdtus The composition of the speech itself he considers hard and somewhat unnatural, unlike the easy flow of Hdtus' language, and its introduction here out of place, as the work naturally terminates with the conclusion of the foregoing chapter]



# APPENDIX.

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## I

### THE TROJAN WAR

[From *Grote's History of Greece*]

ON the historical basis of this legend, Mr Grote finely remarks, "Of such events the genuine Trojan war of the old epic was for the most part composed. Though literally believed, reverentially cherished, and numbered among the gigantic phenomena of the past by the Grecian public, it is, in the eyes of modern inquiry, essentially a legend, and nothing more. If we are asked whether it be not a legend embodying portions of historical matter, and raised upon a basis of truth, whether there may not really have occurred at the foot of the hill of Ilum a war purely human and political, without gods, without heroes, without Helena, without Amazons, without Ethiopians under the beautiful son of Eos, without the wooden horse, without the characteristic and impressive features of the old epical war,—like the mutilated trunk of Deiphobus in the under world, if we are asked whether there was not really some such historical Trojan war as this, our answer must be, that as the possibility of it cannot be denied, so neither can the reality of it be affirmed. We possess nothing but the ancient epic itself, without any independent evidence. Had it been an age of records, indeed, the Homeric epic, in its exquisite and unsuspecting simplicity, would probably never have come into existence. Whoever, therefore, ventures to dissect Homer, Arctinus, and Leschês, and to pick out certain portions as matter-of-fact, while he sets aside the rest as fiction, must do so in full reliance on his own powers of historical divination, without any means either of proving or verifying his conclusions."

## II

### THE EPHORI

[From *Encyclop. Metrop. Early History of Greece* p. 145.]

WHETHER these magistrates, named the Ephori, were established by Lycurgus, or appointed under the sanction of the oracle more than a century after his time is uncertain. Herodotus and Xenophon attribute their appointment to Lycurgus, while Plutarch, after Aristotle, places their institution 130 years later, in the reign of Theopompus, of whom it is related, that when his wife upbraided him that he would leave the regal power to his children less than he received it, replied, Nay but greater because more lasting.

The Ephori were five in number like the Quinquéviri at Carthage. They were annually chosen by the people, in their general assemblies, and designed to be a check on both the senate and the kings; thus possessing a power not unlike the tribunitial authority in Rome. In the exercise of this power they were obliged to be unanimous. It was among the duties of the Ephori not only to preside in the assemblies of the people, and collect their suffrages, but also to proclaim war and negotiate peace; to decide on the number of troops to be embodied, and to appoint the funds for their maintenance. They appear, indeed, at length to have engrossed nearly the whole power in the administration of the government; yet according to Herodotus, the kings still possessed an authority and distinction scarcely consistent with such a power in the Ephori. [For more, see the extracts from Smith's D of A., *Ephori*, quoted in the body of this work, and the references given in vi. 82, a.]

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## III

### ON BOOK II. 109

[From *Grote's Hist. of Greece* II. p. 151.]

THE Greeks obtained access in Egypt and the interior of Asia to an enlarged stock of astronomical observations, to the use of the gnomon or sun-dial, and to a more exact determination of the length of the solar year than that which served as the basis of their various lunar periods. According to Herodotus, they also



acquired from the Babylonians the conception of the "pole," or of the heavens as a complete hollow sphere, revolving round and enclosing the earth,\* and this idea, an important departure from the Homeric point of view, was either adopted from them, or imagined by Thales, who still, however, continued to treat the earth as a flat, thick plate, supported on water, and remaining unmoved. It is pretended that Thales was the first who predicted an eclipse of the sun—not indeed accurately, but with large limits of error as to the time of its occurrence—and that he also possessed so profound an acquaintance with meteorological phenomena and probabilities, as to be able to foretell an abundant crop of olives for the coming year, and to realize a large sum of money by an olive speculation.

## IV

## SCRIPTURAL FACTS DISGUISED IN HERODOTUS

[From *Literature of Ancient Greece, Encyclop. Metrop.*, HERODOTUS, p 248, note.]

THE connexion between Egypt and Judea, so often noticed in the Scriptures, and the occasional alliances on the one hand, and the trade of the Phœnicians with both countries on the other, are quite sufficient to account for the disguise in which several scriptural facts appear in Herodotus, for instance, Hercules' slaying a thousand men, is evidently an Egyptian version of Samson's exploit at Ramath Lehi (Judg. xv. 17), and the taking of Hercules to the altar to be sacrificed, and his putting forth his strength and slaying them every one when they began the solemnities, (ii. 45,) shows that the slaughter of the Philistines was mixed up with Samson's pulling down the temple of Dagon at Gaza (Judg. xvi. 30). Again, Herodotus (ii. 42) is told by the people of the Theban nome, who wish to account for their sacrifices, sheep and not goats, "that Hercules was very desirous of seeing Jupiter, Jupiter did not wish to be seen, he therefore skinned a ram, cut off the head, which he held before him, next wrapped himself in the fleece, and thus showed himself to Hercules." Now, though the ram may have been adapted by the Egyptians to emblematic astronomy, it is more decidedly emblematic of fact. Hercules, wishing to see, i. e. offer sacrifice to Jupiter, is the Egyptian garbled account of Abraham about to sacrifice his son. Jupiter does not wish to be

\* In the note on this passage, I have followed S and L D and other authorities taking *πόλος*, of a hollow *sun-dial*, but Mr Grote's opinion seemed to me we the transcribing at full length

seen i. e. God does not wish to receive the sacrifice; he causes a ram to be slain however and, with this sacrificial intervention, shows himself to Abraham. Abraham's sojourn in Egypt, his intimate connexion with that country and the high antiquity of that connexion—these at once prove the source of the Egyptian tale, and account for its perversion; the "seeing and "showing in Herodotus, involve devotional Hebraisms that throw still stronger light upon this source. The very Hebrew term, *Amon*, "faithful, closely connects this history with the title given to Abraham. Again, we find the same disposition to Egyptianize foreign history in the account given to Herodotus (ii. 141) of Sennacherib king of the Assyrians' invasion of Egypt. Herodotus was told that the field mice poured forth in legions against the enemy during the night, and ate up their quivers, and bows, and shield-thongs, so that next day, a multitude of the invaders, being deprived of their arms, fell in the flight. With the Egyptians the mouse was emblematic of destruction. (Horapoll. Hierogl. i. 50.) Hence, after appropriating to themselves the Jewish history, (2 Kings xviii. 19; 2 Chron. xxxiii.) they not only emblemized that destruction, but applied the emblem in its literal sense. Herodotus records the capture by Pharo Necos of Cadytis, (called by the Arabs, El-Cods, the holy city i. e. Jerusalem,) and his victory over the Syrian forces at Magdolis. This time the Egyptian credit was safe, and we accordingly find greater harmony with the Scripture account. See 2 Kings xxiii. 29; 2 Chron. xxxv. 22.

## V

## THE PELASGI

[From Grote's *History of Greece*]

There are indeed various names which are affirmed to designate ante-Hellenic inhabitants of many parts of Greece,—the Pelasgi, the Leleges, the Kuretes, &c. These are names belonging to legendary not to historical Greece. That these names designated real people, may be true but here our knowledge ends; we have no well-informed witness to tell us their times, their limits of residence, their acts, or their character; nor do we know how far they are identical with, or diverse from, the historical Hellenes—whom we are warranted in calling not indeed the first inhabitants of the country but the first known to us upon any tolerable evidence. If any man is inclined to call the unknown ante-Hellenic period of Greece by the name of Pelasgic it is open to

him to do so; but this is a name carrying with it no assured predicates, no way enlarging our insight into real history, nor enabling us to explain—what would be the real historical problem—how, or from whom the Hellens acquired that stock of dispositions, aptitudes, arts, &c, with which they begin their career. Whoever has examined the many conflicting systems respecting the Pelasgi, —from the literal belief of Clavier, Larcher, and Raoul Rochette, (which appears to me at least the most consistent way of proceeding,) to the interpretative and half incredulous processes applied by abler men, such as Niebuhr, or O Muller, or Dr Thirlwall—will not be displeased with my resolution to decline so insoluble a problem. No attested facts are now present to us,—none were present to Herodotus and Thucydides even in their age,—on which to build trustworthy affirmations respecting the ante-Hellenic Pelasgians where such is the case, we may without impropriety apply the remark of Herodotus respecting one of the theories which he had heard for explaining the inundation of the Nile by a supposed connexion with the ocean—that “the man who carries up his story into the invisible world, passes out of the range of criticism” [See also Appendix vii p 466]

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## VI

### EGYPT

[From *Smith's Dict of Greek and R Geogr*, article *ÆGYPTUS*]

#### THE NOMES

THE Nile-valley was parcelled out into a number of cantons, varying in size and number. Each of these cantons was called a nome (*νομός*) by the Greeks, *præfectura oppidorum* by the Romans. Each had its civil governor, the nomarch (*νομαρχος*), who collected the crown revenues, and presided in the local capital and chief court of justice. Each nome, too, had its separate priesthood, its temple, chief and inferior towns, its magistrates, registration, and peculiar creed, ceremonies, and customs, and each was apparently independent of every other nome. At certain seasons, delegates from the various cantons met in the palace of the Labyrinth for consultation on public affairs (Strab p 811). According to Diodorus, (i 54,) the nomes date from Sesostris. But they did not originate with that monarch, but emanated probably from the distinctions of animal worship, and the extent of the local worship probably determined the boundary of the nome. Thus in the nome of

Thebais, where the ram-headed deity was worshipped, the sheep was sacred, the goat was eaten and sacrificed: in that of Mendes, where the goat was worshipped, the sheep was a victim and an article of food. Again, in the nome of Ombos, divine honours were paid to the crocodile; in that of Tentyra, it was hunted and abominated; and between Ombos and Tentyra there existed an internecine feud. (Juv. Sat. xv.) The extent and number of the nomes cannot be ascertained. They probably varied with the political state of Egypt. Under a dynasty of the conquerors, they would extend eastward and westward to the Red Sea and Libyan deserts: under the Hyksos, the Ethiopian conquest and the times of anarchy subsequent to the Persian invasion, they would shrink within the Nile-valley. The kingdoms of Sais and Xoïs, and the foundation of Alexandria, probably multiplied the Deltaic cantons: and generally commerce, or the residence of the military caste, would attract the nomes to Lower Egypt. According to Strabo (pp. 787—811), the Labyrinth, or hall of the nomarchæ, contained 27 chambers, and thus, at one period, the nomes must have been 27 in number 10 in the Thebaid, 10 in the Delta, and 7 as its name implies, in the Heptanomis. But the Heptanomis, at another period, contained 16 nomes, and the sum of these cantons is variously given. From the dodecarchy or government of 12 kings, and from Herodotus' assertion (ii. 148) that there were only 12 halls in the Labyrinth, we are disposed to infer that at one time there were only 12 of these cantons, and that there were always 12 larger or preponderating nomes. According to the list given by Pliny (v. 9 § 9) and Ptolemy there must have been at least 45 nomes; but each of these writers gives several names not found in the other and if we should add the variations of the one list to the other the sum would be much greater.

### ANIMAL WORSHIP

Animal worship is so intimately connected with the division of the country into nomes, and, in some degree with the institution of castes, that we must briefly allude to it, although the subject is much too extensive for more than allusion. The worship of animals was either general or particular common to the whole nation, or several to the nome. Thus throughout Egypt the ox, the dog and the cat, the ibis and the hawk, and the fishes lepidatus and oxyrinchus, were objects of veneration. The sheep was worshipped only in the Saitic and Thebaid nomes: the goat, at Mendes; the wolf, at Lycopolis; the cepon, (a kind of ape,) at Babylon, near Memphis; the lion, at Leontopolis; the eagle at Thebes; the shrew mouse, at Athribis; and others elsewhere as will be particularly noticed when we speak of their respective temples. As we have already seen, the object of reverence in one nome was accounted common and unclean, if not, indeed, the object of persecution, in

another. Animal worship has been in all ages the opprobrium of Egypt (Comp Clem Alex iii 2, p 253, Potter, Diod. i 84) The Hebrew prophets denounced, the anthropomorphic religionists of Hellas derided it To the extent to which the Egyptians carried it, especially in the decline of the nation, it certainly approached to the fetish superstitions of the neighbouring Libya But we must bear in mind, that our vergers to the Coptic temples are Greeks, who, being ignorant of the language, misunderstood much that they heard, and being preoccupied by their own ritual or philosophy, misinterpreted much that they saw One good effect may be ascribed to this form of superstition In no country was humanity to the brute creation so systematically practised The origin of animal worship has been variously, but never satisfactorily, accounted for If they were worshipped as the auxiliaries of the husbandman in producing food or destroying vermin, how can we account for the omission of swine and asses, or for the adoption of lions and wolves, amongst the objects of veneration The Greeks, as was their wont, found many idle solutions of an enigma which probably veiled a feeling originally earnest and pious They imagined that animals were worshipped because their effigies were the standards in war, like the Roman *Dii Castorum* This is evidently a substitution of cause for effect The representations of animals on martial ensigns were the standards of the various nomes (Diod i 85) Lucian (*Astrolog* v p 215, seqq Bipont) suggested that the bull, the lion, the fish, the ram, and the goat, &c, were correlates to the zodiacal emblems, but this surmise leaves the crocodile, the cat, and the ibis, &c, of the temples unexplained

It is much more probable that, among a contemplative and serious race, as the Egyptians certainly were, animal-worship arose out of the detection of certain analogies between instinct and reason, and that to the initiated the reverence paid to the beasts was a primitive expression of pantheism, or the recognition of the Creator in every type of his work The Egyptians are not the only people who have converted type into substance, or adopted in a literal sense the metaphorical symbols of faith

#### CASTES AND POLITICAL INSTITUTIONS

The number of the Egyptian castes is very variously stated Herodotus (ii 164) says that they were seven—the sacerdotal, and the military, herdsmen, swineherds, shopkeepers, interpreters, and boatmen Plato (*Timæus*, iii p 24) reckons six, Diodorus, in one passage (i 28), represents them as three—priests and husbandmen, from whom the army was levied, and artisans

But in another (i 74) he extends the number to five, by the addition of soldiers and shepherds Strabo limits them to three—priests, soldiers, and husbandmen, and as this partition is virtually correct, we shall adopt it after brief explanation The existence

of castes is a corroborative proof of the Asiatic origin of the Egyptians. The stamp of caste was not in Egypt, as is by some asserted, indelible. The son usually but not inevitably followed his father's trade or profession. From some of the pariah classes indeed—such as that of the swineherds—it was scarcely possible to escape.

## VII.

### THE PELASGIANS.

[From *Thier's Niebuhr* ch. iii. p. 6.]

THE Pelasgians were a different nation from the Hellenes: their language was peculiar and not Greek; in other words, although it possessed an essential affinity to it, it was still so different as not to be intelligible to Greeks. Such is the meaning of Herodotus, who deviates, however, from all other Greek writers in ranking the Epirotes with the Hellenes. From the Pelasgians the Greek theology was derived, and to them the oracle of Dodona belonged. Their name was probably a national one; at least the Greek explanations of it are absurd. Their mysterious character arises from their appearance in historical notices when already in a state of ruin and decay; but a more accurate research after the traces of their diffusion, will enable us to penetrate this mystery and to recognise in them one of the greatest nations of ancient Europe, whose migrations were as widely extended as those of the Celts. It was no arbitrary fiction of the poet, when Æschylus made king Pelasgus boast that he and his people were masters of the whole country to the west of the Strymon. The Hellenes appear to have spread, like the Latins and Romans in Italy by detachments settling amidst far more numerous communities of a different, though not wholly foreign, nature, which adopted the language and laws of the colonists, in order to resemble them. The Arcadians, the most ancient settlers at Argos, and the Ionians, were all Pelasgian races: the people of Attica were styled Pelasgian Cranaï. Thessaly was their second great seat in Hellas, or as it was generally called, in Argos; hence Thessaly was termed the Pelasgian Argos, and the words Thessalian and Pelasgian are equivalent. We identify Pelasgians in the Thesprotians and Epirot tribes; in the Orestians, Pelagonians, and Elimiotæ of Upper Macedonia. In the Amphiloehians, Agræans, and other tribes of Ætolia; and in the Teleboans and Dolopians. The Pelasgians as well as the Hellenes were members of the Amphictyonic association, the main tie of which was religion, in which both nations agreed. When Macedonia became a great

kingdom, made up of Greeks, Illyrians, Pæonians, and Thracians, the core of the nation was still a peculiar race, neither Greek nor Illyrian, this was Pelasgian. The Boæotians were Pelasgians: we find Pelasgians likewise in Lemnos, Imbrius, and Simothrace; in Lesbos and Chios along the whole coast of Ionia, beginning from Mycale, in Æolis, at Tralles in Caria on the Hellespont at Placia and Scylace at Cyrcus, and most probably the Tænarians and Dardanians, who were very clearly perceived by the Greek philologists not to be Phrygians, and by some suspected not to be barbarians at all, were of Pelasgian extraction. In Eubœa, in Andrus and Cythnus, and in Crete, we find traces of Pelasgians. In Italy we have the Pelasgian roots of the Italian Greeks, who were the remains of the old Ænotrian population: we find Pelasgians at Cortona in Etruria, Cumæ was Pelasgian before it fell into the hands of the Etruscans, and hence arose its connexion with the Delphic oracle: hence the Apollonians were termed Thesabrius. Ravenna was called a Thesabian settlement, Spina had its treasury at Delphi, and is termed Pelasgian, we may likewise recognise Pelasgians in the Greek founders of Pisa.

The inhabitants of Tyrrhenia were originally Pelasgians: their Etruscan conquerors obtained the name of Tyrrhenians from the country. A similar error to that which imagines the Slavonic Dalmatians, who bear the name of Illyrians, to be for that reason the descendants of the ancient Illyrians, confounded the Etruscan conquerors with their Tyrrhenian subjects, and hence involved the origin of the Etruscans in almost inextricable difficulties. The Pelasgian wanderers, who settled in Attica at the foot of Hymettus, had originally appeared in Acarnania, according to Pausanias, and were said to be Sicelians. According to the story, they had come from the south of Etruria, and most undoubtedly called themselves Tyrrhenians, when driven out of Attica, they turned their course to Mount Athos and the Hellespont. The story of the Lydian colony of the Tyrrhenians may be explained by the fact that the Mæonians were Pelasgians, as is proved by the name of their stronghold, Larissa. Ardea is designated as a Pelasgian city by the poet, who styles it an Argive one founded by Danaë. The legend, which represents Saguntum as a colony of the Ardeates, extends the Pelasgians into Spain, where, moreover, the ancient capital, Terraco, has been considered to be a Pelasgian city, Antium, Circei, Terracina, the Latin form of Trachinæ, the towns near the Liris, such as Amynclæ, Hormiæ, and Sinuessa, the islands of Pontæ, and the inland Larissa, lead us by their names to infer that they were Pelasgian. Pompeii and Herculaneum were, according to Strabo, founded by Tyrrhenians. The worship of the Argive Juno was a peculiar characteristic of the Pelasgian tribes in Italy, and her temple near Salernum indicates the Pelasgian origin of the people of that neighbourhood. Cæpreæ, which was inhabited by Teleboans, and Nuceria, are

of castes is a corroborative proof of the Asiatic origin of the Egyptians. The stamp of caste was not in Egypt, as is by some asserted, indelible. The son usually but not inevitably followed his father's trade or profession. From some of the pariah classes indeed—such as that of the swineherds—it was scarcely possible to escape.

## VII

### THE PELASGIANS.

[From Tacit's *Niebuhr* ch. III. p. 6.]

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kingdom made up of Greeks, Illyrians, Paonians, and Thracians, the core of the nation was still a peculiar race, neither Greek nor Illyrian: this was Pelasgic. The Bottians were Pelasgians: we find Pelasgians likewise in Lemnos, Imbros, and Samothrace, in Lesbos and Chios: along the whole coast of Ionia, beginning from Miletus in 700; at Tralles in Caria, on the Hellespont at Phrygia and Selys in Caria, and most probably the Teucrians and Dardanians, who were very clearly perceived by the Greek philologists not to be Phrygians, and by some suspected not to be barbarians: all were of Pelasgic extraction. In Eubœa, in Andros and Cythrus and in Crete, we find traces of Pelasgians. In Italy we have the Pelasgic seeds of the Italian Greeks, who were the remain of the old Ichnian population: we find Pelasgians at Corinthus, in Ithaca, Cera was Pelasgic before it fell into the hands of the Etruscans, and hence arose its connexion with the Delphic oracle: since the Apollonians were termed Thespians. Revenna was called a Thespiian settlement, Spina had its treasury at Delphi, and is termed Pelasgic, we may likewise recognise Pelasgians in the Greek founders of Pisa.

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final links in the chain of Pelasgian settlements, which extend along the western coast of Italy from Pisa to the borders of the Ænotrians, whose Pelasgian origin has already been indicated. The earliest inhabitants of the plains of the Tiber were, according to Roman historians, the Siculians who dwelt at Tibur Falerii, and a number of small towns about Rome, who were also called Argives, as Argos was termed Pelasgian. The original inhabitants of Latium went by the name of Aborigines, and were termed by Cato, Achæans, another form of Pelasgians. These Siculi were subjugated by a strange people who came down from the Abruzzi, but the name of the conquerors, who became one people with the conquered, and were called Latins, was forgotten. One portion of the Siculians were said to have emigrated, owing to this cause, under the name of Tyrchenians, to the eastern part of Greece, whilst another crossed over into Sicily. The traces of Pelasgian names in the interior of Italy such as Acherontia, Argyrippa, Sipontum, afford us good ground for supposing that it was inhabited by the same nation, till it was driven out by the Opians or Sabellians.

We meet with Pelasgians along the whole coast of the Adriatic, from the Aternus to the Po; Picenum, the territory of the Senones, the districts of Præstutium, Palma, and Adria, were at one time possessed by Tyrchenians. The Greek coins of Pisaurum indicate the probability that its inhabitants were a tribe of Tyrchenians, which had maintained its independence when the Sabellians occupied the surrounding country. The Liburnians on the eastern shores of the Adriatic are distinguished by the accurate Scylax from the Illyrians. Corcyra was perhaps the connecting link between the Pelasgians of Epirus and of Italy. The expedition of the Illyrian Eucelades, who penetrated to Delphi, may have been a migration of the whole Illyrian people from regions far removed in the north, who in their progress overpowered the Pelasgian population of Dalmatia. The Thracian origin of the Pæonians in Thrace points to their Pelasgian extraction. The great facility with which the Pannonians acquired the Latin language may corroborate in some respect their supposed identity with the Pæonians. It thus appears that there was a time when the country, from the Arno to the Ryndacus, was inhabited by Pelasgians. The chain of connexion, broken off on the continent by the Thracians, is kept up between Greece and Asia by the islands in the north of the Ægean, but when Hellanicus and the genealogers wrote, scattered remnants of this immense race only remained, like the detached Celtic tribes in Spain solitary and widely scattered. The historical inquirer is not in any way justified in assuming that any one of these separate regions, in which we find tribes of the same stock, was the original home whence a part of the inhabitants emigrated to the others. The same analogy holds good in the geography of the animal and vegetable kingdoms.

In the Latin language there are two elements mixed up together, one connected with the Greek, the other entirely foreign to it; but even in the former the distinction is no less evident than the affinity. The case was the same with the Pelasgians and Greeks, as races. Hence the latter, notwithstanding their affinity, would look upon the former as foreigners, and call their language a barbarous one.

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## VIII

## ON CADYTIS, BOOK II 159

[From *The Analysis of Herodotus*, H. G. Bohn, 1852.]

CADYTIS has been generally identified with Jerusalem, an opinion successfully combated by Mr. Ewing, in the *Classical Museum*, who was, however, not quite so fortunate in substituting Kedesh in Galilee as the Cadytis of Herodotus, for Phœnicia stretches southward some distance beyond Kedesh, and Cadytis must be looked for south of Phœnicia (iii 5). The 47th chapter of Jeremiah prophetically describes the desolation by Pharaoh of the land of the Philistines, and, further, expressly alludes to the capture and destruction of *Gaza* by the same king. The name of the Philistine city of *Gaza*, as given in the Assyrian inscriptions discovered by Mr. Layard, and interpreted by Colonel Rawlinson, is *Khazifa*, which was probably changed by the Greeks into Cadytis, for the description given by Herodotus (iii 5) is exactly applicable to *Gaza*, and will by no means answer to Jerusalem.

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## NOTE OMITTED ON I c 9

ὅπως μή σε ὄψεται, *that she shall not see you*, &c. Cf. Jelf, § 811, on ὅπως, (ὅπως μή) and ὥς with the fut. indic. instead of the conjunctive. "The sense of this future is nearly allied to the conjunctive, and only differs therefrom in that it definitely expresses the possible realization of the proposed end."

close to these pyramids, were perhaps built at the expense of the rich casing with which the pyramids themselves once were covered; but all, when examined, are found to cover an approach by a shaft to a subterranean apartment similar to those in the centre of most of the pyramids; every thing, in short, conspires to prove that these extraordinary edifices were, as the ancients affirm, erected as sepulchres for the sovereigns of Egypt, whose capital was the adjoining city of Memphis. That the angles between the successive courses of stone were anciently filled up, so as to present a plane surface, and that the summit of each pyramid was pointed, may be inferred from the second, which is still terminated by a point, and retains its smooth coating for about 40 feet downwards: and it is evident from the account of Abdu-l-latif, that in the thirteenth century the outer covering of the pyramids, crowded with hieroglyphic inscriptions, was still extant. There is likewise a fourth pyramid near the third, but it is so much smaller than the others as to attract little notice. Many others have been discovered by the late Prussian expedition. Sixty more, at least, are now known. The walls of many of the tombs near the pyramids are adorned with very interesting paintings and bas-reliefs, several of which are represented in the plates in the great French work, and in Professor Rosellini's *Monumenti dell' Egittu*. We have here delineations of various manufactures and implements of art, the most ancient, perhaps, now in existence; some of these tombs, however, were constructed from the ruins of more ancient buildings, themselves posterior to the invention of hieroglyphics; their antiquity therefore, is not perhaps so great as has been supposed, and probably far inferior to that of the pyramids in which no hieroglyphics have been found. The regular order in which these tombs were placed (another remarkable feature) is clearly perceived, as before observed, from the summit of the great pyramid, the sides of which form a sort of rude staircase of 203 steps, varying in height and breadth, and occasionally interrupted by breaches. The truncated summit presents an area of about 30 feet square, irregular in its outline, from the removal of a few of the stones belonging to that course.

That the great pyramid was cased, and had a level surface is evident from the express testimony of Herodotus; who says, "The sums expended in radishes, onions, and garlic, for the work men were marked in Egyptian characters on this pyramid, and amounted, as I well remember what the interpreter who explained these characters said, to 1600 talents of silver = £345,600.

The age of these stupendous monuments, and the purpose for which they were erected, are involved in great obscurity; various, consequently and conflicting have been the opinions to which those questions have given rise. The remote antiquity of the pyramids near Memphis, celebrated from a very early period as some of the wonders of the world, is indisputable. They are dis-

tinctly mentioned by the oldest Greek historian, Herodotus, and the three largest are ascribed by him to Cheops, Chephren, and Mycerinus, three Pharaohs who succeeded each other. These structures had also an astronomical reference. Sir John Herschel remarks, that "at the date of the erection of the great pyramid of Gizeh, which precedes by 3970 years (say 4000) the present epoch, the longitude of all the stars were less by  $55^{\circ} 45'$  than at present. Calculating from this datum the place of the pole of the heavens among the stars, it will be found to fall near  $\alpha$  Draconis, its distance from that star being  $3^{\circ} 44' 25''$ . This being the most conspicuous star in the immediate neighbourhood, was therefore the pole star of that epoch. And the latitude of Gizeh being just  $30^{\circ}$  north, and consequently the altitude of the north pole there also  $30^{\circ}$ , it follows that the star in question must have had, at its lower culmination at Gizeh, an altitude of  $26^{\circ} 15' 35''$ . Now it is a remarkable fact, ascertained by the last researches of Colonel Vyse, that of the nine pyramids still existing at Gizeh, six (including all the largest) have the narrow passages by which alone they can be entered, (all which open out on the northern faces of their respective pyramids,) inclined to the horizon downwards at angles varying from  $26^{\circ}$  to  $28^{\circ}$ . At the bottom of every one of these passages, therefore, the then pole-star must have been visible at its lower culmination—a circumstance which can hardly have been unintentional, and was doubtless connected (perhaps superstitiously) with the astronomical observation of that star, of whose proximity to the pole at the epoch of the erection of these wonderful structures, we are thus furnished with a monumental record of the most imperishable nature. No one now doubts that the pyramids were royal sepulchres, nay, as we have already remarked, the height of those royal monuments corresponds with the length of the monarch's reign under whom it was erected. Structures so vast are indeed royal ideas—the massive means of a posthumous immortality. However, as Sir Thomas Brown remarks, "Only to subsist in bones, and to be but pyramidally extant, is a fallacy in duration." The edifices themselves may last as long as the framework of the globe, and travellers on entering Egypt for many centuries to come, will hasten to admire these characteristic wonders,—

Time's gnomons rising on the banks of Nile,  
 Unchanging while he flies, serene and grand,  
 Amidst surrounding ruins—'mid the works  
 Of man unparalleled—'mid God's how small!  
 Besides His Alps, the pigmy works of ants,—  
 The mole-hills of a mole

## X.

## ON HERODOTUS, BOOK II 103.

[The Monument of Sesostris.]

ANOTHER very interesting excursion may be made to *Nimfi*, where the very remarkable monument of Sesostris was lately discovered. The town of Nimfi is picturesquely situated about 5 hours east of Smyrna, in the direction of Casabar and Sardis. The road thence to the monument or trophy of Sesostris proceeds at first eastward, gradually turning more southerly round the mountains into a pass. 1½ hour brings us to a spot where rocks, thickly clothed with trees and underwood, rise close on each side: on the left, a little way up, is a mass of rock, on the flat face of which, at right angles to the road, is the monument. It is obscured from the road by trees and underwood. On getting up to it, it is found to consist of a gigantic human figure sculptured in relief, and sunk in a panel cut into the flat surface of the rock. It agrees exactly with the description given of it by Herodotus, (b. ii. c. 103,) excepting that the spear and bow are in the contrary hands to those Herodotus describes. It is undoubtedly one of the most ancient and interesting monuments in the world, dating from about 1900 a. c.—W G W [From Murray's *Hand-book to the East*, p. 282.]

THE END.



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